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"HE DECLARED PARTICULARLY WHAT THINGS GOD HAD WROUGHT AMONG THE  
GENTILES. AND WHEN THEY HEARD IT, THEY GLORIFIED THE LORD."—*Acts xxi. 19, 20.*

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# CONTENTS.

## LEADING ARTICLES, &c.

	PAGE
THE TRIAL OF FAITH. By the Rev. L. Stanforth	1
THE GROWTH OF MISSIONS IN WESTERN INDIA. By the Rev. T. Davis	8
THE GENERAL MISSIONARY CONFERENCE AT TOKYO, 1900. By E. S.	86
NATIVE EVANGELISTS: THEIR SELECTION AND TRAINING. By the Rev. W. S. Moule	104
THE AMERICAN CHURCH AND ITS MISSIONS. By E. S.	120
"AFRAID!" By Archdn. A. E. Moule	161
BISHOP CHURTON ON MISSIONS. By E. S.	183
MR. MOTT'S MEETINGS IN ASIA. Letters and Reports	173
THE PROGRESS OF DOGMA CONSIDERED WITH REFERENCE TO FUTURE CHURCHES IN THE MISSION-FIELD. By F. B.	241
SOME RECENT BOOKS ON CHINA. By G. F. S.	254
CONCERNING SOME MISCONCEPTIONS. By the Editor	307
"NOT A LITTLE COMFORTED." By Archdn. A. E. Moule	321
PERSONAL IMPRESSIONS OF THE STUDENT CONVENTION AT TORONTO. By H. E. F.	324
DR. DENNIS'S "CENTENNIAL SURVEY OF FOREIGN MISSIONS." By E. S.	330, 433, 870
ANNIVERSARY REMAINS. By H. E. F.	401
THE POPULAR PREJUDICE AGAINST THE EMPLOYMENT OF INDIAN CHRISTIAN SERVANTS. By the Rev. J. P. Haythornthwaite	431
MODERN IMPERIALISM AND MISSIONS. By the Rev. T. A. Gurney	481
A CORONATION ARTICLE EIGHTY YEARS AGO. From the <i>Missionary Register</i> , January, 1923	489
THE CENTENARY VOLUME. By E. S.	503
THE EMPIRE ON ITS KNEES. By E. S.	561
A BABI PAMPHLET. By the Rev. W. A. Rice	564
THE PARABLE OF THE POKER, AND ITS APPLICATION TO CRIMES AND OTHER PERSECUTIONS. By the Rev. R. Glover	573
"ACCESS." A Missionary Meditation. By Archdn. A. E. Moule	641
DANIEL WILSON, FIFTH BISHOP OF CALCUTTA. By E. S.	648
TWO APPEALS FOR THE EVANGELIZATION OF	

	PAGE
THE NILE VALLEY TRIBES. By the Revs. D. M. Thornton and W. A. Crabtree	606
CHALMERS OF NEW GUINEA. By E. S.	721
THE C.M.S. AND YOUNGER CLERGY. By J. S. F.	801
LIGHT AND SHADE. By the Rev. W. A. Rice	813
SIR HARRY JOHNSTON ON THE UGANDA PROTECTORATE. By F. B.	881

## Biographical and Obituary Sketches.

ABDUL HAKIM, A MOHAMMEDAN CONVERT. Letters from the Rev. J. Ireland Jones and the Rev. Dr. Young	36
THE LATE ARCHDN. CLARKE OF NEW ZEALAND	103
MRS. H. WRIGHT—IN MEMORIAM. By E. S.	224
(See also, "Daniel Wilson," p. 648; "Chalmers of New Guinea," p. 721.)	

## Sermons, Addresses, &c.

"BY HEAPS." By the Rev. R. Brent	5
THE JOY OF GOD. A Missionary Meditation. By Archdn. A. E. Moule	21
AN EPIPHANY OF CHRIST TO TOILERS. By the Rev. W. Abbott	81
OUR NATIVE CHURCH COUNCIL: AN EXPERIMENT IN SELF-GOVERNMENT. By the Rev. W. D. Clarke	107
BISHOP WHITEHEAD'S C.M.S. SERMON	192
ISLAM AND CHRIST. By the Rev. E. Sell	280
THE WORK THAT IS LEFT UNDONE IN INDIA. Two Addresses by the Rev. G. T. Manley	438
BISHOP WHITEHEAD'S "UPLIFT TO MISSIONARIES"	577
ON THE NATIVE CHRISTIANS OF INDIA. An Address. By the Rev. G. T. Manley	579
THE MISSIONARY'S ATTITUDE TOWARDS OTHER EUROPEANS IN THE MISSION-FIELD. By Eliot Howard	745
FRIENDS OF JESUS. An Address. By the Right Rev. Bishop Taylor Smith	809
CRITICAL OBJECTIONS TO FOREIGN MISSIONS. By the Rev. G. T. Manley	831
THE CHINESE OPIUM TRADE. Speeches by the Archbishop of Canterbury and Archbishop A. E. Moule	855
OUR RELATION TO THE HEATHEN WORLD. By H. J. Drummond	906

## MISSIONARY INTELLIGENCE.

### Africa (General).

AFRICAN NOTES. By T. F. V. B.:	
Colony and Protectorate of Lagos	275
Expedition against the Aros	277
French Aggressiveness in N. Nigeria	277
British Expedition to Lake Chad	278, 603
Commissioner's Report on N. Nigeria	278
Frontiers of the Egyptian Sudan	279
Abyssinian Railway	280, 606
British Central Africa Report	281
Home for Liberated Slave-children	603
The Sultanate of Wadai	604
Slave-raids in the Sudan	605
A Year's Progress in Egypt	605
Somaliland: the Mad Mullah	606, 911, 912
Sir Harry Johnston on Uganda	606
British Merchants in French Congo	607
Barotseland and King Lewanika	608
Peace in South Africa	609
Affairs in Morocco	909
Re-organization of French West Africa	910
Frontier Delimitations	910
The Senussi	910
Egypt: Recent Events	911

### Sierra Leone Mission.

THE EIGHT BISHOPS OF SIERRA LEONE	446
THE "MISSION-FIELD":—	
Movements of Bishops Elwin and Taylor Smith	124
A Mohammedan's Testimony	124
Bishop Taylor Smith's Farewell Letter	208

Rev. G. J. McCaulay appointed Archdeacon	209
Native Church Appointments	209
Church-building and restoration	209
Fourah Bay College	209, 447
Scripture Union in Sierra Leone	209
Baptism of Tennes at Cline Town	209, 282
Bishop Johnson and Freetown Grammar School	282
D.D. Degree conferred on Bishop Elwin	447
Fire at Freetown Church House	447
Bishop Elwin's Review of the Mission	521
Native Pastorate Anniversary	686
Confirmations by Bishop Elwin	686, 913
School-work amongst Kroo Children	772
Ordination by Bishop Elwin	913
Visit to the Temne Mission	913
A "Devil" dis-interred	913
Among the Limbabs	913

### EDITORIAL NOTES:—

Consecration of Bishop Elwin	150, 226
Rev. C. G. Hensley: a Correction	151
Native Clergy and the E.C.U.	869

## Western Equatorial Africa Mission.

THE DIOCESE OF WESTERN EQUATORIAL AFRICA. Charge of the Right Rev. Bishop Tugwell	729
THE "MISSION-FIELD":—	
Self-support at Braas	47
Twin destruction at Akwukwu	47
Occupation of Oshogbo	47
The Hausaland Mission	47, 48, 353, 523, 772



	PAGE		PAGE
M.A. Degree conferred on Archdn. Hamlyn	124	"Hospital Sunday" Collection from Ba-	
Bishop Tugwell in the Jebu Country . . .	124	kedl . . .	211
Conversion of an Ifa Priest . . .	124	Death of a prominent Teacher . . .	211
Ordination by Bishop Tugwell . . .	125	Nile Steamer Service from Gondokoro . . .	211
Bishop Tugwell's Chaplains . . .	125	A Pygmy Convert . . .	211
Training Institution opened at Onitsha . . .	125	Work among Great Forest Tribes . . .	211, 915
Bishop Johnson's Visit to Brass . . .	125	A Letter from Apolo Kivebulaya . . .	211
The Movement in the Jebu Country . . .	209	A Government Medical Commission . . .	447, 836
Confirmation at Onitsha . . .	210	Opening of a School at Kampala . . .	448
Twin-destruction: Government action . . .	210	Mengo Industrial Mission . . .	448
Bishop Tugwell's Journeys . . .	283	The Cathedral at Mengo . . .	418, 613
Ordination by Bishop Oluwole . . .	283	Proposed Elephant and Zebra Farms . . .	448
Missionary Work of Lagos School-girls . . .	283	Toro Baptismal Returns . . .	448
Onitsha Industrial Mission . . .	283	New Church at Kaborole . . .	448
Confirmation at Akwukwu . . .	283	First Dismissal of Toro Women Teachers . . .	448
A Year's Work in the Ibo Country . . .	283	Book Sales for 1901 . . .	523
Representative Conference at Lagos . . .	352	Arrival of Col. and Mrs. Sadler . . .	523
Abeokuta as it is To-day . . .	352	A rapid Journey to Mengo . . .	523
News from Lokofa . . .	353	The Uganda Church's need of Prayer . . .	523
A Year's Baptisms in Jebu Ode . . .	521	Plague at Nairobi . . .	524
R. & F.B.S. Jebu Ode Auxiliary . . .	521	Mengo Boys' School . . .	524
Bishop Oluwole in the Jebu Country . . .	521	Sir H. M. Stanley's Interest in the Mission . . .	525
Baptisms at Oshogbo . . .	522	Incidents of an Itinerating Tour . . .	526
Revival around Onitsha . . .	523	Col. Sadler at the C.M.S. Mission . . .	612
Archdn. Hamlyn's First Visitation . . .	610	Gruesome Relics of the Past . . .	612
Progress and Baptisms in Abeokuta . . .	610	Payment of the "Hut-tax" . . .	612
A Visit to Kabba . . .	610	A Native Pastor's Sermons . . .	613
Preaching to the Igbirras . . .	611	New Church opened at Kaborole . . .	613
A Sunday at Aye . . .	611	Coronation Celebrations at Mengo . . .	688, 914
Deaths of Native Workers . . .	612, 688, 835	Prospects in Busoga . . .	689
Bishop Tugwell's Pastoral Charge . . .	688	A Christian Chief's help . . .	689
An Overland Journey to Asaba . . .	687	Advance in Nkole . . .	773
Appeals for Teachers . . .	772	Toro Missionaries at Mengo . . .	774
Missions a Help to Civil Government . . .	773	A Letter from the Rev. Nua Nakiwafu . . .	775
Confirmation Tour of Bishop Phillips . . .	835	Baptisms at Nassa . . .	776
Ordination by Bishop of Sierra Leone . . .	835	Course of Study for Junior Teachers . . .	836
EDITORIAL NOTE:—		Medical Work in Ngogwe . . .	836
Niger Bishopric Endowment Fund . . .	790	First Baptisms in Nkole . . .	836
<b>Eastern Equatorial Africa Mission.</b>		The Bahima Women . . .	837
<b>THE "MISSION-FIELD":—</b>		The King's Birthday . . .	913
D.D. Degree conferred on Bishop Peel . . .	48	The Katikiro's Return from England . . .	914
Baptisms at Taveta . . .	48	EDITORIAL NOTES:—	
Prize-giving at Mahoo School . . .	48	Committee Interview with Col. Sadler . . .	151
A "War-scare" at Babai . . .	127	C.M.S. and Education . . .	305, 396
Baptism of an Indian at Mombasa . . .	284	Committee Interview with the Katikiro . . .	546
Steadfastness of a Native Christian . . .	284	The Katikiro in London and the Provinces . . .	628
The Mission at Kikuyu . . .	284	(See also, "Two Appeals for the Evangelization	
Church-opening at Sagalla . . .	354	of the Nile Valley Tribes," p. 686; "Sir	
Twenty Years' Work at Sagalla . . .	354	Harry Johnston on the Uganda Protectorate,"	
Baptism of a Shopkeeper at Mombasa . . .	773	p. 881.)	
Patients at Mombasa Medical Mission . . .	835	<b>Egypt Mission.</b>	
Dispensary Work at Ibujili . . .	835	<b>THE "MISSION-FIELD":—</b>	
EDITORIAL NOTE:—		Work amongst Boatmen . . .	776
Slavery in the British Protectorate . . .	305, 396	EDITORIAL NOTE:—	
<b>Uganda Mission.</b>		Khartoum: Government Restrictions . . .	149
<b>A YEAR'S WORK IN THE UGANDA INDUSTRIAL</b>		(See also, "Two Appeals for the Evangelization	
<b>MISSION. Letter from Mr. K. E. Borup . . .</b>	39	of the Nile Valley Tribes," p. 686.)	
<b>THE LANGUAGE QUESTION IN UGANDA:—</b>		<b>Palestine Mission.</b>	
I. THE FUTURE OF THE LANGUAGE OF		<b>THE "MISSION-FIELD":—</b>	
BENTORO. By Dr. A. R. Cook . . .	97	Among Bethlehem Tent-dwellers . . .	129
II. MEMORANDUM OF THE C.M.S. COM-		Educational Work in Palestine . . .	129
MITTEE . . .	100	The Aoca Medical Mission . . .	212
<b>ON THE SLOPES OF MOUNT ELGON. Letters</b>		Possibilities around Gaza . . .	212
<b>from the Rev. and Mrs. W. A. Crabtree</b>		Ordination by Bishop Blyth . . .	614
<b>and the Rev. T. R. Buckley . . .</b>	181	Nablus Medical Mission . . .	614
<b>SOME NEWS FROM UGANDA. Extracts from</b>		Return Home of Missionaries . . .	680
<b>Letters and Journals . . .</b>	344	Work at Kerak and Salt . . .	838
<b>DID THE BAGANDA BOYS "SINK IN THE</b>		Visitation of Cholera . . .	916
<b>FIELD" ? . . .</b>	512	Death of a Native Pastor . . .	915
<b>THE KATIKIRO IN THE PROVINCES . . .</b>	700	EDITORIAL NOTES:—	
<b>ROUND THE BUWUMA ISLANDS. By the Rev.</b>		Acceptance of Miss Sandreczka . . .	69, 151
<b>E. R. Skeens . . .</b>	817	Deaths of Missionaries . . .	303, 471
<b>THE "MISSION-FIELD":—</b>		C.M.S. Deputation to Palestine . . .	790, 943
A Lady Missionary's Visit to Out-stations . . .	48	Visit of Miss M. C. Golloch . . .	791, 942
Robbery and Fire at Busoga Stations . . .	49	<b>Turkish Arabia Mission.</b>	
Progress in Toro . . .	50, 776, 914	<b>FROM MOSUL TO DAMASCUS. Journal of</b>	
Training Women Teachers in Toro . . .	50	Mrs. H. M. Sutton . . .	785
The Uganda Railway . . .	127, 689	<b>THE "MISSION-FIELD":—</b>	
M.D. Degree taken by Mr. A. R. Cook . . .	128	A Six Months' Itineration . . .	50
Arrival of Reinforcements . . .	128	The Urgency of the Medical Mission . . .	51
The "Sleeping Sickness" . . .	128, 447, 689	Dr. Sutton's Arrival at Mosul . . .	51
Missionaries' Escape from Lightning . . .	128	Dispensary Work at Mosul . . .	51, 129, 916
The Mission at Nassa . . .	128, 690	Training Native Workers . . .	52
Activity of Nassa Christians . . .	129	An Inquirer at Baghdad . . .	284
Uganda Notes . . .	211	EDITORIAL NOTE:—	
The Currency of Uganda . . .	211	"From Mosul to Damascus"—a Correction . . .	870
Locations of Missionaries . . .	211		
Small-pox in Uganda . . .	211, 447		

<b>Persia Mission.</b>	<b>PAGE</b>
<b>THE "MISSION-FIELD":—</b>	
Bishop Stuart's Furlough . . . . .	52
Medical Work in Kirman . . . . .	129, 528
Mission-school Boys in Government Service . . . . .	285
The Rev. C. H. Stileman's Return Journey . . . . .	285
Some Encouraging Cases . . . . .	285, 916
Accident to Dr. Day . . . . .	286, 614
Seed-sowing in Julfa . . . . .	354
Some Recent Baptisms . . . . .	354, 449, 614, 690, 916
Easter Sunday in Julfa . . . . .	526
Progress of Medical Work at Yezd . . . . .	838
Special Workers needed for Yezd . . . . .	838
<b>EDITORIAL NOTES:—</b>	
A Traveller's Testimony . . . . .	67
Bishop Stuart's Movements . . . . .	227, 865
Committee Interview with Major Sykes . . . . .	228
(See also, "A Babi Pamphlet," p. 564; "Light and Shade," p. 813.)	
<b>India (General).</b>	
<b>INCREASE OF CHRISTIANITY IN INDIA.</b> Testimony of the Census . . . . .	103
<b>SOME ANNUAL LETTERS FROM INDIA</b> . . . . .	491, 584
<b>INDIAN NATIVE CHRISTENDOM.</b> Results of the Census of 1901 . . . . .	500
<b>INDIAN NOTES.</b> By R. M. —	
The late Major-General Millett . . . . .	41
Independent <i>versus</i> Attached Missionaries . . . . .	41
Lord Curzon and Education . . . . .	41
Successes of Indian Christians . . . . .	42
The <i>Indian Ladies' Magazine</i> . . . . .	43
Agricultural Banks . . . . .	42
An Indian Newspaper's Charges . . . . .	43
The Influence of the Arya Samaj . . . . .	44
A Missionary's Reply to Adverse Criticism . . . . .	44
Europeans' Attitude towards Missions . . . . .	45
The Need for more Labourers . . . . .	45
Religious Census of the United Provinces . . . . .	198
The Indian Christian Community . . . . .	198
Conservative Attitude of Amir of Kabul . . . . .	198
Would a Christian Fakir be a Success? . . . . .	198
The Eye-sight of Indian Students . . . . .	199
Report of Plague Commission . . . . .	199
"Conscientious Objectors" to Vaccination . . . . .	199
Legalizing Re-marriage of Widows in Baroda . . . . .	199
The Beni-Israel Community . . . . .	200
The Future of Indian Christianity . . . . .	200
Union of Presbyterian Churches . . . . .	200
Language affected by spread of Christianity . . . . .	201
Conference of Madras Christian Assoc. . . . .	201
Sir Mackworth Young's Retirement . . . . .	515
Mortality from the Plague . . . . .	515
Opposition to Plague Precautions . . . . .	515
The late Bishop Gell . . . . .	516
Christians in India . . . . .	516
Hindu Orthodoxy "Up-to-date" . . . . .	516
<b>THE "MISSION-FIELD":—</b>	
Protestant Christians' Coronation Address . . . . .	614
Thanksgiving Services for Peace . . . . .	615
Lord Curzon and Indian Journalists . . . . .	517
An Ideal for Young India . . . . .	517
Indian Christian Art and Industrial Exhibition . . . . .	517
The Government's Religious Neutrality . . . . .	518
The Bishop of Lucknow's Charge . . . . .	518
Partial Truths of non-Christian Systems . . . . .	519
An Appeal for Narowal . . . . .	520
Anglo-Indians and Work for India . . . . .	520
Tinnevely District Church Council . . . . .	520
Modern British Imperialism . . . . .	766
The Delhi Coronation Darbar . . . . .	767
British Administration and its Critics . . . . .	768
Prejudices against Landowners . . . . .	768
A Newspaper's Testimony . . . . .	769
The Decennial Missionary Conference . . . . .	769
Christian Literature . . . . .	769
Missions to Mohammedans . . . . .	770
Indian Police Commission . . . . .	770
A Brahmo's Reasons for Retirement . . . . .	771
Intermingling of Races . . . . .	771
<b>EDITORIAL NOTES:—</b>	
Education in India . . . . .	407
Some Indian Annual Letters . . . . .	549
Increase of Christians in India . . . . .	629
(See also, "Mr. Mott's Meetings in Asia," p. 179; "The Popular Prejudice against Indian Christian Servants," p. 431; "The Work that is	

left undone in India," p. 438; "On the Native Christians of India," p. 579; "Critical Objections to Foreign Missions," p. 831.)	<b>PAGE</b>
<b>Bengal Mission.</b>	
<b>EDUCATIONAL DEVELOPMENTS IN BENGAL.</b>	
By the Rev. J. F. Hewitt . . . . .	339
<b>AMONG SANTAL VILLAGES:—</b>	
I. ON THE EAST OF THE RAJMAHAL HILLS.	
By the Rev. D. M. Brown . . . . .	822
II. ON THE WEST OF THE RAJMAHAL HILLS.	
By the Rev. F. Etheridge . . . . .	824
<b>CHRIST CHURCH SCHOOL, CALCUTTA.</b> By Miss H. J. Neale . . . . .	904
<b>THE "MISSION-FIELD":—</b>	
Statistics of Protestant Missions for 1900 . . . . .	52
An Appeal from Bengal . . . . .	52
United Evangelistic Campaign in Calcutta . . . . .	130, 354
Taljhari Schoolboys eager for Baptism . . . . .	130
Evangelistic Work in Santalia . . . . .	130
A Cycle of Prayer for the Godda District . . . . .	130
Return Home of the Rev. G. H. Parsons . . . . .	213
Baptism at Calcutta . . . . .	286, 690, 777
Confirmations in the Nadiya District . . . . .	286
Nadiya District Church Council . . . . .	286, 355, 777
The Calcutta Bible Society . . . . .	355
Confirmations at Godda . . . . .	355
Locations of Missionaries . . . . .	450
Indian Christians' Address to the King . . . . .	450
Enthronement of the Bishop of Calcutta . . . . .	526
Santirajpur Evangelists' Band . . . . .	526
Rev. A. H. Bowman re-appointed Missioner . . . . .	615
Narrow Escape of Zenana Missionaries . . . . .	615
Diocesan Prayer Union founded . . . . .	680
Baptism at Barnagore . . . . .	777
An Old Scholar's Gifts . . . . .	777
Bible-women's Gathering at Bollobhpur . . . . .	778
The late Mrs. C. H. Bradburn . . . . .	778
Ranaghat Medical Mission . . . . .	779
"Football in Calcutta" . . . . .	839
Krishnagar Girls' Day-school . . . . .	839, 917
An Interesting Service . . . . .	839
Recitation Competition Results . . . . .	916
Baptisms at Bhagalpur . . . . .	917
<b>EDITORIAL NOTES:—</b>	
New Bishop of Calcutta . . . . .	228
Death of Mrs. C. H. Bradburn . . . . .	470
<b>United Provinces Mission.</b>	
<b>SOME ANNUAL LETTERS FROM INDIA.</b> From Mrs. E. Durrant and the Rev. S. Nihal Singh . . . . .	500
<b>A WOMAN'S CRY TO WOMEN.</b> Letter from Mrs. Durrant . . . . .	928
<b>THE "MISSION-FIELD":—</b>	
Allahabad Students' Mission . . . . .	53, 839, 917
St. John's College, Agra, Y.M.C.A. . . . .	53
Dispensary Work at Ghaziabad . . . . .	53
Famine in the Bhil Country . . . . .	54, 452
Kaisar-i-Hind Medal awarded to Mr. Outram . . . . .	55
Illness of Mr. E. Walker . . . . .	55
Conference of Missionaries . . . . .	130
Lectures to Students at Allahabad . . . . .	131
Deaths of Missionaries . . . . .	131, 287
The Mission to the Bhils . . . . .	131, 691
Baptisms at Lusaria . . . . .	131
Athletic Successes at Agra . . . . .	213
Baptisms at Bashaatpur . . . . .	213
The late Rev. J. W. Goodwin . . . . .	286
Mr. Manley's Lectures . . . . .	287, 355
Baptisms at Agra . . . . .	287
A Donation from a Rajah . . . . .	287, 356, 450
Movement amongst the Lal Begis . . . . .	287
A non-Christian's Testimony . . . . .	288
C.M.S. Girls' School, Agra . . . . .	355
Increase of Christians in the Godda District . . . . .	356
The Ravages of Plague . . . . .	356, 527
Destruction of a Christian Village . . . . .	451
Occupation of Bhurtpore . . . . .	451
Locations of Gond Missionaries . . . . .	452
Reading the Word, and the Result . . . . .	615
Evangelists suspected of spreading Plague . . . . .	615
A Review of Annfield . . . . .	616
Proposed "Business Department" at Agra College . . . . .	690
The Lieut.-Governor at St. John's College . . . . .	690
The Growth of a Gond Village Mission . . . . .	691

<b>Baptisms at Kherwara</b> . . . . .	691	<b>A NEW C.M.S. MISSION, Hyderabad, Deccan</b> . . . . .	115
<b>Special Services for Workers at Agra</b> . . . . .	780	<b>THE OPENING OF THE C.M.S. CENTENARY</b> . . . . .	106
<b>Class Distinctions and Education</b> . . . . .	840	<b>HALL, MADRAS</b> . . . . .	
<b>Notes on the Gond Mission</b> . . . . .	840	<b>SOME ANNUAL LETTERS FROM INDIA. From</b> . . . . .	
<b>Mr. and Mrs. Birkett's return to Lucknow</b> . . . . .	840	<b>the Revs. M. G. Goldsmith, E. A. Douglas,</b> . . . . .	493
<b>Baptisms at Bhagalpur</b> . . . . .	917	<b>and T. Kember</b> . . . . .	
<b>EDITORIAL NOTES</b> . . . . .		<b>THE "MISSION-FIELD" :—</b> . . . . .	
Occupation of Rewah . . . . .	147	A Review of C.M.S. Missions . . . . .	55
Death of Mrs. H. B. Durrant . . . . .	304	C.M.S. Centenary Hall, Madras . . . . .	56
Bishop Clifford's Charge . . . . .	398	Cholera and Fever in Madras . . . . .	56
The term "United Provinces" . . . . .	630	Death of two young Tamil Christians . . . . .	132
(See also, "The Popular Prejudice against the		Ordination by the Bishop of Madras . . . . .	216
Employment of Indian Christian Servants,"		Canon Sell's furlough arrangements . . . . .	216
p. 431.)		Peter Cator Examination Results . . . . .	215
		D.D. Degrees conferred . . . . .	215
		Bi-centenary of S.P.G. Celebrations . . . . .	215
		Leave-taking of Canon Sell . . . . .	290
		A Tamil Christian Newspaper . . . . .	290
		Objections to Educational Missions—	
		Reply . . . . .	290
		Persecution at Lingampad . . . . .	291
		An Appeal from Dummagudem . . . . .	291
		Deaths of Native Pastors . . . . .	291, 300, 458
		Bishop of Madras in the Wynad . . . . .	359
		Baptisms in the Wynad . . . . .	359
		A Year's Work in Masulipatam . . . . .	360
		Extension among the Malas . . . . .	360
		Recent interesting Baptisms . . . . .	360
		Blind Boys as Evangelists . . . . .	463
		Decennial Missionary Conference . . . . .	463
		The Rev. G. T. Manley at Masulipatam . . . . .	464
		Work amongst Children . . . . .	528, 920
		The Noble College . . . . .	692
		Ordination by Bishop Morley . . . . .	692
		Self-support in Tinnevely . . . . .	692
		Tinnevely: an Appeal for Prayer . . . . .	843
		Anniversary Time in Madras . . . . .	921
		Confirmations by Bishop Morley . . . . .	922
		United Missionary Conference . . . . .	
		<b>EDITORIAL NOTES :—</b> . . . . .	
		Occupation of Hyderabad, Deccan . . . . .	147
		The Rev. E. Sell appointed Canon . . . . .	228
		Opening of Madras Centenary Hall . . . . .	228
		Death of Bishop Geil . . . . .	385
		(See also, "Our Native Church Council," p. 107;	
		"Bishop, Whitehead's C.M.S. Sermon,"	
		p. 192; "Islam and Christ," p. 260; "Bishop	
		Whitehead's Uplift to Missionaries," p. 677.)	
		<b>Travancore and Cochin Mission.</b> . . . .	
		<b>SOME ANNUAL LETTERS FROM INDIA. From</b> . . . . .	491
		<b>the Bishop of Travancore and Cochin</b> . . . . .	
		<b>THE SYRIAN CHRISTIANS OF MALABAR. By</b> . . . . .	748
		<b>the Rev. Dr. Richards</b> . . . . .	
		<b>THE "MISSION-FIELD" :—</b> . . . . .	
		Prize-giving at Cottayam College . . . . .	133
		Baker Memorial School, Cottayam . . . . .	133
		Locations of Native Pastors . . . . .	133
		Among the Jungle Tribes . . . . .	360
		Special Mission for Syrian Christians . . . . .	361
		Confirmations by the Bishop . . . . .	361, 781
		New Principal of Cottayam College . . . . .	361
		Archdn. Koshi Memorial Prize . . . . .	617, 921
		Ordination by Bishop Hodges . . . . .	781, 921
		Coronation Services . . . . .	781
		Proposed Russell-Sealy Memorial . . . . .	781
		Deaths of Christian Workers . . . . .	781
		(See also, "Bible-reading Indian Christendom,"	
		p. 624; "The Mophlas," p. 625; "The C.M.S.	
		and the Syrian Church," p. 708.)	
		<b>Ceylon Mission.</b> . . . .	
		<b>THE "MISSION-FIELD" :—</b> . . . . .	
		Death of a Christian Kandian Chief . . . . .	56
		Telugu Christians in Ceylon . . . . .	56
		Native Clergy in sole charge of Districts . . . . .	57
		Among the Boer Prisoners . . . . .	134
		Baptisms at Morawaka . . . . .	134
		The late Rev. R. T. Dowbiggin . . . . .	291
		Industrial Work at Doddanduwa . . . . .	361
		Work among Colombo Police . . . . .	454, 529
		Death of the Rev. A. A. Pilson . . . . .	454
		Baptisms at Nellore . . . . .	454
		Copey Training Institution . . . . .	529
		Colombo Girls' School . . . . .	529
		Return Home of the Rev. J. D. Simmons . . . . .	782
		Five Years in the Jaffna Peninsula . . . . .	782
		Baddegama Girls' Boarding-school . . . . .	843
		A Hidden Christian . . . . .	843
		A Touching Appeal . . . . .	843

EDITORIAL NOTES:—	PAGE
Translation of Bishop Copleston . . .	226
Death of the Rev. A. A. Pilson . . .	470
The See of Colombo . . .	713
(See also, "Abdul Hakim, a Mohammedan Convert," p. 36; "Mr. Mott's Meetings in Asia," p. 179.)	

### Mauritius Mission.

THE "MISSION-FIELD":—	
A Polyglot Island . . .	617

### China (General).

THE FRONTIER OF CHINA AND TIBET. By William Knipe . . .	117
FAR-EASTERN NOTES. By G. H. P.:—	
The late Li Hung Chang . . .	202
China in Conscience . . .	202
Friendliness of Taotais . . .	203
Education in China . . .	203
Floods in the Yang-tee Valley . . .	204
Recantation of Christians . . .	204
Self-supporting Christian School in Korea . . .	207
Work among Lepers . . .	207
Advance in Korea . . .	684
Some recent Edicts . . .	684
Demand for Western Learning . . .	684
Some Christian Educational Set-backs . . .	685

EDITORIAL NOTES:—	
Memorial on the Opium Trade . . .	305
Massacre of Missionaries . . .	701
The Missionary Question in China . . .	940
(See also, "Mr. Mott's Meetings in Asia," p. 177; "Some Recent Books on China," p. 254; "The Chinese Opium Trade," p. 855.)	

### South China Mission.

THE "MISSION-FIELD":—	
Resumption of Work in Kuei-lin . . .	57
Native Missioners in Lo-ngwong and Ning-taik . . .	57
Occupation of Nang-dwa . . .	57
Fruits of the Hing-hwa Medical Mission . . .	57, 58
Medical Work in Fuh-chow City . . .	135, 293
Medical Work in Hok-chiang . . .	135, 845
Rev. W. Banister appointed Archdeacon . . .	210
Bishop Hoare's Visitation . . .	216
Pakhoi Medical Mission . . .	216, 455
Baptisms at Hing-hwa Hospital . . .	216
Baptisms at Fuh-chow . . .	216
New Church opened at Wha-ling-hwong . . .	216
A Visit to Liem-chau . . .	292
Western Education in Fuh-chow . . .	292, 293
Fuh-ning's Appeal for an Anglo-Chinese School . . .	293
Suspension of Medical Work at Fuh-ting . . .	293
A wonderful Opportunity . . .	361
Increase in Fuh-Kien Mission Staff . . .	361
Wrecked on the Cassia River . . .	454
An interesting Woman Convert . . .	454
Occupation of a Fuh-chow Suburb . . .	455, 843
The Rev. L. Lloyd and the B. & F. B. S. . . .	455
Work among Lepers . . .	455, 844
Open Doors at Ning-taik . . .	455
Joyful News from Fuh-ning . . .	456
Itinerating around Canton . . .	529
A Year's Progress and Growth . . .	529
An Appeal from Fuh-Kien . . .	530
China's present Attitude . . .	530
A remarkable Woman Convert . . .	530
Many Openings at Ning-taik . . .	618
Ravages of Plague . . .	618, 752, 843, 923
Admission of Catechumens . . .	618, 922
A Visit to a new Station . . .	618
Ordination by Bishop Hoare . . .	693
Intercession Service at Hong Kong . . .	694
Bible Circulation in China . . .	694
First Baptisms at Kuei-lin . . .	694
Fuh-ning Medical Mission . . .	694
Disturbances at Sieng-iu . . .	694
New Church opened at O Au . . .	695
Pleading for Teachers . . .	695
The Kien-ning Prefecture . . .	695
Progress and Baptisms at Dang-seng . . .	783
Medical Work on Hai-tan Island . . .	944
An Appeal from Hong Kong . . .	944
A Visit to Kwong-li . . .	921
Death of a Native Pastor . . .	923
EDITORIAL NOTES:—	
Self-support and Self-government in Hong Kong . . .	66

Pastoral Letter of Bishop Hoare . . .	149
Special Needs in Hong Kong . . .	714

### Mid China Mission.

THE "MISSION-FIELD":—	
Ordinations by Bishop Moule . . .	135, 845
The late Miss Mary Moule . . .	135
The "Station Class" at Ningpo . . .	217
Consecration of Shanghai Church . . .	362
A Confucian School now a Church . . .	362
A Chinese C.M.S. . . .	362
Cheering Report from Hang-chow River District . . .	362
Good News from T'ai-chow . . .	456
Presentation of a Church Site at Lu-gyiao . . .	456
New Secretary of the Mission . . .	531
Stirring Times at Kwun-hae-we . . .	531
Hang-chow Medical Mission . . .	619, 923
After many Days . . .	619
Chuki Revisited . . .	696
Bishop Moule's Visitations . . .	783
Earnest Wen-chow Christians . . .	783

EDITORIAL NOTES:—	
Death of Miss Mary Moule . . .	69
Return of Archdn. A. E. Moule to China . . .	547, 792, 805
Farewell Address to Archdn. Moule . . .	867
(See also, "Native Evangelists: their Selection and Training," p. 104.)	

### West China Mission.

THE "MISSION-FIELD":—	
A Christian Mandarin at Mien-cheo . . .	456
Bishop Cassels' Year's Work . . .	531
Death of Miss M. Casswell . . .	531, 697
Faithfulness of Sintu Christians . . .	619
Bishop Cassels at Sintu . . .	619
Ordination by Bishop Cassels . . .	697
The "Spring Sacrifice" at Sintu . . .	697
Confirmations at Wei-cheng . . .	845
The Outlook at Wei-cheng . . .	845
Unrest in Si-Chuan . . .	846, 924
EDITORIAL NOTES:—	
Death of Miss M. Casswell . . .	545
Boxer Troubles in Si-Chuan . . .	791, 941
Popularity of Missionaries . . .	791
(See also, "The Frontier of China and Tibet," p. 117.)	

### Japan Mission.

SUMMER WORK AT BIRO, IN HOKKAIDO. By the Rev. V. H. Patrick . . .	30
THE C.M.S. MISSION IN THE DIOCESE OF OKAWA IN 1901. A General Report . . .	205
THE BISHOP OF OKAWA'S VISITATION. Letter from Bishop Foss . . .	273
THE SYNOD OF THE NIPPON SEI KOKWAI . . .	510
A PLEA FOR SECONDARY EDUCATION IN JAPAN. By the Rev. W. R. Gray . . .	670
THE SEVENTH GENERAL SYNOD OF THE JAPANESE CHURCH. By the Rev. T. S. Tyng . . .	675
A HOLIDAY TOUR OF THE OKAWA DIVINITY SCHOOL PREACHING BAND. By the Rev. S. Heaslett . . .	825
ITINERATING WITH BICYCLE IN NORTHERN JAPAN. By the Rev. W. Andrews . . .	827
FAR-EASTERN NOTES. By G. H. P.:—	
The Anglo-Japanese Treaty . . .	202, 679, 680
Work amongst Japanese Sailors . . .	202
Activity of Japanese Buddhists in America . . .	204
Christian Unity in Japan . . .	204, 682
Some Results of the Taikyo Dendo . . .	205, 683
Mr. J. R. Mott's Visit to Japan . . .	206
Religious Census of Students . . .	206
Commercial Morality in Japan . . .	680
Opinions of Religious Reformers . . .	681
Religious Statistics of Japan . . .	681
Restoration of Status to Mission-schools . . .	682
Influential Positions of Christians . . .	682
THE "MISSION-FIELD":—	
Movements of Missionaries . . .	58
Visit of Mr. J. R. Mott . . .	58
Growth at Yokkaichi . . .	58
Earnest Lighthouse Man at Choshi . . .	59
United Meetings of Hokkaido Workers . . .	60
The Warren Memorial Hall . . .	135
Visitors' Impressions . . .	136, 458, 925
Baptism of a Prison Warder . . .	137

	PAGE
Ordination by the Bishop of Osaka . . . . .	218, 924
Advance of Self-support . . . . .	218, 263, 363
A Lady Visitor at Hakodate . . . . .	218
The Taikyo Dewo: Autumn Efforts . . . . .	263
Teaching English to the Osaka Police . . . . .	363
Privileges for Religious Teachers . . . . .	363
Baptisms in the Kushiro District . . . . .	363
Statistics of Missions in Japan . . . . .	456
Six Years' Progress in Tokyo and District . . . . .	457
Osaka Divinity School . . . . .	457
Archdn. Price's Visitations . . . . .	458
The Anglo-Japanese Alliance . . . . .	532, 630
Baptisms at Tokyo . . . . .	532
A Samurai Convert at Kokura . . . . .	532
Bishop of Osaka's Visitation . . . . .	698
A Japanese Christian's Experiences . . . . .	698
Work in the Kiba Ken . . . . .	699
Work among Osaka Factory Hands . . . . .	848
Work among Tokyo Students . . . . .	924
Devotional Meetings at Sapporo . . . . .	925
EDITORIAL NOTES:—	
General Conference of Missionaries . . . . .	67
Christian Unity in Japan . . . . .	67
Marquis Ito's Visit to England . . . . .	140
A Lady Missionary at a Treaty Celebration . . . . .	629
(See also, "General Missionary Conference at Tokyo," p. 86; "Mr. Mott's Meetings in Asia," p. 173.)	

### New Zealand Mission.

THE "MISSION-FIELD":—	
Ordination at Wellington . . . . .	363
A Veteran's Message . . . . .	532
Death of Bishop Cowie . . . . .	628
Giborne Training Institution . . . . .	700
Ordination at Auckland . . . . .	700

EDITORIAL NOTE:—	
Death of Mrs. Hadfield . . . . .	327
(See also, "The late Archdn. Clarke," p. 102.)	

### North-West Canada Mission.

ARCTIC TRAVELLING: TWO HUNDRED MILES IN AN OPEN BOAT. By Rev. E. J. Peck . . . . .	698
THE "MISSION-FIELD":—	
The Diocese of Calgary . . . . .	137
Confirmations by Bishop Pinkham . . . . .	137
Letter from a Blacklead Island Christian . . . . .	137
"In Perils of Waters" . . . . .	138
A Visitor's Impressions of the Blackfeet . . . . .	219
Mission-school ex-Pupil reads Address to Royalty . . . . .	230
Deaths of Native Pastors . . . . .	220, 363
Keewatin: Diocese and Bishop . . . . .	450, 784
Church opened at Peigan Reserve . . . . .	459
A Heathen Chief's Testimony . . . . .	459
Church-building at Hay River . . . . .	459
Confirmation at Hay River . . . . .	460
An earnest Eskimo Christian . . . . .	621
Life on Herschel Island . . . . .	784
News from Blacklead Island . . . . .	926

EDITORIAL NOTES:—	
The Society's Missions: Proposed Reductions . . . . .	147, 148

### British Columbia Mission.

THE "MISSION-FIELD":—	
Self-denial of Metlakahla Christians . . . . .	138
Work amongst Chinese Coolies . . . . .	532
EDITORIAL NOTES:—	
Completion of Metlakahla Restoration Fund . . . . .	547
Resignation of Bishop Ridley . . . . .	713

## MISCELLANEOUS.

OUR FRONTISPIECES . . . . .	38, 514
HISTORY OF THE C.M.S. ASSOCIATIONS:—	
NOTICE. By C. H. . . . .	152
PROPOSED CONVENTION OF C.M.S. LAY WORKERS . . . . .	234
C.M.S. MISSIONARIES FROM THE UNIVERSITIES AND THEOLOGICAL COLLEGES: AND FROM THE PUBLIC SCHOOLS . . . . .	204, 540, 942
C.M.S. MISSIONARIES TRAINED AT ISLINGTON COLLEGE . . . . .	364, 540
LAY WORKERS' CONVENTION. By H. C. H. . . . .	369
THE FUNDS . . . . .	368
DIOCESAN SERVICE OF INTERCESSION FOR MISSIONS . . . . .	390
THE ONE-HUNDRED-AND-THIRD ANNIVERSARY. Speeches, &c. . . . .	403
CONFERENCE OF WOMEN MISSIONARIES AT HOME. By G. B. D. . . . .	400
THE FINANCIAL POSITION OF THE SOCIETY . . . . .	471
DAY OF INTERCESSION FOR THE C.M.S. . . . .	714
SHORT HISTORIES OF C.M.S. ASSOCIATIONS. By the Rev. C. Hole . . . . .	751, 800
THE AUTUMN VALEDICTORY MEETINGS . . . . .	708, 848
LIST OF CONTRIBUTIONS TOWARDS THE EXTINCTION OF THE DEBIT . . . . .	874
THE SIXTIETH ANNIVERSARY OF THE GLASSERS' UNION . . . . .	923
HOW THE MONEY IS SPENT . . . . .	936
POETRY:—	
CHRISTIAN IMPERIALISM. By A. E. M. . . . .	46
A TRUE STORY (AND A MORAL). By the Bishop of Derry and Raphoe . . . . .	81
GOD SOWETH. GOD WILL REAP. By A. E. M. . . . .	431
AFTER THE CORONATION. By A. E. M. . . . .	488
THE CORONATION. By A. E. M. . . . .	563
TO APOLO KAGWA, KATIRIRO OF UGANDA. By Canon Rawnsley . . . . .	704
LEFT BEHIND. By A. E. M. . . . .	747
NOTES OF OTHER MISSIONS. By J. A. P. . . . .	63, 143, 222, 290, 382, 541, 707, 785, 863
HOME DEPARTMENT 70, 152, 231, 311, 391, 472, 560, 632, 716, 795, 871, 943	
OUR COLONIAL ASSOCIATIONS . . . . .	76, 166, 474
SELECTIONS FROM PROCEEDINGS OF COMMITTEES . . . . .	77, 166, 235, 318, 398, 476, 556, 636, 717, 876, 947
TOPICS FOR THANKSGIVING AND PRAYER 70, 152, 230, 310, 390, 472, 550, 631, 715, 797, 878, 942	

NOTES OF THE MONTH . . . . .	79, 159, 239, 319, 399, 479, 559, 639, 719, 799, 879, 959
FINANCIAL NOTES . . . . .	77, 158, 237, 317, 394, 477, 558, 639, 718, 798, 878, 949
PUBLICATION NOTICES . . . . .	80, 160, 240, 320, 400, 480, 560, 640, 720, 800, 880, 963

### Notices of Books.

Outline of a History of Protestant Missions. By Gustav Warneck . . . . .	61
Memorials of C. A. Fox. By S. M. Nugent . . . . .	61
Via Christi. By L. M. Hodgkins . . . . .	62
Two Hundred Years of the S.P.G., 1701-1900. By C. F. Pascoe . . . . .	139
The Ainu and their Folk Lore. By the Rev. J. Batchelor . . . . .	180
The Modern Mission Century. By Dr. A. T. Pierson . . . . .	140
Between Life and Death. By I. H. Barnes . . . . .	221
Constantinople and its Problems. By H. O. Dwight . . . . .	221
Verbeck of Japan. By W. E. Griffiths . . . . .	377
Foreign Missions. By Bishop Montgomery . . . . .	378
The Utmost Bound of the Everlasting Hills. By the Rev. A. R. Macduff . . . . .	390
The Challenge to Christian Missions. By R. E. Welsh . . . . .	535
New China and Old. By A. E. Moule . . . . .	536
The Holy City, Athens, and Egypt. By Sir W. T. Charley . . . . .	537
Bible Study Text Books. By W. H. T. Gairdner and H. W. Oldham . . . . .	538
The Philosophy of the Christian Religion. By the Rev. Dr. Fairbairn . . . . .	661
Conversation Grammars . . . . .	622
"To Whom shall we go?" By the Rev. Dr. Ovenden . . . . .	623
The New Testament History for Young Students. By the Rev. C. J. Hamer . . . . .	623
An Awakening. By H. N. . . . .	623
The Integrity of Scripture. By the Rev. J. Smith . . . . .	929
The Bible and Modern Criticism. By Sir Robert Anderson . . . . .	932
World-wide Evangelization . . . . .	933
Miscellaneous Works 63, 142, 222, 391, 539, 934, 935	
(See also, "Bishop Churton on Missions," p. 163; "The Progress of Dogma," p. 241; "Some	

	PAGE		PAGE
Recent Books on China," p. 254; "Dr. Dennis's 'Centennial Survey of Foreign Missions,' pp. 330, 533, 870; "Chalmers of New Guinea," p. 721; "Sir Harry Johnston on the Uganda Protectorate," p. 881.)		"Concerning Misconceptions"	385
<b>Letters to the Editor.</b>		Summary of Voluntary Church Contributions	386
Spelling of Indian Names. From the Rev. W. St. Clair Tisdall . . . . .	60	The Centenary Volume	387
Tithes. From Gleaner 40 . . . . .	146	Contributions from Christ Church, Chislehurst . . . . .	387
The Policy of Faith. From A Gleaner Missionary . . . . .	373	The Coronation . . . . .	405
"Spoon and Bottle"; "Arise and Walk." From a Young Missionary . . . . .	373	Impressive Features of the Coronation Service	405
Isolated C.M.S. Lay Workers. From G. A. King and T. G. Hughes . . . . .	376	Rev. Josiah Pratt's Coronation Article . . . . .	405, 543
Self-support in the Native Churches. From Another Missionary, the Rev. W. S. Moule, An Old Missionary, Harry E. Maddox . . . . .	461, 626, 705	Spiritual and Temporal Coronations . . . . .	406
Bible-reading Indian Christendom. From the Rev. Dr. Richards . . . . .	624	The Anniversary . . . . .	406
The Moplahs. From the Rev. Dr. Richards . . . . .	625	Bishop of London's Anniversary Speeches . . . . .	406
The C.M.S. and the Syrian Church. From the Rev. Dr. Richards . . . . .	705	The Years 1885-87 and To-day . . . . .	406
A German Sketch of Missions in 1845. From Gleaner No. 51, 641 . . . . .	706	<i>General Review of the Year</i> . . . . .	408
<b>Editorial Notes.</b>		The Committee's Principles: A Vindication . . . . .	408
The Past and Coming Year . . . . .	65	Dean Barlow's Deficit Appeal . . . . .	409, 710, 868
Is the C.M.S. going too Fast . . . . .	65	The Hibernian C.M.S. . . . .	409
The Question of Retrenchment . . . . .	65	New Vice-Presidents, &c. . . . .	470, 547
Suggestions for Increasing the Income . . . . .	66	Archbishops' Reception of Missionaries . . . . .	471
The Annual Sermon . . . . .	68	Gatherings for National Intercession . . . . .	471
An Appeal for the C. & C.S.S. . . . .	68	Proclamation of Peace . . . . .	543
Appointment of Miss I. H. Barnes . . . . .	68	"Good Tidings of Peace"—why not Proclaimed . . . . .	543
Missionaries from the Diocese of Rochester . . . . .	69	How to Avoid Deficits—Suggestions . . . . .	544
A Missionary "Cyclorama" . . . . .	69	Locations: an Annual Problem . . . . .	545
New Publications . . . . .	69	Victoria C.M. Association—a Cleared Deficit . . . . .	548
The Society's Finances . . . . .	147, 301, 383, 937, 938	St. Matthew's, Cambridge, University Guild . . . . .	549
Thanksgiving and Intercession for Students . . . . .	149	An Invitation to Student Volunteers . . . . .	549
Tour of Mr. J. R. Mott . . . . .	149	The King's Illness . . . . .	627
Conference of Association Secretaries . . . . .	150	Queen's Hall Prayer-meetings . . . . .	637
Service of Intercession at St. Paul's . . . . .	150	England's Trust with the Gospel . . . . .	638
Deaths of Home Friends 151, 226, 304, 545, 629, 792 . . . . .	151	The Islington C.M. Association . . . . .	629
The late Rev. Preb. Tucker . . . . .	151	Bishop Montgomery's "Ramsden Sermon" . . . . .	630
Acceptance of Offers of Service 151, 230, 306, 387, 549, 630, 870, 943 . . . . .	225	An Interesting Book . . . . .	631
Deputation to Toronto Students' Conference . . . . .	225	Day of I. tercession for C.M.S. . . . .	709, 867
The Call from Asia . . . . .	225	Urgent Needs . . . . .	709
C.M.S. Committee Interviews . . . . .	228, 301	Lack of Zeal for Foreign Missions . . . . .	710
Special Lenten Gatherings . . . . .	228, 301	Missionary Advance: Impressive Speeches . . . . .	711
St. Bride's Church and the C.M.S. . . . .	229	The Question of Giving . . . . .	711
Lay Workers' Union Convention . . . . .	229	Report of Toronto Students' Convention . . . . .	711
<i>The Key to the Missionary Problem</i> . . . . .	230	The late Bishop Pakenham-Walsh . . . . .	712
An Appeal to Rich Christians . . . . .	301	Death of Dean Cowie . . . . .	712
Bishop of Worcester's C.M.S. Address . . . . .	302	Annual Report and <i>Story of the Year</i> . . . . .	713, 939
Students' Convention at Toronto . . . . .	302	The Outgoing Missionaries . . . . .	787, 788
Lord Rosebery and the C.M.S. . . . .	303	Friendly Criticisms: their Weak Points . . . . .	788
Deaths of the Rev. Dr. Koelle and the Rev. J. Zeller . . . . .	303	The Probation of the New Missionary . . . . .	789
New Home Workers appointed . . . . .	306	"Pray ye therefore" . . . . .	789
Society's Preparatory Institution . . . . .	306	Zenana Societies' Valedictory Meeting . . . . .	792
Deficit of Missionary Candidates . . . . .	383	The Valedictory Meetings . . . . .	805
The <i>English Churchman</i> and the C.M.S. . . . .	383, 384, 469, 869	Two Former Valedictories . . . . .	806
		Some Valedictory Addresses . . . . .	806
		The Need of Revival . . . . .	867, 940
		Day of Intercession . . . . .	867
		Church Congress Sermons and Breakfast . . . . .	868
		C.M. Children's Home . . . . .	870
		Dr. Dennis's Survey—a Correction . . . . .	942
		Deaths from Cholera in the Mission-field . . . . .	942
		R.T.S. Foundation Meeting . . . . .	942
		<b>Miscellaneous Paragraphs.</b>	
		Curiosities from West Africa . . . . .	310
		One-Hundred-and-Third Anniversary . . . . .	398
		Special Day of Intercession for C.M.S. . . . .	626
		The Autumn Farewell Meetings . . . . .	715
		Church Congress Missionary Breakfast . . . . .	717
		Missionary Departures . . . . .	796, 879, 942
		Gleaners' Union Anniversary . . . . .	797

## LIST OF ILLUSTRATIONS.

SOME RECENTLY DECEASED C.M.S. MISSIONARIES. To face p. 1.	
THE LATE ARCHDEACON E. B. CLARKE. To face p. 81.	
THE STUDENT CONVENTION AT TOKYO. To face p. 161.	
TWO VETERAN GERMAN C.M.S. MISSIONARIES. To face p. 241.	
MISSIONARIES AT MANGO. To face p. 321.	
THREE BISHOPS OF SIERRA LEONE. To face p. 401.	
AUTUMN CONFERENCE OF C.M.S. BENGAL MISSIONARIES, CALCUTTA, 1901. To face p. 481.	
ST. JOHN'S COLLEGE, LAHORE, RE-UNION, APRIL 15TH TO 19TH, 1902. To face p. 561.	
THE LATE BISHOP PAKENHAM-WALSH. To face p. 641.	
GROUP OF CLERGY AT THE DIOCESAN CONFERENCE IN LAGOS, JANUARY, 1902. To face p. 721.	
SCENES IN PERSIA. To face p. 801.	
TWO PICTURES FROM UGANDA. To face p. 881.	





**Rev. C. Fallscheer,**  
of Palestine.  
Died Feb. 14th, 1901.



**Rev. C. S. Thompson,**  
of Central India.  
Died May 22nd, 1900.



**Rev. C. G. Hensley,**  
of Sierra Leone.  
Died Feb. 11th, 1901.



**Rev. J. B. Brandram,**  
of Japan.  
Died Dec. 30th, 1900.



**Rev. R. T. Dowbiggin,**  
of Ceylon.  
Died March 8th, 1901.



**Rev. J. C. Dudley Ryder,**  
of the Niger.  
Died June 1st, 1900.



**Rev. Martin J. Hall,**  
of Uganda.  
Drowned Aug. 15th, 1900.



**Rev. E. T. Higgins,**  
of Ceylon.  
Died June 11th, 1901.



**Rev. F. B. Maule,**  
of South India.  
Died Nov. 24th, 1900.



**Mr. Joseph Jackson,**  
of Western India.  
Died Oct. 24th, 1901.



**Rev. S. Coles,**  
of Ceylon.  
Died Sept. 23rd, 1901.



**Dr. H. A. Smit,**  
of the Punjab.  
Drowned Aug. 2nd, 1900.

# **SOME RECENTLY DECEASED C.M.S. MISSIONARIES.**

(See page 38.)





Rev. C. G. H. [unclear]  
[unclear]  
[unclear]

Rev. J. C. Dalley Ryden,  
[unclear]  
[unclear]

Rev. F. B. Maule  
of South India  
[unclear]

C. M. S. MISSIONARIES.

THE  
CHURCH MISSIONARY INTELLIGENCER.

THE TRIAL OF FAITH.

"Let us go up at once, and possess it; for we are well able to overcome it."  
*Numbers xiii. 30.*

THESE words have become historical in a two-fold connexion. They form the well-known reply, sent by nineteenth century means, from an essentially nineteenth century Conference to an equally typical nineteenth century Society. In plain language they form the reply of the New York Missionary Conference of 2500 delegates to the message of encouragement from the C.M.S. in May, 1900.

They were also the words of Caleb on the well-known occasion of his return from the Land of Promise. Then, as now, there were dissentients. "We be not able to go up against the people; for they are stronger than we." Then, as now, these dissentients had the same opportunities of judging as those who urged a "policy of faith." Then, as possibly now, they may be said to have been justified by events. For there was irretrievable disaster at the hand of the Amalekites and Canaanites, just as there may be, in the near future, difficulties insurmountable for this generation to cope with in the mission-field, and insufficiency of supply at home. But then, as now, there was the danger of judging by mere outward appearances, the failure to take into account the power of God's promises, and the power of His veto. This Divine veto was pronounced because of Israel's want of faith: "Doubtless ye shall not come into the land, concerning which I swore to make you dwell therein." And, as always, the veto was fulfilled by God's "natural law," so that it might be open to those who could not read the *spiritual* to say, "Here is natural cause and effect: it has proved as we have said; we are *not* able to go up against the people, for they are stronger than we." Canaan, dispersed and panic-stricken, "bread" for the Israelites, were allowed to mobilize at their southern hill fortresses, while Israel had lost the courage which should have nerved them to victory; "therefore," said the opportunists, "we failed." Then, as now, it was a time of "*crisis*," of "deciding," of "trial." They hesitated, they failed, and their work was left to the next generation to perform.

To-day also we are admittedly at a time of crisis. No one denies the greatness of the opportunity. The huge spread of our nineteenth century Empire makes the very dullest realize that we also are possibly standing on the borders of a greater spiritual kingdom than has ever before been known, a very "*Land of Promise*" in the most literal sense of the word. It is also matter of common knowledge, a maxim indeed enforced with almost wearisome persistency, that great natural opportunity spells great spiritual responsibility.

B

To complete the parallel: then, as now, there had been a recent freedom from bondage, freedom not to do man's will, but God's. The Israelite was delivered at the same time from the fleshpots as also from the weariness of Egypt. So we have been delivered from the love of ease, the stagnation, the not mere want of enthusiasm, but the contempt for enthusiasm, which marked the Church of our fathers during the early part of the last, and the preceding century. Again I affirm that freedom is not the opportunity for man's will, but for God's.

Shall ours be the reply of Caleb and the New York Conference, or shall we admit in despair, "We be not able to go up against the people, for they are stronger than we"? To-day we hesitate,\* to-morrow may be too late. But the decision of *Faith* must also ever be the highest decision of *Reason*, for, as S. T. Coleridge so ably expressed it, "faith is but the continuation of reason, as day softens into twilight, and twilight into darkness." Faith is but the view beyond Reason's horizon. Let us then by no means shut our eyes to the difficulties of the dissentients who say, "We be not able." On the contrary, let us rather see if they be not somewhat over-estimated; or, should the worst come to the worst, let us remember those brave words of Origen, so well attested by the history of ages, so well attested, above all, by the history of Missions: "Stumbling-blocks are but the occasion of deeper knowledge," and, we may add, of greater progress.

The inherent difficulties urged are for the most part two-fold:—

(1) The difficulty of finance. It is urged that to expect the income of a society for such a purpose as the C.M.S. to keep pace with its probable requirements is unreasonable. Events at first sight seem likely to justify the assertion. For with by far the largest ordinary income it has ever possessed, the C.M.S. in this financial year likely to be out of pocket to the large amount of 80,000*l.* And, urges the objector, this is not the worst feature of the case; the deficit wiped off by the strenuous exertions of this year may be doubled the next. "Is it," demands the business man, "morally just to incur a liability which you see no means of meeting?" and he would probably add, "Moral justice is the limit of religious obligation; I care nothing for a religion which belauds immorality as faith." Were the premises of the man of business correct, we should fully admit his objection; but there is here more to be considered than meets the eye, even from the purely worldly point of view. In truth the forward policy may be shown to be the *businesslike*, the strictly moral.

Consider how a man building up a great business may sometimes be compelled to expend largely more than his income at the moment—may even have to anticipate the profits of years; but may he not do this without loss of integrity?

Consider in like manner the facts as regards Mission work. The expenditure has probably nearly reached high-water mark; nay, the ebb tide may conceivably be in sight. Many Missions should soon be able, not only to provide for themselves, but to help their neighbours; others, on the other hand, and it must be admitted some of the oldest,

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\* Written before the Resolution to go forward of November, 1901.

such as the North-West Provinces of Canada, are as far as ever from self-support. There are, however, reasons, obvious enough to the thoughtful, for their backwardness. Either their population is scattered and meagre and poor, involving great travelling expense, with but small resources to draw upon, or the antiquity and intellectuality of their belief has placed them beyond the power of those influences hitherto brought to bear upon them, the influences not of the Gospel itself, but of the method of its presentment.

Again, if what we hear be correct, there is undoubtedly a feeling prevalent among the Heathen in many lands that *with them* matters are reaching a *crisis*, and their leaders are said to recognize that the Christ is bound in the long run to conquer.\* The C.M.S. Report for the past year witnesses to the truth of this report, for while remarking the increased activity in the restoration of heathen temples, it goes on to point out that shrewd Hindu observers state that if the people are to rise and not sink in the scale of nations, it must be by the power of Christianity; a conclusion which the late Professor Huxley, agnostic though he was, had long ago arrived at in his Romanes Lecture. More remarkable still, these statements were published in a leading Hindu paper in Madras.

The Report quotes another instance, well worthy of repetition, from the leading organ of the Brama Samaj. Speaking of the valuable work of the missionaries during the plague, the writer uses these remarkable words: "All honour to these ambassadors of Christ. The humanity of His followers will surely establish the throne of their Master on the love and reverence of civilized mankind."

But, we are reminded, there is an alternative: when the religious belief of a nation is in a state of fusion, it may become moulded into a higher form, or it may be lost in the process. There are signs, all too obvious, that the latter is a more than possible result with Young India of to-day. An India which has lost the sense of religious belief is a possibility appalling beyond measure: of such we might almost be justified in saying, "We be not able to go up against them"; nay, like Israel of old, we should doubtless be justified by events, and, as with them, the conquest would have to be left to later and more faithful generations.

What need, then, that we should find faith to "go up at once and possess it, for now we are well able to overcome it"! Moreover, we are now "*well able*" to afford it, for though the present war is an enormous source of expense, it has nevertheless shown us the tremendous depth of the nation's resources.

(2) The second difficulty seems a more serious one. It is urged that, at the present rate of progress, instead of converting the world, the Missions are actually losing ground, the mere annual *increase* of the world's population being greater than the increase in the number of

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\* A. P. Stanley tells us that the same feeling is prevalent amongst the Mohammedans of Egypt, and that Layard found the same tradition prevalent in Mesopotamia, Milnes in Egypt, and Sir Charles Trevelyan in India, i.e. that there is a Mussulman tradition that the fate of Islam requires that it should be at last superseded by Christianity.—*Life of Dean Stanley*, vol. i. p. 489.

converts made, and this without regard to the leakage which afterwards occurs in the latter.

The answer, as before, is to be found in the facts. In the first place it is needful to remember that nowhere in God's Word is the principle found that all *individuals* will be converted: far from it. The Gospel has to be proclaimed for a witness throughout all nations; the knowledge of the Truth has to cover the earth as the waters cover the sea; but of actual faith the Lord expressly stated that He expected to find but little. But even were it otherwise, there would be no great cause for uneasiness in the present relative rate of progress. Population, according to Malthus and other eminent statisticians, increases in a geometrical progression, doubling itself every twenty-five years where everything is favourable, the regulating factor being, for the most part, the food supply. But from the C.M.S. Report the present rate of religious progress seems to be in a geometrical progression, doubling itself every twelve or thirteen years, hence the progress of Christianity is nearly doubling the present growth of the population. Moreover, the checks on population are bound to increase, if only from natural causes, whereas the progress of Christianity is obviously largely on the increase; nay, from what we have seen of the state of India, the remarkable growth in Japan, and the fact that some of our greatest Missions are only, as it were, of yesterday's growth, it is probable that the rate of increase will go up by leaps and bounds in the near future. This is still more evident when the present temporary restrictions in the Soudan, Hausaland, and South Africa are taken into account; for there seems little reason to doubt that the Hausa people will eventually prevail on their rulers to welcome the missionaries whom they have now seen for themselves, while as to the other two restrictions, that of the Boer has, we trust, now reached the vanishing point. But, loud above all the faint-hearted objections of the dissentients, there rings the clear command of the Master, "Go ye." To this there can be but one answer: "Let us go up at once and possess it, for we are well able to overcome it."

But there is another voice besides that of the mere dissentient that demands our attention: there is the cry of the sceptic, a cry finding an echo from thousands of sources. With the one breath he says, "You claim the sanction of a Divine command, you claim the influence of a superhuman Power. Test them." For, for him, as for others, the tree is tested by its fruits. With the next, he laughs the claim to scorn: "You are not able to go up against the people, for they are stronger than you," and he would add, "than your God," for as it is written, "the Lord was not able to bring this people into the land which He swore unto them." \* To all this we reply, "We accept the test; 'for we are well able to overcome the land,' " and we rely upon the oath of our God, "But as truly as I live," saith the Lord, "all the earth shall be filled with the glory of the Lord." †

*Fram:den, Stowmarket.*

L. STANFORTH.

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\* Numbers xiv. 16.

† Numbers xiv. 21.

# "BY HEAPS."

By the Rev. R. BRENT,  
Vicar of Minsterworth.\*

"Moreover Hezekiah commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites. . . . And as soon as this commandment came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly . . . the tithe of oxen and sheep, and the tithe of the holy things which were consecrated unto the Lord their God, and laid them by heaps [margin, "heaps, heaps"]. . . . And when Hezekiah and the princes came and saw the heaps, they blessed the Lord, and His people Israel. Then Hezekiah questioned with the chief priests and Levites concerning the heaps. And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed His people; and that which is left is this great store."—2 Chron. xxxi. 4-6, 8-10.

**T**HE main difficulty which confronts our own and all other missionary societies, in the present day, is the lack of funds. From every mission-field the cry comes to us for more labourers; but the scanty income of our societies forbids our sending them. Until quite recently, men were forthcoming, yes, and women too, but latterly the number of applicants has diminished; but no doubt an increased demand would create an increased supply. We may say, "The Lord will provide the means," and no doubt He will, but it will be through the instrumentality of His own people.

I am convinced that what the Church chiefly needs in the present day is a return to primitive and Pentecostal liberality in giving, and especially systematic giving. If it be not systematic it is not likely to be lasting. The enthusiastic impulse which led those noble men in the Apostolic day to yield up all their property appears to have soon died out.

Another plan was adopted a few years later, which received Apostolic sanction. It was a less noble one, perhaps, but more business-like. "Let every one lay by him in store as the Lord has prospered him,"

I have seen it put in this way:—(1) Some portion of our income should be devoted to God's service. (2) This portion should not be left to chance or impulse. (3) The lowest portion that is anywhere spoken of in Scripture as to be devoted to God, is one-tenth. It will be well for us, therefore, to endeavour to begin with this as a minimum. Most of us perhaps have already adopted this rule, but, I thought, if we could all agree, as members of this Union, to do our best to try and influence others in this matter, much good might be effected.

Now, first of all, we want to get rid of the notion that this is a return to Judaism. It is true the Jews were required by God to give a first tenth for the Levites, and a second tenth for the support of their feasts, and beyond this, there were all their various free-will offerings. But long before Jewish times the custom prevailed. Abraham, the representative of all who believe, gave a tenth to Melchisedec, the type of our great High Priest, the Lord Jesus Christ. At the turning point of Jacob's life, when God promised to bless him abundantly, he vowed that he would give a tenth of all to God.

What made Jacob think of a tenth? Evidently this was the recognized portion which every pious man was expected to give to God. The tradition of this is found even in heathen nations. The pious Romans, Heathen

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\* An Address to the Gloucestershire Church Missionary Union, June, 1901.

though they were, often gave a tenth to their god Jupiter; and many learned men, Professor Max Müller among them, have thought that this was one of those rules which have been impressed on the conscience of mankind from the beginning, and that, quite apart from Judaism, it is a law that is still binding on all who profess religion.

Let me give a quotation from Dr. Alexander Whyte, of Edinburgh: "The rule," he says, "is not a Scriptural one only; somehow or other, the tithe, the tenth part, fills all classical literature, as well as the whole of Holy Scripture. And yet, with all this before our eyes as plain as plain can be, here we are at this time of day, without any method or principle in our giving, any more than if Scripture had never spoken on this matter, or as if a rule of love and common sense had never been laid down."

In any case, as Christians, we surely cannot be content to be less liberal than Jews or Heathen.

One-tenth of our income for God. What does this mean? That an earnest Christian clerk with a salary of 100*l.* a year will consider his salary to be 90*l.*, and devote 10*l.* to God. That a pious labouring-man, earning 15*s.* per week, will consider his wages to be 13*s.* 6*d.*, and put aside 1*s.* 0*d.* to be given to God. It may be asked, "Can this be done by poor people?" I answer, In many instances it is being done, and those who have followed this rule have found a new joy come into their lives, and God has prospered them abundantly, according to His promise.

Of course, no one would think of insisting that a working-man should give a tenth. And, on the other hand, no one, surely, would be cruel enough to say a word to hinder him from adopting a plan which would greatly tend to develop nobility of character, and would be certain to bring a blessing.

The great philanthropist, George Moore, when he was a shop-boy in London, receiving very small wages, gave away a tenth, and gradually he increased his ratio of giving in proportion as God prospered him, and at last he devoted the whole of his enormous profits to God's work. I believe there are very few who begin by giving a tenth to God, who do not find that they are so prospered that they are soon able to give in larger proportion. I know it is said that, as Christians we are "not under the law, but under grace." "We give ourselves to God, we are His, and of our money we give as God prompts us." Yet there is danger lest, although we sing in our beautiful hymn, "All I have I give to Jesus," it should be found practically, in the light of our account-books, that we are giving Him the merest fraction of our incomes. And may I say that as God's stewards we surely ought to keep a strict record of what we receive from Him, and of how we spend it?

Let us think of all the benefits we have received from Him. All we are, all we have, we owe to Christ our blessed Saviour. We have been bought by His precious blood. He has given us His Spirit to dwell within us. By His grace we are members of Christ, children of God, and inheritors of the Kingdom of Heaven, and He has blessed us with an abundance of earthly gifts. "What shall we render unto the Lord for all the benefits that He hath done unto us?" Or, to put the matter in a practical, common-sense way, a way which will prevent all self-deception, "What portion of our income shall we render back to Him from Whom our all has been received?"

I trust the time may soon come, and let us do all we can to hasten it, when no Christian will feel that he is doing his duty who is not giving a tenth to God, and when every Christian child will be trained to devote a portion of his pocket-money to Jesus. It is a very simple test of our



religious sincerity, although a low one. If the Jews, living under the old legal dispensation, were expected to give to God from 10 to 20 per cent. of their income, shall we with our greater light and higher privileges be content to give only 1 or 2 per cent., and then say, "Oh, we really cannot afford more"?

I feel sure that if this old rule practised by Apostles, Prophets, Patriarchs, and even Pagans, "One-tenth for God, as a minimum," were generally adopted, all our great missionary societies would soon be in a flourishing condition, and the income of our own Church Missionary Society, instead of being a miserable quarter of a million, would be raised to three or four millions; and I can imagine our dear Secretary, Mr. Fox, coming into the Treasurer's room and seeing heaps and heaps of slips of pink, and greenish blue, and yellow paper, and asking, as Hezekiah asked, "What are these heaps?" and receiving the reply, "These are cheques which have been sent up by our supporters in all parts of the world, in consequence of a notice in last month's *Gleaner* that we were in want of funds." And each one of those cheques would be written and sent off, in a matter-of-course way, without any feeling of self-satisfaction or self-glorification, as though some extraordinary act of liberality had been performed,

And we should be able then to pay our missionaries better. A short time ago I met two zenana missionaries who were home on furlough; they were ladies of good birth and highly accomplished. When God touched their hearts and sent them out to the mission-field, they offered to receive the salary of one missionary between them, and, as they had no private means, this could only be done by the exercise of the most rigid self-denial. Many of our missionaries, I am told, nobly give back a part of their scanty salaries in order that the work may not be stopped.

And we can imagine all these saying, in the language of Azariah the chief priest, which I read to you, "Since the people began to bring the offerings into the house of the Lord," the prescribed tenth, which for so long they had neglected to do, "we have had enough to eat, and have left plenty: for the Lord hath blessed His people; and that which is left is this great store."

What we chiefly need is a fresh Pentecost, and the Spirit of God poured out in larger measure, and, as a consequence of this, multitudes of men and women offering themselves as candidates for the mission-field; and money, too, pouring liberally, as in days gone by, into the treasuries of the Church.

And what are we to do in order that we may obtain this Pentecostal blessing? We must do what the early disciples did. "They continued steadfastly in prayer and supplication." We, too, must pray. "Ask and it shall be given you." I trust we are all of us doing this, pleading with God for a fresh and abundant outpouring of His Spirit.

But there is yet another command that we should obey. He Who said, "Ask and it shall be given you," said also, "Give and it shall be given you." We are even told the measure in which it shall be given us, if we obey the command and give. "Good measure, pressed down, and shaken together and running over." God Himself bids us test Him in this way. "Bring all the tithes into the store house, and prove Me now herewith." God has promised, if we prove Him with our tithes, that all manner of prosperity, surely spiritual as well as temporal, will follow our practice of this Scriptural rule and pattern. "Prove Me now herewith, if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room enough to receive it."

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## THE GROWTH OF MISSIONS IN WESTERN INDIA.

By the Rev. T. DAVIS,  
Of the C.M.S. Mohammedan Mission, Bombay.

**W**ITHIN the last few years public interest has increased concerning Western India. What commercial activity, advancement in civilization, or progress of Missions failed to do, calamity and patriotism partially accomplished. On the outbreak of the South African War, before the patriotic spirit had risen to blood heat, Bombay had silently, and with unprecedented expedition, dispatched troops to the seat of war, thus relieving the situation at a critical period. Subsequently, when one of the severest famines of modern times occurred in Western India, the war spirit prevalent in England mitigated to a great extent the speedy sympathetic response which otherwise would have been made to the cry of suffering and distress.

However, after Government had well-nigh overtaxed its strength in coping with the situation, and before missionary societies had repleted their famine exchequers, the account of untold sufferings, with its tale of dead thousands and of workers who had been faithful unto death, stirred the soul of the West, and its heart went out in sympathy to the people of Western India. Europe, and above all America, exhibited by their sympathy and philanthropy one of the greatest testimonies of the vitality of the Christian faith. It was understood in this light by the non-Christian recipients of Western charity.

Further, the recent census has shown the effect of five years' pestilential visitation in the capital of the Presidency. When the plague first broke out in Bombay in 1896 the city was at the height of its prosperity, and was proudly termed "*Urbs prima in Indis*"; but now, as far as the population is concerned, it has no further claim to the title. Moreover, as the plague each year loses nothing of its virility, there is little hope of its immediate, much less permanent, extinction. Such is the sorry introduction necessary to our investigation of the progress of Mission work in this Presidency during the past decade. It is not, however, our intention to consider the abnormal labours of Christian workers owing to the special exigencies of their environment, but rather to record the facts of ten years' patient and unassuming work, and to show its relation to the last authentic report, published for the last Decennial Conference, of the triumphs of the Cross in this part of India.

*The Field.*—The sphere of missionary operations in Western India may be divided into five districts:—

- (1) Bombay city and suburbs, that is, the island of Bombay.
- (2) The Konkan, a lowland strip between the Western Ghats and the sea.
- (3) The Deccan, part of the central triangular tableland of India, reaching on the east to the borders of the Nizam's Dominions.
- (4) Gujarat, a large tract of country in the northern part of the Presidency.

Although Sindh is politically part of the Bombay Presidency, yet ecclesiastically it is in the Diocese of Lahore. Consequently statistics relating to that district have here been omitted.

*The Konkan.*—Of the four above-mentioned districts the Konkan is

the most neglected field, and although it cannot be said to be "white already to harvest," yet it is ready for "gathering out the stones," or sowing. The Rev. H. C. Squires, in his admirable little book, *The Western India Mission*, says that—

"In the Konkan the most striking scenery of the Presidency is found. The Konkan is for the greater part thickly populated, and remarkably fertile; while along the coast the innumerable creeks, fringed with groves of cocoa and betel-nut, palms and rice-fields in every valley, with the distant background of majestic mountains of every conceivable form, make up a description of scenery which for variety, verdure, and grandeur cannot be surpassed."

The little that has been attempted shows signs of promise. There is an aggressive work going on in connexion with the American Marathi Mission at Roha, and the visitor there would find a small, self-supporting Church, which has doubled its numbers during the past year, and whose newly-appointed pastor is entirely supported by its members.

*Gujarat.*—There are no special difficulties which confront the preachers of the Gospel in Gujarat, other than the inadequacy of their number for the many openings there. The C.M.S. does not work in this district, which is manned chiefly by the Irish Presbyterian and American Methodist Episcopal Missions. It may be remembered by C.M.S. readers that, owing to the proximity of Gujarat to our own Bhil Mission in Rajputana, the Irish Presbyterian missionaries rendered substantial service to our brethren and converts during the 1898 famine, and among other things the excellent work they did as our "forwarding agents" was the means of saving the lives of many sufferers.

*The Deccan.*—It is missionary work in the Deccan which is the bane of the missionary critic. This may be the result of extreme reticence on the part of the workers in not making their work and its needs more widely known. There are two distinct characteristics of missionary work in this large district, erroneously styled the successful and the unsuccessful. While acknowledging the fact on which this nomenclature is based, viz. the Missions with "few" adherents and the Missions with "many," we certainly deny the inference drawn.

As an instance of a sympathetic criticism based on accurate facts of Church of England Missions only, the Bishop of Bombay, in his primary charge this year, said:—

"We seem to have in the diocese, not including Ahmednagar, which stands by itself and must be spoken of separately, eleven congregations of Native Christians, which vary in numbers from 350 to ten, the average being something over 150. The majority of these congregations are either stationary or the progress they make is very slow. It is reported, however, in the case of several that, although numbers do not increase, the religious life of the existing congregations evidently deepens. That kind of growth is, of course, more satisfactory, and sure to be, in the end, more fruitful than any rapid increase of shallow converts. Albeit, if the congregations be really alive, there ought to be conversions, and we have need to pray for the quickening of the missionary spirit in the hearts of our native fellow-Christians. Ahmednagar is the solitary instance in the diocese of a really large and progressive Mission. It has at the present time a noble aggregate of 4598 baptized Christians, 1000 of whom are communicants. These numbers gladden one's heart, and there is reason to believe that they are only the first-fruits of a greater harvest which is ripening. There are only seven ordained missionaries and thirteen catechists at present at work in the Mission. Their time is fully occupied in ministering to their respective congregations, and they cannot undertake new responsibilities."

This extract from the Bishop's charge conveys a fair idea of the general scope of missionary operations in the whole diocese. The S.P.G., like the C.M.S., suffer from the paucity of their staff. They are unable to adequately man their existing stations, much less undertake new work. Moreover, most of their clergy are working in their one prosperous Mission at Ahmednagar, and, owing to the lack of suitable native pastors, are engaged in purely pastoral work. The C.M.S., like the S.P.G., has one "large and progressive Mission" in the Aurangabad district, where we have an aggregate of 1866 baptized adherents and 1600 catechumens. The Rev. Ruttonji Nowroji, to whose long and faithful labours this Mission owes its success, has recently retired, and is working voluntarily in a quiet way in another part of the country. The Bishop could hardly have been expected, in his diocesan charge, to refer to this work, as the Aurangabad district is technically in the Madras Diocese.

It is to be hoped that the Bishop's earnest appeals in England for more missionary workers will meet with some response from both Societies. The statistics of both Missions show a steady increase in the diocese, and, considering the peculiar difficulties of the work, with the exception of the two districts mentioned above, reveal the fact that the workers of both Societies, native and European, are "faint yet pursuing." At the end of 1900 the C.M.S. had a communicants' roll of 1586; the S.P.G., 1272. Of baptized adherents the C.M.S. has 3372, and the S.P.G. 5198. The total receipts from native sources in 1900 were—S.P.G., Rs. 1174 and Rs. 565 from English and native sources combined; C.M.S., Rs. 2542 from purely native.

One point of interest arises from the Bishop's criticism, viz. the relationship of European missionaries to native congregations. He says, "Their (i.e. S.P.G.) time is fully occupied in ministering to their respective congregations, and they cannot undertake new responsibilities." This policy is, of course, not followed by the C.M.S. unless under very exceptional circumstances, for our Indian pastors minister, missionaries evangelize. The figures given above of native contributions fully justify the policy of the C.M.S. that the pastorates must be ministered to by Indians.

To come to the broader issue indicated by the Bishop, and apparent in all Missions, of the marked difference in the *numerical status* of Christians at different centres in the Deccan. What is the cause of this? and why do not Indian Christian workers from the successful centres work in the other centres? Why is it that the C.M.S. continues to work, with one exception, in the cities where they have "average congregations of 150"? These and similar questions need not be answered categorically. A few simple facts will explain the issue. The C.M.S., in manning and working such stations as Nasik, Malegaon, Poona, Junnar, did so with their eyes open. The report they received was that "the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there."

Who has not heard of the Deccani Brahman—of his glorious past, of his prowess in war, of his long withstanding the British arms, of his present implacable hatred to the Government, and, above all, his deadly

animosity towards the Gospel of Jesus Christ? It is amongst this class that the C.M.S. works, and from them that the small congregations of 100 or so are taken. We have had no great army of missionaries attacking these forts, but the pioneers of missionary enterprise reported, "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it." In those centres where the "many" are gathered in, this element is lacking. The term "low caste" is even a misnomer. It should be "out-caste," or Pariah. Yet we thank God for such gathered into the Christian fold, and for the Gospel which embraces them. Another striking fact is that Indian clergy, with very few exceptions, have been the product of the Missions containing the "few" converts. In a word, the C.M.S. has tapped the ruling class in this Presidency, and its workers are ever in demand. Such show a readiness to take positions of authority which in other cases will take generations.

The conclusion to a thorough investigation, then, is that successful missionary work must be symmetrical—the Gospel must be preached to all classes, and it is. The fact that some societies work on year after year with little success among the "Anakim" has a reflex influence on the work of others among non-caste peoples, a deterrent influence on the evil propensities of caste, and an emulation of ethical principles by non-Christians which enables them to assimilate Christian truth in their systems. It is a sad failing in the Church at home not to realize more fully the symmetrical character of missionary work. Many missionaries in India would rejoice if a change for the better took place, which would enable them to undertake certain forms of work from which at present they are precluded.

*Societies.*—There are at present twenty missionary societies working in Western India, of which the following are connected with the Church of England: the C.M.S., S.P.G., S.S.J.E. or Cowley Fathers, and one independent Mission. As the Superior of the local Mission of the S.S.J.E. has objected to any enumeration of Christians which does not include Roman Catholics, the statistics of that Mission have been omitted. Of American societies there are the American Board of Foreign Missions, generally known in England as the A.B.C.F.M., the oldest missionary society in the Presidency; American Methodist Episcopal; American Presbyterian Mission; Christian and Missionary Alliance; and the Dunker Brethren. Of Scotch societies there are the United Free Church, and the Church of Scotland. Of Irish, the Irish Presbyterian Mission. Of German, the Basel German Evangelical Mission. Other English societies: the Zenana Bible and Medical Mission; London Missionary Society; Y.M.C.A.; Wesleyan Mission; Missionary Settlement for University Women; Poona and Indian Village Mission; and the Salvation Army. There are two indigenous Missions—the Mukti Mission for girls and widows under Pandita Ramabai; and the Ahmednagar Indigenous Mission.

The multiplicity of Missions may not be an unmixed blessing, and there are some who would confine missionary operations to our branch of the Church. If this were so, there would be few results to show of the progress of Christianity in Western India during the past century.

The most successful Missions in the Presidency are some of those outside the pale of the Church of England. If there is not a common platform regarding Church organization, there is respecting the preaching of the Gospel, and the many philanthropic efforts concomitant with it. At present, as shown by the *C.M. Intelligencer* for June and other Church papers, there is no ground for the assumption made by the Indian Bishops in Synod that the Church of England in India is the "Church of India." The "Church of India" as an ideal has yet to be attained.

We therefore ask, What is the relation of Nonconformist Missions to the future possible "Church of India"? To any one who takes the trouble to investigate their work in the Presidency, it will be a matter of surprise to find among the adherents of such Missions an absence of the differences characteristic of Western Christianity.

The distinction between missionary societies with their divers methods of work is known, even to the idiosyncrasies of an individual missionary; but the sectarianism of the West is practically unknown. As an instance of this, the writer, in company with the Rev. Dr. Abbott of the American Marathi Mission, went as a deputation to the Commissioner of the Census in India, with a view to obtaining a better classification of Indian Christians and other points affecting the welfare of the community.

One matter which the Government rather unfairly insisted on was the designation of the particular "sect" to which a Christian belonged. This was demanded of no other community in India other than Protestant Christians. But a difficulty presented itself to the Commissioner in the fact that thousands of Christians had no conception of "sect." He therefore ruled that the name of the "Mission" could be substituted. In the American Marathi Mission, which numerically is the strongest in the Presidency, having over 8000 baptized adherents, sectarianism may be said to be absolutely unknown.

The inference, then, is that missionary work must concern itself primarily with the teaching of the Christian religion, and allow the organization of the Church to be spontaneous and indigenous. This was the early policy of the Church societies, and the methods of work now adopted by the American societies are most in accord with this principle, of concerning themselves solely with the work of evangelization. The Bishop of Newcastle in the Annual Sermon for the C.M.S. this year said:—

"God has blessed our labours in India, and yet so far has America realized the need of winning India to Christ, that, as I have frequently said before, a hundred years hence, if England and America send out missionaries to India in the same proportion as during the last thirty years, India, for which Great Britain is primarily responsible, will owe its Christianity more to America with its various Christian bodies than to all the societies of Great Britain and Ireland combined."

No apology should be necessary for the presence and work of non-Episcopal Missions. The self-denying lives of their workers, and the marvellous success attending their labours, suffice to reveal the seal of God's blessing.

*Workers.*—One of the most encouraging signs of missionary work in

the Presidency is the marked increase of the Christian agency. There are 1946 Christian workers of all kinds, as against 1073 in 1890. The following is a comparative table :—

	1890.	1900.
Foreign Ordained Agents . . . . .	96	116
Foreign Lay Agents . . . . .	—	36
Foreign Lady Workers . . . . .	69	164
Indian Ordained Agents . . . . .	37	53
Indian Evangelists . . . . .	231	426
Indian Teachers . . . . .	349	641
Indian Female Workers . . . . .	291	510
<b>Totals . . . . .</b>	<b>1073</b>	<b>1946</b>

*Non-Christian Agency.*

	1890.	1900.
Non-Christian Male Teachers . . . . .	263	329
Non-Christian Female Workers . . . . .	35	32
<b>Totals . . . . .</b>	<b>298</b>	<b>361</b>

Considering the fact that year by year there is a greater demand for workers for purely pastoral work, an increase of Indian workers becomes an absolute necessity, if active progressive work is to be carried on. Although there are better prospects for educated Christians in other spheres of labour, it is an encouraging fact that Mission employ attracts so large a number of workers.

The least satisfactory item in the roll of workers is the increased number of non-Christian teachers. It should be pointed out that the majority of these are engaged in higher education. This indicates a defect either in the training of suitable teachers from the Christian community, or in the policy of educationalists in excluding the Christian element. The reasons generally assigned for the presence of non-Christian teachers in high schools are the paucity of suitable Christian teachers, and the fear lest a predominant Christian element would reduce the numbers attending the school. Be that as it may, the fact remains that few attempts are made to remedy the present state of affairs.

In the policy of higher education, it should be remembered that the American societies stand out again in contrast to the British societies. With the former, higher education is primarily intended for Christians, although many non-Christians attend their schools. With the latter, higher education is primarily a means of evangelizing non-Christians, and Christians are permitted to attend the schools without receiving any special favours. The result is two-fold : in the former the presence of a non Christian teacher is the exception ; in the latter a Christian teacher is the exception. Further, the institutions which provide specially for the education of the Christian youth produce an unflinching supply of Christian evangelists and teachers.

On the other hand, there can be little doubt as to the effectiveness of higher education as an evangelistic agency, provided one or more of three conditions are fulfilled, viz. an effective Indian Christian staff, sound Biblical instruction, and a Christian atmosphere caused by the presence of Christian pupils. In those schools where not one of these conditions is fulfilled, or, say, only one partially fulfilled, the expense is hardly

justified. Non-Christians readily attend Mission-schools, for the instruction there is such as to practically guarantee their passing the required examinations, the fees are small, and scholarships are not scarce.

For some years past the C.M.S. in Western India has been endeavouring to develop the status and missionary zeal of Christian teachers. Teachers are trained in our Normal School and their grading and pay correspond with that of evangelists. This enables them to realize that the Society regards their work as essentially spiritual, and to a great extent militates against the continual leakage from one branch of the service to the other.

Further, to encourage teachers to persevere in Bible study and thus be better equipped for religious teaching in school, an annual examination is held by the Conference, open to all teachers, and prizes are awarded for proficiency in Bible and Prayer-book knowledge.

The training of native agents occupies an important position in the C.M.S. policy, and much of the success of our work in the Presidency is due to the steady though small supply of agents trained in our Divinity School at Poona.

The teaching in the Divinity School is in Marathi and confined to the training of evangelistic agents. Quite recently a training class for Hindustani evangelistic agents has been started in Bombay on the same lines as the Divinity School at Poona.

*Indian Christian Community.*—We now come to the important question of the growth of the Indian Christian community during the last decade. The two following tables will suffice to show the progress of Christianity, and the vitality of the Indian Christian Church:—

#### INDIAN CHRISTIAN COMMUNITY (*Bombay Presidency*).

(Not including Sindh.)						
	Total number of baptized adherents.	Communi- cants.	Adult baptisms during year.	Congrega- tions.	Indian Chris- tian contri- butions.	
1890 . . .	18,810	6754	386	160	Rs. 11,052	
	Total number of baptized adherents.	Communi- cants.	Adult baptisms during year.	Cate- chumens.	Congregations. Aided. Self-sup- ported.	Indian Chris- tian contri- butions.
1900 . . .	35,330	10,979	2343	9179	99 26	Rs. 17,794

It will thus be seen that there has been a net increase of 16,520 Christians during the last ten years. This large difference in the statistics of a decade may be due partly to deficient enumeration in the past; but in any case it represents a steady growth of Christianity, apart from any considerably large additions to the Church by the conversion of communities, which has probably never happened in Western India. It is interesting to note that fifty years ago in the same areas from which these statistics are taken there were only 638 Christians, of whom 144 belonged to the C.M.S. In those days the C.M.S. worked the same districts as to-day, with the exception of our prosperous Mission at Aurangabad.

Twenty years ago the Christian community numbered 12,723, while since then it has multiplied nearly three-fold. The number of adult baptisms last year was comparatively small. This is accounted for by the fact that missionaries were concerned in the salvation of men's bodies, and, in deference to the wish of the Government, there was a



unanimity of opinion that the baptism of famine refugees should be postponed. Consequently there is an abnormally large number of catechumens returned, viz. 9179. Doubtless in course of time, after due instruction, many of these will be admitted into the Christian Church. The C.M.S. Aurangabad Mission is an example of this; for during 1900 there were no baptisms, but at least 1600 are at present under instruction.

The Church of England Missions have proportionally a larger number of communicants than other Missions. The reason for this is doubtless the longer period of preparation required before baptism. There is a growing conviction that thorough instruction before baptism is desirable, as subsequently there are fewer opportunities for so doing. Now that Indian Christians have practically formed themselves into a community, and among themselves adopt measures for its purity and development, it becomes more and more incumbent to exercise the greatest care in the admission of candidates into the Church, for the onus of their good behaviour eventually devolves on the community itself.

The policy of recommending, where practicable, the Indian pastors to baptize candidates is highly to be commended. Such pastors will exercise the necessary care in admitting men to the privilege of Churchmanship and citizenship.

Closely connected with the religious life of the community is the influence of the Sunday-school. In Western India Sunday-schools are not only the means of developing the spiritual life of Christian children, but are an important evangelistic agency. Thousands of non-Christian children attend the same classes as Christian, and receive the same instruction. Invariably the teachers are voluntary, and oftentimes it is their first introduction to Christian work, and generally the only opportunity available during the week for publicly identifying themselves with religious enterprise. With the exception of the C.M.S., Sunday-school work in Church of England Missions is at a decidedly low ebb, and Sunday-school work among non-Christians is non-existent, for the prejudice against teaching the Bible to non-Christians is universal.

The growth of Sunday-school work may be realized by the fact that in 1890 there were 248 schools in the Presidency, with a membership of 11,093; while in 1900 there were no less than 496 schools, with 26,923 pupils and a staff of 992 teachers.

*Educational Missions.*—We now come to a statistical view of Educational Missions, which includes the training of men for the ministry or other branches of Christian work, college and higher education generally, boarding-schools, and primary education.

The educational agency is no appendage or mere auxiliary to missionary enterprise, but an essential and integral part of missionary activity. As already pointed out, it is an evangelistic agency, and also the chief means of elevating the Christian community.

Nearly every Mission regards educational work as of primary importance in the propagation of the Gospel.

In primary schools, which are chiefly found in small and remote

villages, the leaven of Christian influence pervades the district, and sometimes is the means of the formation of Christian congregations. Higher education is naturally confined to large centres, where Mission schools become a centre of culture and learning, and develop Christian principles in their non-Christian environment.

As we have already considered the workers attached to schools, the following two tables comparing the year 1890 with 1900 will show the results of this branch of the service:—

## EDUCATIONAL STATISTICS.

## Male.

## Female.

	Theological and training colleges.	Ditto students.	Affiliated colleges.	Ditto students.	Upper schools, including Anglo-vernacular.	Ditto pupils.	Primary schools.	Ditto pupils.	Orphanages.	Ditto pupils.		Upper schools, including Anglo-vernacular and primary.	Ditto pupils.	Orphanages.	Ditto boarders.	Zenanas visited.	Ditto pupils.
1890 .	8	85	1	*	25	3144	295	9485	(?)	117	1890 .	78	4512	16	562	2568	2246

\* Included under Upper school's.

## Male.

	Theological and training colleges.	Ditto students.	Affiliated colleges.	Ditto students.	Upper schools, including Anglo-vernacular.	Ditto pupils.	Christian mixed schools.	Primary schools.	Ditto pupils.	Hostels.	Orphanages.	Boarding-schools.	Boarders.
1900 .	8	93	1	360	28	3764	58	387	16,473	4	38	19	4599

## Female.

	Training schools.	Ditto pupils.	Upper schools, including Anglo-vernacular.	Ditto pupils.	Primary schools.	Ditto pupils.	Hostels.	Orphanages.	Boarding-schools.	Ditto boarders.	Zenanas visited.	Ditto pupils.
1900 .	1	15	15	1311	105	8987	—	19	25	5761	640	1922

The chief developments in Educational Missions have been in connexion with primary schools, boarding-schools, and female education generally.

Many missionaries of experience regard the work of primary schools in the districts of great importance, and, with the growth of a Christian agency, one of the most hopeful spheres of labour. Christian masters with a missionary spirit, isolated in village work, become a means of contact with the non-Christian population, and their quiet witness to the truth of the Gospel often prepares the way for the establishment of an evangelistic agency in that district.

One of the most astonishing signs of progress is the increase of boarding-schools, with a roll of 4599 boys and 5761 girls. These are mostly Christians, and from their ranks the future workers are selected. The predominating Christian influence in a boarding-school, compared

with that in a day-school, causes parents to regard this form of education as the most satisfactory for the welfare of their children. A certain amount of criticism is prevalent respecting the results of the boarding-school system, that is, the unsatisfactory lives of Christians so trained. Let it not be supposed that this is the fault of the system. We should consider the classes from which such children are drawn. If they are from the lower strata of society, then heredity must be counted as a potent factor against any immediate fruitful results. The only true comparison to make is between such children educated in boarding-schools and other children of the same class educated apart from Christian influence. In this way a careful study of comparative methods will lead the candid critic to acknowledge that the results are remarkable and amply justify the means. This matter has an important bearing just now, when so many famine children have been received into Christian institutions. Apart from the fact that these children are oftentimes the dregs of the sufferers from famine, and have been saved from starvation and death, and rescued from a life of shame; apart from the fact that such philanthropy has been emulated by non-Christian communities,—there remains the responsibility of leavening with Christian truth the lives of these young ones, and of fitting them to be true members of the Church and loyal citizens of the community. On the other hand, let a few generations pass, and then compare, contrast, examine, and we shall find that the new principles instilled have been inseparably connected with life, growth, and development.

*Medical Missions.*—Somehow Medical Missions are not usually associated with Western India. This is not because there is no need for such an auxiliary, or that there is no medical missionary work being done. In 1890 the record of such work was not particularly brilliant reading. We find in that year 11 hospitals and dispensaries, 7 medical missionaries, 11 Indian Christian helpers. However, at the close of last year we find four flourishing Missions, connected with the American Marathi Mission, the Irish Presbyterian Mission, the United Free Church, and the American Presbyterian Mission. During the periods of distress through which this part of India has recently passed, this branch of work has been of untold blessing, for many sufferers prefer going to a medical missionary rather than attend a Government dispensary or hospital. As we are now able to classify the visible results of this important work in this Presidency, they will be best shown by a table:—

#### MEDICAL MISSIONS.

Staff employed.													Statistics for 1900.							
Buildings.	With degrees.		Non-diplo- maed.	Trained nurses.	Assis- tants.	Total agency.	In- patients.	Out-patients.		Indi- viduals.	Operations.	Fees.								
Dispensaries.	Hospitals.	Number of beds.	Foreign.	Eurasian.	Asian.	Foreign.	Asian.	Compounders, dressers, and dispensers.	Christian.	Non-Christian.	Medical.	Surgical.	Visits to Dispen- sary.	Visits to homes.	Total individuals treated.	Major.	Minor.	Income in fees, medicine sold, &c.		
20	8	72	11	—	4	3	9	1	5	19	43	6	134	706	117,929	33,503	53,237	125	769	Rs. 8523

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*Christian Literature.*—The demand for Christian literature cannot be said to be very great in Western India; yet the printed page forms an important adjunct to the propagation of the Gospel, and in many cases is the only means of reaching thousands of people.

We naturally turn firstly to the Bombay Auxiliary of the British and Foreign Bible Society, and find that it ploddingly carries on its important work of issuing the Scriptures in several languages. In 1900 the local depôt issued 62,631 copies of the Scriptures, principally portions, of which 1116 were distributed gratis. The total amount realized by sales during the year was Rs. 6451.

One characteristic of the last decade has been the bringing to a successful issue of the work of the Revision Committee in the publication of the revised Marathi New Testament.

Revision work in India within recent years seems to have made rapid progress; in fact much too rapid. The Rev. H. U. Weitbrecht in his excellent pamphlet, *The Urdu New Testament*, gives a detailed history of the various revisions of the Urdu Bible, from which it may be gathered that during the past century there has been a whole or partial translation of the Bible on an average once in ten years. It is quite possible to find in an Urdu congregation three versions of the Bible in regular use. This cannot but tend, in my judgment, to the tardy spiritual growth of Indian Christians.

The Home Committee of the Bible Society have issued rules respecting the textual principles which should guide translators, but they are not explicit enough to guarantee uniformity in the Indian versions. Consequently the disparity in various versions is precisely the same as between Scrivener's text and Westcott and Hort's.

Non-Christians are ever ready to make this a subject for discussion on every possible occasion; and owing to the variety of versions in a particular language, Christians are gradually drifting into the habit of quoting Scripture incorrectly, which is so contrary to their natural custom.

The several Revision Committees in India to a great extent now adopt the text of the Revised Version. The Urdu and Marathi translations have been made with this text as a basis.

The Bible Society would confer a great boon on missionary work if they would kindly allow only one version in one language to be sold in their depôts, and definitely appoint a Greek text for their translations. Now that they have countenanced the Revised Version, there should be no difficulty in the way of selecting a uniform text for all languages.

*The Bombay Tract and Book Society* continues its useful work of providing and disseminating Christian literature in the vernaculars of Western India. Although it is the youngest of the three Presidency branches of the Religious Tract Society, yet it was the first to have a depository of its own. The building is in a most advantageous position, and is doubtless the most imposing of its kind in India. The Bombay Tract Society led the way in issuing vernacular publications in an attractive style; "and originated the selling system, upon which tract societies must mainly depend for funds to carry on their work." With

it are associated the honoured names of R. W. Hume, John Wilson, Murray Mitchell, George Bowen, and Baba Padmanji. In 1900 the issues from the dépôt in the vernacular only were: 178,304 sold, 360,000 gratis. The total amount realized by sales during the year, including English publications, was Rs. 14,997.

In addition, the Society undertakes the agency in Western India of the Christian Literature Society, whose publications for Indian readers are well known and widely read by all classes. The amount realized by sales for the C.L.S.I. was Rs. 7021.

*The Society for Promoting Christian Knowledge* has a somewhat limited sphere of operations, and in 1900 issued 1378 vernacular publications. Its total receipts were Rs. 156 for vernacular and Rs. 4376 for English publications. It has just published the revised and authorized edition of the Marathi Prayer-book. The translation was begun ten years ago in the Episcopate and under the guidance of Bishop Mylne, and completed in that of his successor, the present Bishop of Bombay.

The new Prayer-book is "authorized by the Bishop of the Diocese of Bombay with the sanction of the Bishops of the Province of India and Ceylon held at Calcutta, January, 1900."

*Periodicals.*—There are not many Christian papers published in the Presidency. The principal are: *Dnyanodaya*, an Anglo-Marathi weekly, published by the American Marathi Mission; *Balbodh Mewa*, a Marathi monthly, published by the same Mission; *Swartika*, a Marathi monthly, published by the C.M.S.; *Interpreter*, an Anglo-Marathi bi-monthly, the organ of the Indian Christian Association; *Bombay Guardian*, an English weekly; *Kashf-ul-Haqaqak*, an Urdu monthly.

*Industrial Schools.*—Under this heading we will only consider industrial training as a missionary agency. There are many branches of industrial enterprise, of a more or less commercial undertaking, which find employment for Christian converts. These are a valuable missionary adjunct, but not being primarily missionary, reference to their operations is here omitted.

There are at present twelve industrial training schools in the Presidency with 293 pupils. Considering the fact that during the last two famines 24,360 children have been received into missionary institutions in India, the problem of their future welfare and provision has been of pressing urgency. The only rational mode of solving this difficulty seems to be industrial training. An Industrial Conference was held in Bombay early in the year for devising the best methods to develop this work. One direct result of the Conference has been the formation of a permanent Committee to study the interests of industrial training, and to keep the Christian public informed of any practical results.

The relation of Industrial Missions to other branches of missionary activity may be considered from three points of view:—First, as affording the only proper solution to the difficult problem of providing for the many thousands of children now dependent on Christian philanthropy. In the past the lack of suitable industries led to the

pauperization of many admitted in times of famine into the Christian Church. Second, in view of the relatively small number of Indian Christians, industries conducted on approved methods would enable Christians, after thorough and careful training, to enter into a healthy competition with others engaged in local crafts. As is usually the case in India, crafts are hereditary, and consequently for outsiders to take up such, places them at a serious disadvantage. Hence the necessity for introducing Western methods and tools, by which first-class workmen could be turned out, whose superior workmanship at a minimized cost of labour would create a demand for their manufactures. Third, Industrial Missions should be regarded as being a necessary branch of higher education, and an integral part of missionary policy. Technical education would not involve missionary societies in any business undertaking, but would lead them to devote attention and means to yet another branch of missionary activity, which must have an important bearing on the economics of the country, and on the ultimate self-support of the Indian Church.

*Plague and Christian Mortality.*—Although the plague has been widespread in its ravages throughout the Presidency, for the past five years Bombay has been the greatest sufferer. The Indian Christian community has had a comparative immunity from its ravages. The Christian population in Bombay is divided into three classes: Europeans and Eurasians; Protestant Indian Christians; Roman Catholic Indian Christians. In the Government statistics the two latter classes are combined under the heading "Native Christians." The exact returns of the mortality from plague of each of the above classes in Bombay city are as follows:—

*Christian Mortality from Plague.—Bombay City.*

Epidemics.	Protestant Indian Christians.	Protestant Europeans and Eurasians.	Roman Catholic Indian Christians.	Roman Catholic Europeans and Eurasians.
First Epidemic, 1896—1897 . . .	18	23	96	6
Second „ 1897—1898 . . .	15	15	61	2
Third „ 1898—1899 . . .	13	11	70	11
Fourth „ 1899—1900 . . .	11	20	36	2
Fifth „ 1900—1901 . . .	9	(?)	45	(?)

The total Indian Christian (Protestant) population in Bombay is 2265. With the comparative relation of the mortality of the Protestant community to that of others, this article has nothing to do, but on the whole it will be seen that the Indian Christians connected with Protestant Missions have had a comparative immunity from the ravages of this dire disease. This is all the more remarkable as Indian Christians live in some of the most affected parts of the city. It can only be accounted for by their more cleanly habits, better living, absence of fear, and a readiness to avail themselves of the better treatment science has devised.

[We are obliged to omit a paragraph on zenana work.—E.D.]

## THE JOY OF GOD. A Missionary Meditation.

"The Lord shall rejoice in His works. . . . My joy shall be in the Lord."  
*Psalm civ. 31, 34.*

**I** WISH to draw attention to a subject of boundless wonder, and one which has especial connexion with the Gospel of the Grace of God; with the Redemption of Mankind, the Coming of the Kingdom, the Evangelization of the World, the Church's great work for her Lord; depending on the Divine Spirit's Almighty aid.

My subject is the *Grief* and the *Joy* of God. We speak freely, and almost familiarly, of "grieving" or "pleasing" God. Let us face the solemn words and think for a while what they really mean. Dare we utter them but in deepest humility and reverence? What so grievous as to grieve *God*? What so joyous as to give *Him* joy?

It is a thought of profoundest solemnity, and of uplifting wonder, that the great song of all creation, visible and invisible, articulate sometimes, sometimes "without words," is the Joy of God. "Thy Kingdom come. Thy will be done on earth, as it is done in Heaven," is one strain of glad hope in that joy. That song has not been silenced indeed, for that can never be—but it has been assailed in its eternal melody and harmony, by the clash and discord of the mystery of iniquity. And it is our work, as redeemed men and women, our high dignity, our lofty and blissful duty, to help in silencing the discord, and letting flow in full and eternal streams the harmony of Joy.

"That we on earth, with undiscording voice,  
May rightly answer that melodious noise;  
As once we did, till disproportioned sin  
Jarred against Nature's chime, and with harsh din  
Broke the fair music that all creatures made  
To their great Lord. . . ."\*

This is my subject; but I cannot hope to do more than suggest its outlines.

But is not this statement of the subject, some may object, a mere arrogant, human assumption? Can the history of mankind, and of this little earth, affect, in any perceptible degree, God, and the vast universe of God? The nearest measured fixed star, in the Southern Hemisphere, is nearly twenty billions of miles distant from us; and light, flashing through space at the rate of 186,000 miles a second, takes four years and four months of incessant progress to reach us from that star. It has been computed that, viewed from some of those distant suns, the orbit of Neptune round our sun, a magnificent sweep and circuit which it takes 165 years to traverse, speeding on three miles a second,—this vast shining orbit dwindles down contracted to a faint single spot of light. What have we then to do with those distant suns, and the thick golden dust of suns and systems beyond? and what have they to do with us? And can we on this insignificant earth touch or affect God, and His limitless creation? Is not the instinct to regard our own world as the centre of the Universe simply human?† Yes! when man looks at

\* Milton, "At a Solemn Musick."

† Cf. Cave, *Inspiration of the Old Testament*, p. 65.

man, and deals with man alone. But no!—and here, I think, Scripture leads us by the hand—when we contemplate the mystery of human nature, and of man's origin and history and hopes; and when we remember that by the infinitely small, as well as by the infinitely great, God works, and manifests His wisdom, and power, and goodness, in beauty of design, and skill of adjustment, and wonder of adaptation.\*

Again, I can imagine an objector demurring thus to the statement of my subject, and to the consideration of the grief and joy of God: "Are the words of our First Article an exaggeration then,—'There is one living and true God, everlasting, without body, parts, or passions'?" Are these words of a modern thinker untrue: "My watchword, and that of my reason, is, not I, but One Who is more than I, better than I; One Who is entirely different from what I am; I mean God. I neither am, nor care to be, if He is not"?† But surely both statements refer to our *human* feelings and passions; fickle, often positively depraved, changeful, imperfect, biassed, limited; and not to *all* feelings or emotions. Grief, we predicate of God, but Divine grief; with a faint reflection and feeble hint in human grief. Joy, we speak of; the Joy of God; with but a far-off echo and trembling vibration in human joy.

I do not think that the usual explanation is satisfactory, namely, that these words, grief and joy, are merely anthropomorphic expressions; if that is to say, the explanation implies that in language apprehended by the human mind, passionless sentiments in a supposed passionless atmosphere of Divine life are intended. Surely much more is expressed, namely, *Divine realities*; far above, indeed, and beyond human ideals; but hinted at there, and touching us by a real Divine nearness.

God is indeed "quite unlike man." But man was once like God, and shall be so once more. And even here, man can form some imagination of the grief which is God's grief, and of the joy which is His; joy which we hope to share hereafter, when sorrow and sighing have fled away.

And to return for one moment to the first objector. Observe how clearly, though mysteriously, man and man's history are linked with God Himself and His creation. "Without the Son of God, was not any thing made that was made" (St. John i. 1-3). "By the Word of the Lord were the heavens made; and all the host of them by the Breath of His mouth" (Ps. xxxiii. 6). And "*all* things are to be reconciled and summed up in Him" (Col. i. 16, 17, 20; Eph. i. 10). Now He took on Him, for this stupendous work, the nature of man. So that the human race, and man's dwelling-place, are lifted up, though fallen so low by sin, to be in some true though inconceivable way, a central point of the creation of God, and of *His* grief and joy.

And we follow Scripture, if I mistake not, and not fancy alone, in regarding God's grief and joy in man as mysteriously connected with the whole Universe: "In hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God" (Rom. viii. 21). "Little though our earth may be, it was not too small or too mean for the Kingly Creator Himself to dwell here

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\* Cf. 1 Cor. i. 27, 28.

† Jacobi, quoted by Cave, p. 124.



for more than thirty years; and here to redeem with His life, the life of man." \*

" Around Him suns and systems move  
In harmony and light;  
Beside Him harps angelic hymn  
His praises day and night;  
Yet to the contrite in the dust  
For mercy turn will He:  
My spirit thirsts for Thee, O Lord!  
My spirit thirsts for Thee!" †

Notice then the grief and displeasure of God; and His joy and gladness; and our grief in His grief; our "joy in the God of our joy and gladness."

The thought will not elucidate the mystery of sin, or disclose the origin of evil. It will not fully explain the past history and present state of this world of ours. It will not reduce to simple rules and the exactness of a science the glory and the solemnity of free will. It will not brush away as a mere phantom the wrath of God and the wages of sin. It will not enable us to sound as with a human plummet the depths of the thoughts of God, the wonder of election, the freedom of salvation, the omnipresence of God, His omniscience, His omnipotence. These and other mysteries and perplexities in the relation between God and man, my subject does not solve or remove entirely. But, if I mistake not, it wonderfully illumines the whole with Divine light.

"Who is like unto the Lord our God," says the Psalmist, "that hath His seat so high?" (Ps. cxiii. 5). "Stand up and bless the Lord your God from everlasting to everlasting," say the Levites; "blessed be Thy glorious Name, which is exalted far above all blessing and praise" (Neh. ix. 5). "For thus saith the high and lofty One" (God Himself speaking by Isaiah) "Who inhabiteth eternity, Whose Name is Holy; I dwell in the high and holy place" (Isa. lvii. 15). It is perfectly conceivable, and a thought which dominates not a few of the non-Christian religions of the world, that the Supreme is not only far removed from us, but that He is unapproachable and unconcerned. But how does the inspired Psalmist go on? "He humbleth Himself to behold the things which are in heaven, and in the earth." And how do Jeshua and his companions go on? "Thou sawest the affliction of our fathers in Egypt, and heardest their cry by the Red Sea. Moreover Thou didst give light in the way wherein they should go. Thou camest down upon Mount Sinai, and spakest with them from heaven. Thou gavest also Thy good Spirit to instruct them" (Neh. ix. 9, 12, 13, 20). And how does God Himself go on in Isaiah? "With him also" I dwell "that is of a contrite and humble spirit" (Isa. lvii. 15). And it is this inexpressibly blessed and vivifying truth that we consider here; namely, that God does so take note of the one plague of the Universe—sin, disobedience to His will, Who is the one fount and originator of all good, that He is grieved, He is "vexed at" sin; and He grieves at the misery brought by sin, however justly the penalty falls. He is so grieved that He will not withhold trouble and

\* Giberne, *Sun, Moon, and Stars*, p. 120.

† C. Lamb.

judgment to extirpate the plague. And He is glad at the repentance of man, and rejoices in His work of "the restitution of all things" in the Gospel and Kingdom of His dear Son, and by the power of His Holy Spirit. "We worship One Who is no remote Contriver of an Universe, to whose ills He is indifferent. If they suffer, did He not, on their account, suffer also"?\* Shall we not grieve, then, with Him? Shall we not desire to share His joy?

Notice how early in the Bible narrative we meet with the joy and the grief of God. "God saw everything that He had made, and, behold, it was *very good*." Did not "the Lord rejoice in His works; in His great creation, filled with wonders,

"And the greatest of all was man"?

Then sin crept in, and with hateful siren voice strove to drown that eternal song of joy—God's joy! And, lo! Adam and his wife hid themselves from the very sound of joy; "the voice of the Lord God, walking in the garden in the cool of the day."

And the tone changed. We turn over one leaf in Genesis, and, lo! the Lord God is "*grieved at His heart*" (oh, the grief of grieving God!) at the great wickedness of man (Gen. vi. 6). Another leaf, and the world after the flood, blessed by God, hears once more some strains of joy: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. viii. 22).

Grieved, then, with the rebellion and sinfulness of man, the Lord chose Abraham and his seed; and yet, not casting off the sinful earth, He promised that in Abraham, in his seed, all the families of the earth should be blessed, and brought back to God's joy. But the chosen race, though "God was their Saviour" (Isa. lxiii. 8, 9, 10), and though "in all their affliction He was afflicted," yet "rebelled and *grieved His Holy Spirit*";—solemn words, which are echoed in New Testament times; "Grieve not the Holy Spirit of God" (Eph. iv. 30). And again, "How often did they rebel against Him in the wilderness, and *grieve Him* in the desert"! (Ps. lxxviii. 40). And in later days, under the Kingdom, the Lord speaks thus of His grief at the transgressions and rebellion of Israel and Judah: "Behold, I am pressed under you, as a cart is pressed that is full of sheaves" (Amos ii. 13), a weary, groaning burden! Still He bears long, He is grieved; and waits till with repentance and faith His people return to Him, and the grief shall pass into joy! And then follows the wondrous truth that the Divine grief is felt not only because of sin, but also because of its just consequences in sorrow, suffering, and death. God does not contemplate these evils, if we dare use the word, with complacency! The Lord rejoices in His *works*; not in their destruction, and blighting, and curse. He rejoices in His just judgment; but yet mercy rejoices against judgment, in the great work of His just mercy and righteous peace. And the thunder of God's glorious voice in judgment passes into the song of the Lord, "mercy and truth kissing one another; righteousness and peace meeting together" in joy (Ps. lxxxv. 10). Yes, and we read the explicit utter-

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\* *Foundations of Belief*, A. J. Balfour.

ance that "He doth not afflict willingly nor grieve the children of men" (Lam. iii. 33). Note the blessed word, "not willingly." God's grief over sin does not lead Him to *rejoice* in grieving the children of men. "This is all the fruit to take away his sin" (Isa. xxvii. 9). "Have I any pleasure in the death of the wicked? saith the Lord God." In other words, it grieves Him "that the wicked die." "Wherefore turn yourselves, and live ye"! (Ez. xviii. 23, 32; xxxiii. 11).

Beyond the bounds of the human race, too, God's pleasure sounds and shines in His care of animate and inanimate creation. "The Lord is loving to every man; good to all; and His *tender mercies are over all His works*" (Ps. cxlv. 9). "Not a sparrow falleth to the ground without your Father" (St. Matt. x. 29). And there are wonderful hints in nature's processes, of the Creator's averting or diverting the mystery of pain from sentient creatures involved apparently in the consequences of man's sin. "Neither shall there be any more pain" is one note in heaven's song of joy.

And touching once more the history of mankind, see the mystery of this grief of God over the misery and folly and devastation caused by sin. The Lord wept over Jerusalem: over its sin as the cause of all its woes; and over those woes themselves. And when actually bearing the cross, unjustly condemned, shamefully scourged and spitted on, and nearing now the very place of crucifixion, He so grieves over the woe coming on Jerusalem, that He forgets for the moment His own sorrow, and checks the grief of the lamenting daughters of Jerusalem, urging them rather to lament their own sins, which were bringing ruin on the great city and causing His death; and which the grief of repentance, and the joy of faith in Him, alone could avert.

"The Lord our God . . . is slow to anger, and plenteous in mercy, and repenteth Him of the evil" (Joel ii. 15). "The Lord repented concerning this" (speaking of sin's plague and curse in pestilence, blight, and fire): "It shall not be, saith the Lord" (Amos vii. 3, 6). "His soul was grieved for the misery of Israel" (Judges x. 16).<sup>\*</sup> So through God's grief sounds the music of His great song of joy, for the whole world; while through the great song also, a strain of the grief is heard. "Look unto Me, and be ye saved, all the ends of the earth" (Isa. xlv. 22). "I will give thee, that thou mayest be My salvation to the ends of the earth" (Isa. xlix. 6); with the great fulfilment, where God's grief and joy are heard together in that solemn music of the Gospel, ("that old news, that good news, that new news," as Tennyson called it in one of his letters), "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (St. John iii. 16).

The Grief of God! The Joy of God! Grief because of the exceeding sinfulness of sin, its ingratitude, its folly, its misery; joy in His works; joy in His salvation; joy in the triumph of the Divine holiness and goodness, He Himself being the one source of all good, and the security of the gladness of His creation. "The Lord, the habitation of justice; even the Lord, the hope of their fathers" (Jer. i. 7).

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\* See also 2 Kings xiii. 4, 5, 23.

Remember, too, that which we are so prone to overlook or neglect, the wonderful joy of being allowed and enabled in any way to *please* God. How early, after the in-breaking of the discord of sin, this power was given to man! Abel the second from Adam, and Enoch the seventh, "pleased God" (Heb. xi. 5, 6). And if "by faith" those ancient saints pleased Him, we, too, believing, may hope to *give joy to the "Blessed God."*

Thus God speaks of some despised and apparently outcast men, as accepted and blessed by Him, because "they choose those things that please Me; and take hold of My Covenant" (Is lvi. 4). And of His joy in His people turning to Him in repentance, God speaks thus: "Is Ephraim My dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore My bowels are troubled for him; I will surely have mercy on him." "I will give them one heart, and one way, that they may fear Me for ever, for the good of them, and of their children after them. Yea, I will *rejoice* over them to do them good" (Jer. xxxi. 20; xxxii. 39, 41).

Yes, He speaks of His Divine joy once, in words which have some faint echo in hours of profound human joy;—joy too deep for words. "The Lord thy God is in the midst of thee; a Mighty One Who will save; He will *rejoice* over thee with joy: He will rest, and be silent in His love; *He will joy over thee with singing*" (Zeph. iii. 17). And that "*exceeding joy*" in which the only God our Saviour, through His beloved Son, and by His Holy Spirit's gracious power, "will set us without blemish before the presence of His glory" (Jude 24, 25) is *God's* joy, as well as ours. We hear all through St. Luke xv. the far off yet ever nearer vibrations of Heaven's song of joy in God's joy. "Joy in Heaven." "Joy in the presence of the angels of God over one sinner that repenteth." "The father glad and making merry over his son dead and alive again, lost and found." "This city shall be to Me for a name of joy, for a praise, and for a glory" (Jer. xxxiii. 9).

And then, as summing up this mystery of God's grief and joy, consider the astonishing words of Isa. liii. 10: "Yet"—observe the word "yet"—though He had done no violence; neither was deceit in His mouth"; though He was "without sin," while "tempted in all points as we are"; the "Beloved Son in Whom the Father was well pleased";—with these sounds of joy in His nature and character and life,—"yet it *pleased* the Lord to bruise Him; He hath put Him to *grief*."

And why? Was it not that the *grief* of God was entirely shared by the Eternal Son, and by the Eternal Spirit;—grief because of the crime and curse and peril and plague of moral evil; grief, too, that the sinner should destroy himself, and that self-salvation is beyond the sinner's power? While the *joy* of the great Thought of God in salvation, the Dear Son of God rejoiced to think and to fulfil; and the Spirit of God, searching those deep things, loved it too. And thus "the pleasure of the Lord"; the Divine Joy of assuaging that Divine Grief by punishing sin; by vindicating and fulfilling the Law; by pardoning, and justifying, and sanctifying, and saving the sinner—this "pleasure of the Lord prospered in those" pierced "Hands." He has let loose the streams of joy; and ere long they shall flow for evermore. "For the joy set

before Him," the joy of salvation, the joy of His Father's Joy, "He endured the Cross, despising the shame" (Heb. xii. 2). So we have now in the "Kingdom of God, righteousness and peace and joy in the Holy Ghost" (Rom. xiv. 17). Three times over the sacred words recur (Acts xiii. 52; Rom. xv. 13; 1 Thess. i. 5). "Joy in the Holy Ghost"—surely because that Holy Comforter Himself is "*glad*" in our salvation. Thus Father, Son, and Holy Spirit unite to rejoice in their work. Let us adoringly share in that joy. Let our joy be in the Lord, even as hereafter we shall, through His mercy, "enter into His joy,"

"And every power find sweet employ,  
In that eternal world of joy."

"Let the heavens be glad, and the earth rejoice. The Lord reigneth; let the earth rejoice; and the multitudes of the isles be glad thereof. Clouds and darkness are round about Him: righteousness and judgment are the habitation of His Throne" (Ps. xevi. 11; xevii. 1, 2).

Let me now apply this thought to our great missionary work. Can we in all deep humility, as a faint echo of the mysterious grief and joy Divine, which we have been considering, say, "As sorrowful, we are yet alway rejoicing"? The presence of sin and unbelief, obtrusive or insidious, may make us sad, and at times almost in despair; but does not the joy of certain victory, and of all the bliss which that sinless triumph will bring with it, make us very glad?

Put otherwise, my question is this. Do we, as a deep and ever-present motive and stimulus, sufficiently contemplate this grief of ours rather as the *Grief of God*; and this joy as the *Joy of God*? We are accustomed to regard the duty of Christian Missions from different aspects, as resting on many different motives and arguments. The ignorance and degradation of many non-Christian nations and tribes is pleaded: the miseries and confusion and moral failure of false religions; the need of Divine power and change of heart to carry out the high ideals of some intellectual and thoughtful races (power brought through faith in the Lord Jesus and by the Holy Spirit's grace); the great and explicit command of the "Lord of all," that blessed order, one with the "commandment of the everlasting God"; and the commission of the Eternal Spirit, making the Gospel known to all nations "for the obedience of faith" (Rom. xvi. 26), and hastening the coming of the Lord, and the setting up of His blessed Kingdom, which cannot be moved. All these reasons and motives should not, I think, be taken singly and disconnectedly, and at different periods of missionary zeal, but all together, ever present to the heart and conscience of Christians. But have we fully realized *this* great motive—God's pleasure, His joy, in salvation?

"Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto My sorrow." Does God look down unmoved upon such pictures as this:—"Awaiting the priest's signal" at Kumbakonam, in South India,\* a vast but yet distinguishable concourse of human beings, made for immortality, going about to establish their own righteousness in vain outward washing in river or sea; knowing not

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\* See *C.M. Gleaner* for July, 1901.

God, and obeying not the Gospel of His Son? Does the hum and the cry of a great Chinese or Japanese city, or populous country town, or hill village, sound in the presence of God without causing grief? They mind earthly things, though their thoughts and fears sometimes stretch into the unseen future world; and being without God in this world they have no sure hope; sinning, consciously sinning; trusting in vain gods; with whole streets of deadly opium-dens, and hard by self-satisfied scholars sauntering along, not submitting to God's righteousness, or laying hold on life eternal: but trusting in the great name of sage or hero, and priding themselves on the possession of moral codes which they do not keep; seeking after a sign, and trusting in human wisdom. Is the Eternal God unmoved when sin's curse brings with it famine and pestilence, war and confusion, deserved indeed, but not willingly inflicted by that Merciful Almighty Hand?

Are the brazen gates and walls of the Mohammedan world no grief to the Eternal Father; the hardness and impenitence of heart; the pride and unbelief which refuse to kiss the Son? Are the sins and the sorrows of great Central Africa, and of the North, and East, and West, and South, unnoticed? Is the check of the brave Hausa Mission unmarked?—the darkness brooding yet along densely-peopled river shores, or in the vast inland regions of that great land? Are the trials and losses and persecutions and deaths of faithful missionaries and converts not "dear in the sight of the Lord"? "Why persecutest thou Me?" Ah! sadder still, is there no grief in Heaven when some Missions "lose their first love," and some "walk no more with us"?

Ah! sadder even yet, when in the central realms of Christendom immorality and intemperance abound, and worldliness and luxury invade the very Church of God; when formality and formalism, and the husk and skin without the reality of religion, are so common; when to join the work of God in high places of the field, for the great conflict at home, and in the ranks of the army gone to the front, still "they do not come."

But, on the other hand, has not the song of the Lord begun its everlasting strain,—when more truly and widely now than ever before, "from the rising of the sun to the going down thereof, the Lord's Name is praised," in one glad circle and girdle of worship? Is there not joy with God over Uganda, and Toro and Koki, and the first-fruits of the Great Forest tribes? No joy over Fuh-Kien and T'ai-chow, notwithstanding scattering and sifting and trial? No joy over Christian New Zealand; and the songs of praise from the islands of the Southern Seas; and all the Indians in the Moosonee Diocese brought into the fold of Christ; and the Native Churches in India especially, and in other lands, growing and expanding so strongly as to call for special Christian statesmanship in shaping and guiding their organization and development? Is there no joy in God's dear presence, as in Samaria and Lydda and Joppa of old (Acts viii. 8; ix. 35, 42) over the sick and suffering relieved or discharged cured; with the seeds of eternal life and of immortal health in their hearts, through faith in the Lord Jesus and by the power of the Spirit of our God?

Does it not give joy in heaven, and eager expectation, that now God's

Glad Tidings of salvation and of the Kingdom are proclaimed in almost every land except in some large sections of Western and Central Asia, still strangely closed? And is not the great end near? And meanwhile, is not the humblest and lowliest act of self-denial,—each loving, prayerful offering, and each heart and life that is yielded to God and to His service—seen by the angels in heaven and giving pleasure, aye, *joy* to the eternal God?

And now, with this thought in every heart of the grief of grieving God, and the joy of pleasing Him, in the great conflict between light and darkness and good and evil, can there be any lack of volunteers for the front, for the rear, for the wings, for any posts in the sacred army of the living God? Can parents do otherwise than *rejoice* in their children's joy in being permitted in any way to bring joy to the eternal God, and so far from hindering their going, gladly go with them? Can children chill or check in any way their parents' delight in yielding their dearest—safe, safe for ever in God—to Him, if they may help in banishing the sorrow of the universe, and bringing in the fulness of eternal joy, the Joy of God? Can there be, with such an aim and such a need, a whisper any more of insufficient funds; of crippled or hampered work; of weighing ways and means in this enterprise—God's joy and the happiness of His creation?

Can hands hang down any longer or knees falter in this conflict? or can any danger or trial dismay or dishearten those who grieve above all that they ever grieved God, and that any should do so still; and whose one pleasure it is to do His good pleasure, and to hasten the full outburst of the sinless harmony, the sacred, everlasting song of the victory of the Divine goodness?

In that music of the Universe, the Joy of God, there will be countless varieties of melody, and modulations of tune and of song; but no hint or whisper of discord with these blessed themes to God's glory and the gladness of all creation: "An end of sin," "everlasting righteousness," "nothing that defileth," "incorruptible, undefiled, and that fadeth not away," "the restitution of all things," "all things subdued unto Himself"; for "the kingdoms of this world are become the Kingdom of our Lord and of His Christ; and He shall reign for ever and ever." And beyond this world the joy stretches, for "every created thing which is in heaven, and on the earth, and under the earth, and in the sea, and all things that are in them, heard I saying, Unto Him that sitteth on the Throne" (with Whom is the eternal sevenfold glory of the one Holy Spirit), unto Him, "and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion for ever" (Rev. v. 13). "The Lord shall rejoice in His works." Now, then, in this lower earth, and hereafter for evermore with Him, let "my joy be in the Lord."

"Oh, may we soon again renew that song,  
And keep in tune with heaven till God ere long  
To His celestial concert us unite,  
To live with Him, and sing in endless morn of light!" \*

The whole mystery of moral evil may be but a brief vanishing phase in the eternity of the All-good, All-glorious God; one mote in the eternal

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\* Milton.

sunshine henceforth and for ever clear and serene, But most surely glory to God shall be the final result; and "we shall come at last to *His eternal joy*." "His anger is but for a moment, in His favour is life. Weeping may endure for a night, but joy cometh in the morning" (Ps. xxx. 5). "For with Thee is the fountain of life: in Thy light shall we see light" (Ps. xxxvi. 9). "In Thy presence is fulness of joy; in Thy right hand there are pleasures for evermore" (Ps. xvi. 11).

"What pleases God, O pious soul,  
Accept with joy, though thunders roll  
And tempests lower on every side;  
Thou knowest nought can Thee betide  
But pleases God.

"The best will is our Father's will,  
And we may rest there calm and still;  
Oh! make it hour by hour thine own,  
And with it nought but that alone  
Which pleases God.

"He governs all things here below;  
In Him lie all our weal and woe;  
He bears the world within His hand,  
And so to us bear sea and land  
What pleases God.

"And o'er His little flock He yearns,  
And when to evil ways it turns,  
The Father's rod oft smiteth sore,  
Until it learns to do once more  
What pleases God.

"True faith will grasp His meaning fast,  
And Hope bring patience at the last;  
Then both within thy heart enshrine,  
So shall the heritage be thine -  
What pleases God.

"To thee for ever shall be given  
A kingdom and a crown in heaven;  
And there shall be fulfilled in thee,  
And thou shalt taste and hear and see,  
What pleases God."\*

A. E. MOULE.

## SUMMER WORK AT BIRO, IN HOKKAIDO.

By the Rev. V. H. PATRICK, of Tokyo.

THE Japanese have a proverb, "*Tokoro kawareba, shina kawaru*," i.e. "Things change with the place," and certainly missionary work here, in a country district of Hokkaido, is in outward appearance a very different thing from that of busy Tokyo, especially in the Shimbashi Kyokwan (Whidborne Mission Hall) in the Ginza. Yet the work is the same in reality, carried on by the same spiritual agency, for the same Master, with similar results, even if they be on a smaller scale.

The writer, still an unfledged mis-

sionary, during enforced absence from Tokyo during the summer heat has come north to an out-of-the-way township on the south-east coast of Hokkaido, called Biro. Here, for the summer months, i.e. May to September, Mr. and Mrs. Nettleship, of the Ainu School in Hakodate, are carrying on work. It is found that during the summer the attendance at the school is so irregular that it is better to turn the school into a winter school, and set two missionaries free for direct evangelistic work for that season.

\* From a hymn by Paul Gerhardt, 1653, translated in *Lyra Germanica*.



The work here has been carried on for some years by a Japanese worker, working faithfully and leading a consistent life, with only an occasional visit from the missionary in charge: for with all the multitudinous duties of secretary, and with a large area to cover, the visits of the Rev. W. Andrews to Biro must be few and far between. The work needed the stimulus of a resident foreign missionary for a time at least. Thus the advent of two missionaries from Hakodate has already proved a marked blessing. A few days before I arrived, seven were baptized by Mr. Ito, an ordained Japanese worker, on his way back to Hakodate. Several more were inquiring, and some expecting to be baptized during my stay (neither Mr. Nettleship nor the Japanese worker here being ordained). Not only were new converts being brought in, but sleeping Christians were being roused. Christians, of two other denominations, separated from their own bodies, had grown lax and cold. Now they are worshipping together with their Episcopalian brethren and working hand in hand.

Biro is a small seaside town, which has sprung up in the last few years. It is increasing, though apparently never likely to be a very large town, as it has no harbour. The surrounding country is just being cleared, the farming being carried on amid the stumps of trees and fallen logs. The farmers or settlers live in poor make-shifts of houses. These vary very much in comfort and appearance; one we went to a few days ago is little better than a pigsty, while another is as neat and comfortable and clean as possible in such an out-of-the-way spot.

The inhabitants are mainly Japanese, though there is a goodly sprinkling of Ainu families interspersed amongst them. Hokkaido is the colony of Japan, and as in our colonial possessions all ranks of society are represented, so here we find a cultured medical man, and an ex-pastor of the Methodist Church, graduate of Aoyama. Several of the wives are graduates of Mission-schools, and yet the majority are but ignorant folk, some quite illiterate.

Such are the conditions under which the work I wish to describe has been carried on.

There are a small church and preaching-place here, the former seated in foreign style; the latter, two rooms of

a Japanese house thrown into one, making a room 24 ft. by 12 ft., with an area almost as large again where people can stand, or sit on forms, if they do not wish to come up on the *tatami* (mats), which form at once the floor and the seats in a Japanese house. At the former, the Sunday services and a week-day Bible-class are held. At the latter, there is preaching every night (except Sunday), first to the children, who come very regularly, and afterwards to the adults, many of whom are also present at the children's meeting. In addition to these meetings, there are the weekly prayer-meeting, and the Fujin Kwai, or women's meeting, held in the Christians' houses by turn, and a few special meetings to which particular allusion is made below.

Soon after my arrival here I had the privilege of administering the Holy Communion to over twenty of the Lord's children, who do not often have the opportunity of gathering round His board (including some of other denominations, who, shut off from the ministrations of their own bodies, gladly meet with us at our common Master's table).

Last Sunday, August 11th, I had a very happy birthday party. I had the joy of baptizing fourteen men, women, and children. Of these five were adults; the other nine children of varying ages, one being an infant.

Amongst the baptized were a farmer, his wife, and three children. This good man lives about a *ri* (two and a quarter miles) from here. He owns a well-kept area of land. His house is a mud hut with two rooms, with little of comfort, as Westerners hold comfort, but clean and neat, and, compared with many another settler's shanty, quite a palatial establishment. The children are bright and clean. His barns and pounding-machine are spotlessly neat and clean. The latter is a very simple arrangement in Japan, consisting of a large mortar, and a wooden mallet wielded not by the hands, but by the foot. The pressure of the foot, by means of a pivot, raises the striking end, and this, when released by its own weight, pounds the grain. Two or three men working at these machines side by side, look very much like the treadmill. This farmer has been an inquirer for years, but *saké*-drinking has kept him down. Now at length God's Word has entered and brought him light, and life, and joy.

The whole family seemed very happy on Sunday morning. We have had several walks out to his house; sometimes the wife has had to go away into the other room, ostensibly to poke the fire, but really to wipe away the tears that would insist on welling up.

Another was a poor old man, nearly blind. His shanty, also about a *ri* distant, on the Obihiro road, hardly looked fit for a cow. It was intended for a house, but warranted to keep out neither wind, rain, nor snow, nor animal, either great or small. It is wonderful how the old man finds his way night after night to the preaching along a road containing several bridges, by no means well protected. He says that he could not come if Kami Sama (i.e. God) did not take care of him. He seems to have been specially prepared for hearing the good news, for the entrance of God's Word soon opened the eyes of his understanding, and he has already begun to reflect the light.

Last Saturday, the day before his baptism, we went out to see him, and instead of staying with him at his shanty, after a short prayer he led us to the house of a woman who had heard years ago near Sendai, in the Main Island, 300 or 400 miles from here at least. After waiting some time, she and her husband came in, and two of those with us reasoned with them of the things of God. They seem very ripe for the Gospel message. Thus does the truth, like a stone thrown into the pond, spread its influence till the remotest bounds are reached. "One soweth, and another reapeth." Many of these baptized here have heard years ago, often in places far away from here; perhaps many of those hearing here for the first time will, years hence, find "light" in some distant corner of Japan, and so will "God give the increase" and "His Word not return unto Him void."

The old blind man's conversion must have made some impression, for yesterday, returning from a walk, we met two drunken men on horseback. One looked so unsteady that we stopped to look after him, and our fears were soon realized, for down he came with a terrible thud. He, however, was not seriously hurt, and soon got up, on our coming up to them. They seemed to appreciate our coming back to them, and began to ask about what were our objects in getting hold of this old blind

man. They were too stupid through *sake* to admit of our arguing with them, but it showed at least that the blind man's conversion has made people think. In fact, in this small town they cannot help themselves. The other day, one of the shopkeepers, himself indifferent to say the least, whose chief idea is money-making, said we should make the whole town Christian. May he prove a true prophet!

One incident will show the mercenary idea that some of these people have of becoming a Christian. One day, when out on a visit to another Christian, Mr. Nettleship happened to call in at the house of the father of one of the regular listeners at the preaching-place, without any idea of whose house it was, to sell them, if possible, a one-sen gospel. The mother was very angry, and said, "We don't want anything of that sort here." The father said, "Yes, we do; I am beginning to think about this." Some time after he appeared at the house, with a paper which Mr. Nettleship sells here as a sort of tract, ensuring their being read by selling them. He wanted to know how much we gave to people to become Christians; he had looked the paper all over and could not find it written anywhere! It was only on a subsequent visit that, seeing our inquirer sitting there, Mr. Nettleship identified this man with the lad's father. That night the father turned his son out of doors and he had to seek a lodging elsewhere. However, the lad still comes regularly to the preaching-place, and we have not heard so much of opposition lately.

Persecution is by no means over in Japan yet, although, of course, there is no legal persecution. It is often still very difficult for one to become a Christian. As in the early days of Christianity, Japan's religion is so bound up with social life and social duties, and such false ideas of Christianity have been instilled into the people, that many look upon the conversion of child or relative to Christianity as a disgrace and dire calamity. Several, virtually believers in Christianity, are keeping back from fear of relatives. One young fellow, recently baptized at Moiwa, nearly fifty miles from here, has been turned out of house and home, and has been dependent on rice given him by the catechist. Here in Biro, the wife of an unbeliever has only just shown her colours, though

baptized as a girl, and is meeting with great opposition from her husband, who burnt all her books, Bible, Prayer-book, and hymn-book, and often prevents her from enjoying Christian intercourse. We are praying that her patient endurance of persecution and ill-treatment may win her husband.

A great deal of effective work has been done by visiting the people living in isolated outlying spots, and also by keeping almost open house for all comers, their visits almost invariably being made use of for Biblical instruction. Sometimes these latter visits are great tests of patience, for many a Japanese visitor has no idea of convenient seasons, or of the value of time. They will stay for hours, for no ostensible reason. They will drop in one after another, and your feelings go down as you see your prospected day's programme melting away, and the morning is gone, and things that you thought must be done, still untouched. Yet souls have heard, you have done "the next thing," God will give the increase.

"Peace, perfect peace, with thronging duties pressed?"

To do the will of Jesus, this is rest."

But it is hard to realize it, as many an incumbent at home knows, as he finds his carefully planned day pass with little done that he meant to do. In visiting an outlying inquirer or Christian, he will sometimes bring in one or two of the few within reach. In many, perhaps the majority, of these houses there is but one room, part of it raised about nine inches or a foot above the rest. On this raised part are spread a few straw mats, called *mushiro*. On these, covered over with very dirty-looking garments, they sleep. On the lower part will be a few sticks smouldering, with perhaps a kettle hanging. Round this we gather, while one or two of our number read, expound, and pray. The roofs are black with the smoke, which must find an outlet through the plentiful crevices of roof and sides, consisting of wooden shingles, rough beams, and loose thatch. Many of these people's lives seem to us only an existence. They have no books, they rise, eat, work, eat again, and sleep. Little beyond this seems to trouble them. It takes some time ere the mere idea of a soul can enter their minds.

The greater part of Biro is built on

the top of some cliffs, perhaps a hundred feet above the sea. Immediately under these, skirting the shore, are the wretched-looking hovels of the fishermen. We have had little time to visit these especially, but one afternoon we sallied forth to hold some open-air meetings amongst them. At first it seemed as though the roar of the sea would render futile any preaching, but finding some more sheltered spots, our workers were able to obtain a hearing. A strange audience gathered round; children clad in nature's garb, save for a little more of mother earth than was essential; women slovenly dressed, unkempt, with little sign of intelligence on many of their faces; and rough fishermen, indifferent, half amused, half scornful, some of them besotted through *saké*. Still we could but deliver our message, sell a gospel or two, and pass on.

At one place we had quite an attentive audience, in a sea-weed warehouse on the shore, but some little way back. Here they welcomed us, and listened well as they sat about on bales of seaweed. I could not help noticing one woman, looking on with little concern, breaking off a piece of sea-weed from time to time and chewing it with evident relish. (The Japanese eat seaweed to a large extent, in all forms, on all occasions.) Here we sold two or three books, and two or three of our workers spoke. The shore here is decidedly odoriferous, as at intervals there are great boilers where they boil the surplus fish to obtain oil, and afterwards dry the remainder for fish-manure. The odour of this, spread out in mats upon the shore, is not pleasant. These people do not mind; mat after mat is spread in front of their very doors.

Even this little town has its theatre. Last Thursday we hired this for a lantern service. The building was crowded, many being turned away from the doors. It is estimated that from 400 to 500 were present. Do not picture a luxuriously furnished counterpart of an English theatre or a Queen's Hall. It is only a rough wooden building with a large platform, and a gallery round three sides. The audience sit on *mushiro* (rough mats) on the floor. So crowded was the building that the official in charge was terribly concerned for the gallery, which was in a dangerous condition and overcrowded.

He wanted our catechist to bring the children down from there, but the risk in doing so being greater than allowing them to remain, the poor catechist, Shibata San, could do nothing during the meeting but pray that no accident might befall them. We knew nothing of this till after. Great was his joy when all passed off without an accident.

The subject was the Prodigal Son; the address was given by Yashiro San, the catechist at Obihiro, fifty miles from here, who was working with us for a week on his way to Hakodate to attend a conference there. The audience listened with hardly a sound, save perhaps from one man who seemed to be trying to cause a disturbance, but the people were so evidently intent on listening that he had to subside. The slides are a Japanese version of the parable, all the scenes being Japanese. We could not but feel how abundantly prayer had been answered, and that a very real work had been done that night. We have heard a good deal since of the impression made by the parable, especially perhaps by the love of the Father.

All last week (August 5th to 10th) special workers' prayer-meetings were held.

One other special meeting we must record. That is an inaugural meeting of a Band of Mercy for this place. As far as we know this is the first of its kind in Japan. There are no laws in Japan to prevent cruelty to animals. This is an attempt to interest all children and adults, not only the Christians, in a crusade against cruelty to animals. There is no need to describe the working of this branch; it is that of the ordinary Band of Mercy at home. The moving spirit is Mrs. Nettleship. An effort is being made to induce the head of the school here to become president. A goodly number of children and adults have joined. The Japanese workers here took it up heartily, both Yashiro San and Shibata San interesting the children greatly; but Tsuga San, who hopes soon to go as a Japanese missionary to Formosa, was inimitable in his vivid illustration of some animal anecdotes.

Besides these three Japanese workers mentioned above, we have three Ainu workers who are living here, under Mr. Nettleship; they help in preaching and in instructing the inquirers. Nor must we forget little Samueru, a deformed

Ainu, who probably has not long for this life. He has to be carried about, but gets through a lot of work of various kinds. He has a bookstall at the preaching-place, and sells a large number of Bible portions, hymn-books, &c., and takes his share in instructing candidates for baptism, and does it very carefully and thoroughly.

On Thursday we (n.v.) start off on a three-days' trip to a small place called Taiki, about sixteen miles distant.

*Later.*—Our visit to Taiki was apparently not altogether the success that we had hoped. We hoped to have walked, but it rained so much the previous evening that we thought it better for all to go by horse. The party consisted of Mr. Nettleship and one of his children, Norbie; the catechist, Shibata San; an Ainu worker, Yakobu; and myself. Nothing of any moment occurred *en route*. The rain, which began to fall just as we started, left off before we had gone a third of the distance, and only served to make our journey cool, and pleasanter than under a broiling sun. The road for the most part lies through virgin forest, with clearings at intervals. It is not exactly a macadam road, but rather for the greater part a series of roughly parallel horse-tracks, about a foot wide, worn into the turf. Roots and stumps of trees still abound. It is no marvel that the ordinary traveller prefers to trust to the long-suffering Hokkaido horse, or to shank's pony, rather than risk his neck on a bicycle along these serpentine trails; though Mr. Andrews prefers the latter, but report says that his preference is due to the fact that he finds the bicycle exercises all his muscles, for he not only propels it in the usual way, but at frequent intervals, for considerable distances, finds it convenient to carry his steed on his back, or push it in front of him! An Ainu who had seen him with it on his back, marvelled at the inexplicable foreigners: "They seem to take their exercise in such strange ways."

However, on a fine day, a ride through these forests with the wealth of flowers and congenial companions is by no means unpleasant. The carpet of these forests is bespangled with monkshood, wild pinks, Michaelmas daisies, grasses of various hues, and a large variety of yellow, white, and blue flowers whose names, I am ashamed to say, I do not know.

We reached Taiki by 2 p.m. Not long after our arrival it began to rain in earnest, and poured incessantly till late into the night. The river close by in a few hours must have risen over ten feet I should think, and came almost up to the house in which we were staying. I had often wished to see a river in flood. It was a grand sight to stand on the bridge, happily strongly built, and hear the raging torrent below. But the rain kept the audience away, not one ventured out to the meeting; so after a short talk by Shibata San with the people in the house, we retired to bed. None slept well. I did not sleep at all, but lay awake with toothache, listening to the roaring torrent outside.

The next day found none of us particularly lively. I was fit for nothing but to stay in doors all day. However, preparations were made for the *gento kioai* (magic-lantern meeting) in the evening. Mr. Nettleship procured a house in course of erection and rigged up the sheet and got all in readiness. The meeting was crowded, and Shibata San spoke on the Prodigal Son. The people listened well and bought gospels and tracts. The next day, just before leaving, Mr. Nettleship went round to the people selling gospels and hymn-books, and found a marked improvement in their attitude from that of the previous day: in fact he had not kept out enough gospels to satisfy the demand.

We hoped to visit Taiki again the following week, but found it impossible. This trip to Taiki has seemed rather ill-omened to us; it has taken some of us over a week to recover from its effects. Whether from chill, from the jolting of the Hokkaido steeds, from some food we ate—or all combined; or whether the effects of the chilly weather we have had happened to synchronize with this trip,—I cannot say, but poor Taiki reaped the credit of it.

Last Sunday I had the joy of another baptismal service, this time baptizing six; four adults and two children. One of the former is an old man of sixty years, the father of the doctor mentioned above: truly "at eventide there shall be light." Two other members of that household were also baptized; thus making an united Christian household, and that one of the most influential in the place. This doctor and his wife have for years been living consis-

tent Christian lives, but now they are becoming more active. The wife has to-day been closeted a long time with Mrs. Nettleship, telling of her attempts to bring the Gospel message forward in her social calls, and her difficulties and discouragements.

Last Sunday brought also another joy. One of the great missionary problems in Japan to-day is the Sabbath question. For some reason, perhaps mistaken policy in the past, the Japanese Christians do not regard the Sabbath as they ought. One of the most earnest Christians here has, till last Sunday, opened his shop on the Lord's Day. This has always been felt to be a hindrance to the spread of God's Kingdom here, and just before going to Taika a special prayer-meeting of workers was held to lay the matter before God. We were disappointed to see the shop open still on the 18th, but it closed in the evening, and the following day we were rejoiced to hear of their determination to keep the Sabbath. Last Sunday it was closed, with a notice up that the shop closes on Sundays. A burden is lifted off these good people's conscience, it is manifested on their faces; and the owner of the shop was speaking to the children at the preaching-place for the first time on Sunday evening.

This is only one of many direct answers to prayer granted since His servants have been working here. There seemed great difficulties in getting a suitable preaching-place: in answer to prayer one was granted in an ideal situation just at the right time. In three cases of persecution we prayed that the Lord would stem the opposition. In all three cases the persecution has ceased, and in two cases the opposing parties have been to this house, and we trust will yet be brought in. Yesterday morning we were praying for several difficult cases, which seemed very hard to reach. We went out and found one in the preaching-place apparently ready to be talked to, and leaving Tsuga San with him, went a little farther and found another, who had seemed particularly hard, apparently by no means opposed to having the catechist instruct him in Christian truths.

During these two or three days the Bonmatsuri is celebrated, i.e. a feast in commemoration of the dead; at which time people come from neighbouring places to visit the burial-places and place offerings of rice on the graves.

This brings a goodly number of visitors to the town, but not so many as we had expected to see. Last night a large number gathered round the preaching-place; to-night it is crowded. Many of these will hear of the Gospel and carry home with them some small Christian book, probably one of the gospels in a colloquialized form.

In conclusion I must allude to one of the difficulties and dangers besetting missionary work here, in common, I suppose, with every land. I allude to what are often sneeringly termed "rice-Christians." Probably some small proportion of such have existed in every missionary field from Apostolic times downward. The very nature of our holy religion lays it open to such a danger at home or abroad. This land is no exception. A large proportion of the people round here are in the toils of the money-lender. Is it any wonder that they should think that the foreign missionary may perhaps help them?

Hence the missionary has to look carefully into the motives which have prompted the inquiry. Often, however, the inquirer who has come with some ulterior motive, finding that such is by no means in line with the missionary's purpose, comes to understand the spiritual nature of the Christian religion, and seeks and finds the Saviour Whom we are here to proclaim. Amongst those recently baptized here we could name several such. Workers in the home-land will sympathize with the missionary who feels that he has no right to unduly delay baptism, as being the initial Christian rite, and not the coping-stone of the Christian temple, and yet who desires to safeguard it from any unworthy recipient.

There is even to this a brighter side. It is often the awakening Christian conscience which makes the new-born babe in Christ feel the burden of debt, which before had weighed but lightly on his conscience.

## ABDUL HAKIM, A MOHAMMEDAN CONVERT.

THE following interesting story of the conversion in Ceylon of a Mohammedan from Chitral, on the north-western frontier of India, was contributed by the veteran missionary, the Rev. J. Ireland Jones, to the Ceylon localized *C.M. Gleaner* for July. As there printed the story closed with the engagement of the man and his wife for Mission work in Arabia. As nothing was said of their baptism or of the part of Arabia in which they were working, we asked Mr. Ireland Jones to give us if he could information on these points; and he has very kindly passed on to us an extract from a letter he had received from the Rev. Dr. Young, of the Keith-Falconer Mission, Aden, under whom Abdul Hakim (or, as he was named in baptism, Nasir Uddin) is now working.

### Mr. Ireland Jones's Account.

It is not often that the opportunity is afforded us of reporting the conversion of a Mohammedan in Ceylon. While the instances are not few where followers of the Prophet are willing to listen to the story of Redemption, and even to express admiration for Christ and approval of His doctrines, the number of those bold enough openly to profess faith in Him, and to face the consequent contumely and persecution, has in this island been exceedingly small.

Two or three years ago a Mohammedan presented himself at the mission-house at Galle Face. He came as a trader, and displayed the shawls which he had brought from India for sale. Though his goods were not required he

frequently came, and so afforded to the missionary friends there an opportunity of speaking to him of blessings to be had "without money and without price." Miss Higgins, the daughter of our veteran missionary so recently called to his rest, had worked for some years in India, where she had acquired a knowledge of Hindustani, and this was an opportunity for its use.

The visitor was a remarkable man. A native of Chitral, among the hills of the northern frontier, he had travelled much in India, and, with peculiar facility for the acquisition of languages, had made himself more or less acquainted with the vernacular of the countries he had visited. Besides his own language, he spoke Pushtu,

Gujerati, Kashmiri, and some others. Persian and Arabic he wrote beautifully, and the Koran he practically knew by heart. A smattering of English was added to his linguistic acquirements, and this became his chief means of communication with any not acquainted with his vernacular. Abdul possessed a slight acquaintance with Christianity. His brother-in-law, employed in Egypt, is a Christian, and he manifested no resentment at the efforts which Miss Higgins made to give him further instruction.

When, on Mr. Higgins' retirement, I was appointed to the charge of evangelistic work in Colombo, Abdul became a frequent visitor, and hours were spent in my study in earnest inquiry after the things of God. My son in India furnished me with Urdu books, which were read with great apparent interest; and light grew with knowledge. The method of instruction was unique. My own knowledge of Urdu is limited to a few colloquial sentences, only useful in such cases as this in giving me a clue to correct pronunciation. But that was of great assistance. I took the Romanized Urdu Testament, and read from it, as best I could, the verses I desired to teach. It was encouragement indeed when the verses came back, in broken English, it is true, but often with a freshness and vigour in their new garb, which showed how thoroughly their meaning had been grasped. It was deeply interesting too, after a time, to find that some passages of Scripture quoted or doctrine stated was confirmed or illustrated by Abdul's reference to some Bible incident corresponding with it.

He soon began to instruct his wife, and sometimes related to me interesting items of conversation with her—till she after a time became a candidate for baptism. My only means of reaching her was through the kind visits of one or two ladies acquainted with Hindustani.

His next step was the seeking to reach other Mohammedans, and to make Christ known to the Afghans who are now living in Colombo. He knew a good deal of Indian medicine—whence his title of *hakim* (doctor)—and this led a good many to his house. To them he read from the books with which he had been provided, and "reasoned with

them out of the Scriptures." Often scenes of excitement followed. As he quoted from the Koran passages which supported the authority of the Gospel, men would spring up and jump about in anger. Abdul's quiet words on such occasions were, "Friend, don't jump; there's no use in jumping! Just please to think, and, if you can, answer what I have said"! After a time the opposition took a more aggressive form. An angry Moslem seized and twisted his arm as if he would wrench it from the socket, so that for days the pain and tenderness continued. Abdul mentioned the fact, but did not complain.

As he grew in knowledge, he felt that a more public proclamation of the Gospel was called for, and he preached openly to the Hindustani-speaking people. It is remarkable that, beyond ridicule, and the inquiry, "When did you become a Christian?" this effort provoked no opposition.

But it was now becoming evident that an effort must be made to procure for the man and his family some means of livelihood. His medical knowledge did not provide the wherewithal, and other efforts also proved futile. Just then a missionary from Arabia visited Ceylon, and this eventually resulted in Abdul's transfer to that part of the world.

The reports which reach me from his superintending missionary are both interesting and encouraging. With another preacher he is proclaiming the Gospel among the Mohammedans. Stones and sticks have been used in order to silence them, but without success. The preachers face the danger and pursue their work. That their efforts are producing an impression becomes plain from the fact that their opponents, finding violence ineffectual, have now commenced open-air preaching, and have visited the neighbourhood of the Mission station in order to try by that counterblast to prevent their co-religionists from giving ear to the truth.

For Abdul and his fellow-worker I would ask the earnest prayers of those who desire the extension of Christ's Kingdom, that these evangelists may continue faithful, and that their work and labour may not be in vain in the Lord.

#### Letter from the Rev. Dr. Young to Mr. Ireland Jones.

I am not sure whether I wrote to tell you that on July 7th I baptized

Abdul Hakim and his wife, with their children. Before doing so, I tried hard

to get a C.M.S. missionary who knew Hindustani, but having failed, I baptized them myself.

Both seem faithful servants and walk consistently the path of life, earnest in prayer and zealous in the discharge of their duties.

Once a week Nasir Uddin—as his new name is—preaches in the Aden bazaar. At first our Syrian evangelist went with him, but as he was known to be a convert from Mohammedanism, the people stoned them; and the

authorities, fearing bloodshed, asked me not to send the Syrian back to Aden. Consequently, Nasir goes alone, and he distributes a great deal of literature among the Hindustani Mussulmans, most of whom are able to read Hindustani.

Just now we have two Arabs who are inquirers, but we are always afraid that when the time for decision comes the sacrifice will be too great, and they will walk no more with us.

To this letter Mr. Ireland Jones adds: "I need not say how thankful I myself feel for such testimony, and I am sure that the Secretaries and Committee will share that feeling. I have very little doubt that as Nasir grows in grace and in acquaintance with the Word of God, his great linguistic powers will render him a most valuable worker in the Lord's service. Fervently I pray that God will raise up men like him among our Singhalese people."

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### OUR FRONTISPIECE.

**A**S a frontispiece to our new Volume we give twelve portraits of missionaries who have gone to their rest within the past eighteen months. The careers of all of them have been noticed already, when their deaths were severally recorded; but we may call attention to two or three features of the group.

First observe that nine of the twelve died in the field; two at sea, *en route* to England; only one at home, and this was Mr. Higgins, after half a century's labours.

Secondly, observe the variety of their periods of service. Five were truly old veterans, viz. Higgins, 49 years; Coles, 41; Dowbiggin, 34; Jackson, 34; Fallscheer, 25 (in C.M.S. service; besides twelve years before that). Two had served from fifteen to twenty years, viz. Thompson, 19½, and Brandram, 16. Five were still in what we hoped might have been but the first stage of a longer career, viz. Martin Hall, five years; Dr. Smit, three; Maule, two; Hensley, fifteen months; Dudley Ryder, six months. Average of the whole twelve, about twenty years.

Thirdly, observe the variety of their spheres of labour. Brandram worked among quick-witted and ambitious Japanese; Thompson among ignorant and timid aboriginal Blahs. Fallscheer witnessed for Christ in a city (Nablus) whose history goes back to the time of Abraham; Hensley was a pioneer in a new district of West Africa. Coles was a Bible translator (though not that only); Jackson was an educationalist; Smit was a doctor; Higgins, Secretary of a Mission. Higgins in earlier days was an itinerant; so was Martin Hall; but how different their spheres—the one tramping through the jungles of Ceylon, the other sailing his boat among the islands in the Great Nyanza. Dowbiggin was surrounded by Christian congregations; Ryder went where no Christian can be found. Diversities, of gifts, administrations, operations; but the same Lord used them all.

We hoped to include one whose death is more recent than any of these, J. W. Goodwin; but we have been unable to obtain a photograph of him in time.

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## A YEAR'S WORK IN THE UGANDA INDUSTRIAL MISSION.

LETTER FROM MR. K. E. BORUP.

*Menjo, Oct. 5th, 1901.*

THE past year has been an active one at the Industrial Mission. The work has been of a somewhat varied nature, and in many ways interesting. There has, first of all, been the ordinary work of teaching the boys in the shops and class-room. Until the month of May the number of boys under instruction was fourteen. During the month six finished their apprenticeship time, which was two years. Three of these boys were printers, and three carpenters. Of the printers, one went into Government employ, where he is now earning good wages, and two have remained with us and are now working for wages. One of the carpenters also remained with us and is now helping to teach others. The question of wages proved a difficult one to settle with the boys, and it is not definitely settled yet, I fear. They have very little idea of the value of their work, and they at first wanted a wage many times greater than they can possibly earn at present, and because their demands were not acceded to they thought they were being hardly dealt with, so they told me. However, beginning to pay regular wages to the workers had the effect I had anticipated, and whereas it was formerly more difficult to get boys to learn printing than carpentering, now we can get them to learn the former as readily at least as the latter.

We have at present eleven apprentices, and two who have finished their time, in the printing-office, a total of thirteen in that department; and five apprentices, and one who has finished his time, in the carpenter shops. This shows a remarkable increase in the printing department. Two years ago we had three boys only in that department. It is not only no difficulty to secure suitable lads to train as printers here now, but we have also been able to raise the time of apprenticeship from two to three years. Later on we may be able to increase it to four years, and in this way ensure that even younger lads shall become fairly efficient before they begin to draw wages. In May we accepted nine lads for training, six as printers and three as carpenters; all are to remain for three years.

The number of impressions turned

out on presses since writing my last Annual Letter in November, 1900, is about 150,000. This represents less than ten months' work, as one month was lost by my absence for a time of rest last year. Up to last November the average number of impressions on our presses had been about 5500 per month; this year they have averaged 15,000. Since May they have averaged close to 19,000 per month. Printing has been done in five languages during the year: Luganda, Lunyoro, Teso (a dialect of Kavirondo), Kisukuma, and English. We have done a little book-binding also, but only of a light sort. That department has still to be organized, but it must form a large part of our work before many months if we are to continue to print books. One book going through the press now, a translation of St. Mark (Cambridge Bible), will probably make it necessary to begin good book-binding as soon as it is printed.

In the carpenter shops some good work has been done also, but the boys work so very slowly. To prepare the rough boards we have to work with takes a long time, and we can get no sawn boards and timbers here at present. We have taught men to saw boards and planks from logs with pit-saws, but the result has not been satisfactory hitherto. Some of the boys have taken to wood-turning very well, and we can now get good chairs and tables made.

If the accounts of the year are examined, it will be found that the value of the printing is several times greater than that of wood and other work done. This seems in a measure to justify our expectation that printing in the hands of the Baganda will yet be a powerful agency in spreading the Gospel in Central Africa.

In the class-room some of the boys are doing good work also. Now that we have them bound for three years, no doubt we shall be able, in the arithmetic class, to take them at least through decimals.

We have built a rope-walk during the year. The spinning-wheel was made by men sent here by the Katikiro for that purpose. The Baganda have built a number of dhows lately, and they

want good rope for them. They have not yet learned to spin the best kind of rope, but they will no doubt improve. Plenty of excellent fibre for rope is obtainable in the country; some of it is very much like Manilla hemp. The plant from which the fibre is prepared grows freely in the forests.

We are very grateful to the Parent Committee for its sanction to our removing the Industrial Mission to a more suitable site. We have found a site which seems to be in every way suitable. It was suggested by Archdeacon Walker, who had made the acquaintance of that particular spot in 1888, when he and Mr. Gordon and the French Fathers were driven out of the country by Mwanga, and when they barely escaped with their lives, after losing nearly all their belongings. The place is called Mutungo, and it is about three hours' walk from Mengo, on the Lake shore. Mr. Mackay had a boat-house there at one time, in which he stored his boat, so the place is of considerable historic interest. It is a charming spot, beautiful scenery on all sides. Before us is the Lake and a lovely forest fringing it; on all other sides tall forest-clad hills, and well-kept banana plantations. There is a large population all around, and we shall be able to take up an interesting work amongst a number of small churches which are within easy reach.

It seems to be a very fertile spot, and there will be room for a considerable number of people to live on the estate. A nice piece of forest-land is included within its boundaries. The new cart-road which is to connect Entebbe with Mengo runs not very far from the new site, and it will be comparatively easy to construct a good road to connect with the Entebbe road. We shall be in a position to draw timber from almost any place around the Lake, as we will have a good water front. We have not yet begun to build, but hope to begin as soon as the legal matters connected with the acquisition of the site shall have been settled. The Katikero will take the estate in his own name, and be the real owner of it; we shall be his tenant, and pay him a small annual rent. It is too early yet to say anything about what use we expect to make of the forest which is included in the estate, but in it we hope to find all the building materials we shall be in need of.

In my last Annual Letter I mentioned that we had begun preparing for the building of the new brick church on Namirembe. Since then that work has gone steadily forward. [Mr. Borup here gives an account of the making of the bricks for the cathedral, the substance of which has already appeared in the *Intelligencer*, and continues:—] By June 18th the site had been levelled for the new church, and on the afternoon of that day his highness the Kabaka of Uganda, attended by the Katikero and many other great chiefs, and a large assemblage of people, laid the foundation-stone of the church—perhaps the first foundation-stone to be laid publicly in Uganda, certainly the first to be laid by a native ruler of Uganda. The stone itself is interesting, for it marked Mr. Pilkington's grave until it was replaced by a marble cross from home.

The building of the new church began on June 19th, and it has gone forward daily since. The shape of it is cruciform, the corners of the transept and chancel being octagonal. The extreme length of the church is 208 feet, the width of the body inside is fifty feet, the length of the transept is 110 feet, and the width the same as that of the body of the church; the chancel is forty feet long by thirty wide. There are two vestries in the west end of the church. The walls, which are at present sixteen feet high, will be twenty feet high when finished in most places; in two places they will be thirty-six feet high. The roof will be supported by eighteen round brick pillars and the walls, and it will have three spires; it is under construction now. It will be thatched with grass. There are ten doors in the church, and it will have seventy-four windows when finished; these are all arched over with semi-Gothic arches. We hope to have it under roof before the end of this year. Several hundred men are working on the church, and most of them are receiving weekly wages, paid to them by one of the chiefs who acts as treasurer of the building fund. There are about fifty-six bricklayers at work, most of whom have been trained since last year. All are working very willingly, and I think they really like bricklaying. There will probably never again be any difficulty in getting bricklayers in this country.

## INDIAN NOTES.

TOO late for comment in the last issue of these Notes, we received a pamphlet memoir of Major-General Montague Millett, formerly of the Bengal Army. His military service began in 1857; in 1864 he entered the Punjab Police, and twenty-three years later, in 1887, on attaining his Colonel's allowances, retired from the service. From that time till his death at Multan on February 27th, 1901, he gave himself up entirely to missionary work, the greater part of the last fourteen years of his life being spent in a lonely jungle at a place called Kacha Khuh, in the Multan district. Such a record is of itself memorable; it speaks of a life lived in the love as well as the fear of God; of a man who, grasping firmly the principles of his Christian faith, proceeded to put them into stern, self-denying practice. Heroic lives like these are the moral salt of European influence in India.

The actual results of his missionary efforts must, as in the case of every true worker, remain until the last day very largely uncertain. The tone of enthusiastic eulogy used throughout by the writer of the pamphlet—one of the deputy-agents of the private independent Mission organized and directed by General Millett—is (we feel constrained to give our opinion) a little exaggerated, but it shows at any rate the powerful impression made on one who probably had a closer knowledge of him than ourselves. We are able, at any rate, cordially to recognize his noble sincerity and keen enthusiasm for his work which led him to consistent asceticism, and which a medical friend (himself an active Christian worker) fears may have shortened his days. General Millett's favourite, though not his only, method of operations was by distribution of the Scriptures, books, tracts, &c., largely through the post. He also had some medical knowledge, and worked his own dispensary at Kacha Khuh. While at Multan he also held Bible-classes for the soldiers. From personal knowledge we can testify to his fearless pursuance of his own convictions of duty, and there is every reason to believe that his courageous and faithful service was in not a few cases owned and blessed of God.

Yet in thinking quietly over the record of a life like this, the question *will* suggest itself, Would not a greater practical utility have been served if General Millett could have seen his way, instead of starting a private independent Mission, to join himself to some already existing organization? There was apparently no difficulty as to doctrine. He described himself as "a Church of England man pure and simple, and of the old school." If the S.P.G. views were not acceptable, those of our own Society, already at work in Multan, might surely have commended themselves as such, while all reasonable liberty of action might have been secured to him personally as an honorary lay worker. We must confess that when we meet or read of a man "taking his own line," and choosing to work as a "free lance" rather than join the ranks of a society, the thought persistently arises, Have we not here an instance of the "last infirmity of noble minds"? Would it not be for the greater glory of God, and therefore for the greater blessedness of the worker himself and his work, if he could rise to the greater height of self-abnegation, and be content to serve as one of many—losing, indeed, something of his individuality, but gaining for his work the greater chance of permanency and continuity; to say nothing of the wisdom to be obtained in concerted action, by common prayer? The temptation to "plough our solitary furrow" is not by any means confined to the sphere of secular politics.

Lord Curzon is showing the same earnestness on the subject of education

that we have learnt to expect in everything he undertakes. His speech at the opening of the Educational Conference at Simla on September 2nd shows an intention to deal practically with the many problems connected with schools and teaching in India, and we see no reason to complain of his outlined programme, which indicates distrust of revolutionary measures, though we may look for some modifications—indeed, we hope for them—in the official policy. It was impossible in any speech of moderate length to deal fully with the complicated questions requiring attention, but we are glad to think that the Viceroy is adequately impressed with the importance of primary education as distinguished from secondary and collegiate instruction. We trust that encouragement of primary schools as the special duty of Government will become more prominent, while the policy of withdrawal from direct dealing with secondary institutions and the development of the grant-in-aid system will be vigorously and consistently pursued. This, we think, may be gathered from Lord Curzon's speech as intended, and we look forward with hope to see practical effects in due time.

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It is pleasant to see the name of an Indian Christian, Joseph W. Bhore, in an honourable position (twentieth) in the list of successful candidates for the Indian Civil Service in the open competition of the year.

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We have received the first two numbers of a new periodical called the *Indian Ladies' Magazine*, printed and published at Madras. The prospectus states that "it is not only conducted by an Indian lady, but the contributors to its columns are also mostly Indian ladies." This announcement, interesting in itself, does not prove disappointing when the contents of the magazine are read. We seem to see promise of really good work, and that of more than one kind. Only we trust that we shall not be considered cold friends if we gently advise the accomplished editress to avoid anglicizing the articles too much in either subject or style; and when dealing with English people and customs in the way of criticism, to try to obtain a view of the subject in hand which shall be fair in its proportions. The articles, we think, which will most interest readers on this side of the ocean will be those giving Indian views of Indian subjects. Speaking for ourselves, the piece "Love's Bride—A Fancy" in the first number, and the lines "In the Forest" in the second, are specially fresh and attractive because they are "racy of the soil." We do not know, indeed, how far a *clientele* is looked for in England, but we hope that subscribers here may be found in considerable numbers. The paper and type are good, and the price in England 6s. yearly. We must certainly get a private copy for ourselves.

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The subject of agricultural banks in India has ceased to be academic; it is coming within "the range of practical politics," if only by way of experiment. The main object is sometimes stated as the arrangement of temporary loans for the agriculturist at moderate interest, but in the discussion that has been proceeding for some time in the Indian papers and magazines other aims are put forward which are scarcely less important. The same agency which would make advances on fair and moderate terms might be expected to keep fair accounts; a practice which of itself would knock off no inconsiderable part of the farmer's debt. Then, again, the system of "rests" as employed by money-lenders at present would be moderated in severity; while the amount of advances made would represent the actual cash lent, not, as is now generally the case, something less. These considerations, which are of real importance, are sometimes neglected. But no doubt the crucial question,

and the one calling for immediate decision, is whether Government shall directly or indirectly manage or guarantee the banks, or whether private thrift or enterprise shall be stimulated to form co-operative banks. On this point, while admitting the greater facilities of starting the work under Government management, we are of opinion that the evils and difficulties of any such scheme must in the long run far outweigh any apparent or initial advantages, while the encouragement of thrift and prudence which would be developed by co-operative banks would of itself be an enormous gain. We note with deep interest that a proposal has been made to try a co-operative bank to be managed by Indian Christians for themselves and among themselves. Such an attempt, if made, would of itself be a credit to the Indian Christian community, and, if the attempt proved successful, would be a practical object lesson of the highest moral, not to say religious, value. We know that talking is easy and doing is difficult, but if there are any brave and determined leaders strong enough to take and persist in their own well-considered line, we believe that a Christian constituency could be found to back them. We shall look, as already said, with deep interest to see whether the idea will take practical shape.

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The *Pioneer* of Allahabad is, as some of our readers know, a journal which aspires to the leading place in the Indian Press. Here is an editorial paragraph from its issue of September 13th :—

"If common report is to be believed, the missionaries in Bengal are greatly exercised at the results of the action taken by the Arya Samāj in re-admitting Christian converts within the pale of Hindu society. It is but some three years ago since the Samājists introduced this policy, and the number of newly-manufactured Christians who have seen the error of their ways and formally gone back to their original faith through the ceremony of purification is said to number close upon two thousand. Putting the true figure at half or even a quarter of this, it is intelligible that the missionaries should take alarm if their results show signs of melting at such a rate. For the outside world such a movement would also furnish an instructive index of the depth of the conviction that results in the production of a Bengali convert. But the less the real value of a convert, the higher the price the missionary societies would seem to set upon him, if the story be true which comes to us that a Native Christian who was about to follow the example of his friends and go through the ceremony of restoration to Hinduism was offered a lump sum of a thousand rupees and a billet of a hundred rupees a month to stand fast. What a pillar of Christianity such a person would be, supposing that he fell in with this persuasive appeal to his religious instincts! We cannot suppose, however, that the story is true, if only for the reason that, if such liberality became known, the temptation to other newly-made Christians to find that their feet were slipping would be almost irresistible."

Though we grudge the space for the words, we think it well to let our readers know exactly the style and tone which a "first-class Indian newspaper" adopts, not for the first time, in reference to missionaries and Christianity. The insinuations have all been refuted, almost too seriously, by responsible writers in India, who have shown that there is not even the shadow of any support of fact in any one point. The editor merely replies, "Didn't we say we did not believe it?" Fancy the editor of any respectable paper in England printing a thing like this, or giving such an answer when challenged to substantiate his remarks, which, if they had been made about any respectable person, instead of a community of respectable persons, would have come within the criminal law of libel! But the point which seems worthy of special notice is, not that one Englishman in India has lost regard for his national religion and his national instinct of fair play—there is more than this, viz., that the editor of an ambitious Indian newspaper,

writing mainly for his countrymen in India, thinks that such a style of journalism is suited to his readers; in other words, *that it will pay*.

A pretty extensive inquiry made among missionaries by the respected editor of the *Harvest Field* shows that the practical weight and influence of the Arya Samáj among the general Hindu population is considerably less than might have been supposed from the noise made by its supporters. If, as seems probable, greater prominence is being given at present to the policy of re-admitting to caste privileges any converts to Christianity whom they can persuade to apostatize, we are inclined on the whole to think that the effect will be good. For such unhappy defections will be but few, and only of the weaker and less creditable class, while anything that demonstrates the social and opportunist character of caste as interpreted by modern lights, as distinguished from the old-fashioned religious sanctity so long proclaimed to be "inviolable," and when violated once to be irremediably destroyed, must in the long run help to break down caste altogether. The diminishing, not to say vanishing, penalties on those Hindus who return to India after study in England point the same way, and though we have no wish to see anything like a social cataclysm which might follow on the too precipitate abolition of the evil, we can but silently wonder and praise God in our hearts as we see one thing after another in the complicated development of modern India making steadily for its destruction.

Among the replies to some of the correspondents of the *Pioneer*, but not printed by it, was one sent by the Rev. S. S. Allnutt, head of the Cambridge Mission at Delhi. His father, who was a C.M.S. missionary in India half a century ago, has sent us his letter, and it is so striking that we gladly transfer it to these pages:—

"One somewhat obvious criticism of the statistical test as applied to the results of missionary enterprise in this country has not, so far as I have noticed, been made in your columns. If I understand Mr. —'s method correctly, he takes a report, and after finding out the total amount expended on all heads in a Mission in a year, he then looks up the number of adult converts during the year, makes that a divisor with the said total expenditure as the dividend, and the quotient is the cost of producing a single convert. Now this method of procedure is about, so far as I can see, as rational as if one should add together all the students who obtain an M.A. degree in Government colleges in any particular year, and then taking the total expenditure of the Government of India in the year, should, after performing the same operation, announce that the cost to Government of producing an M.A. is so much, say 5 lakhs. As a matter of fact, of course, in any fully-organized Mission a large proportion of the expenditure is devoted to objects which have not primarily in view the production of converts at all. . . .

"If we proceed to ask what is the sum actually expended in the latter operation, the result is calculated to create surprise, not at the expensiveness, but at the very small cost which the work of actual conversion entails. To take the case of the Mission with which I am connected. Last year we baptized sixty adults: of these one was a Mohammedan Maulavi, whose conversion was mainly due to the influence which certain writings of the late Dr. Imad-ud-din had on him. Each of these books can be purchased for about five or six annas. A few interviews with a missionary completed the human agency at work in his conversion. Of the remaining fifty-nine, about thirty were converts from a single village, and they had been brought to Christ partly by the influence of the missionary aforesaid and his successor, who each paid only occasional visits to the village, and partly by the steady, quiet work and influence of the resident reader, whose salary is Rs. 12 per mensem. Reckon the time spent by the missionary at about one-thirtieth of his regular missionary avocations, the salary of a missionary being about Rs. 200 per mensem. We find the cost, as far as he is concerned, to be, say, Rs. 6:8 per

mensem per convert. Add to that six, or say eight, annas as the proportion of the reader's salary (though he had also various pastoral duties to perform for the Christians under his care) expended, we will assume, for the production of each of these converts, and you reach the total of, say, Rs. 7 per mensem, or less than 6*l.* a year as the cost which, applying the mercantile test, has been incurred in the conversion of each of these thirty villages."

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In an article contributed to the *Indian Church Quarterly Review* on "The Attitude of Europeans towards Christian Missions to the People of India," the Bishop of Bombay asks the searching question, "How is it that Englishmen are generally so critical of converts to Christianity from the native religions?" The answer is hard to give in few words. That there have been cases of disreputable so-called "converts" cannot be denied, though distinction should always be drawn between Protestants and Roman Catholics; but the evidence of such cases cannot adequately supply foundation for the sentiment which the Bishop thinks to exist widely among Englishmen in India. There is, no doubt, generally speaking, ignorance among them of what Mission work is really accomplishing, and so far as such ignorance springs from indifference (it does not wholly nor always), such culpable want of knowledge is very likely to result in culpable prejudice. When ignorance is removed, a generous and sympathetic appreciation is often, perhaps generally, substituted. But this does not cover the whole ground. Why should an Englishman, even though he knows nothing of the details of missionary work, be antipathetic when he meets a Hindu said to have become a Christian? Of course, if he is living a worldly or immoral life, the fact of missionary effort, and even the allegation of conversion, must be felt more or less as a personal reproach, and we are inclined to think this must be held to account for much of the feeling in question. But beyond this there is the temptation, remarked on by many observers in India, for Englishmen to assimilate their moral judgments to the standard of the Natives of the country, and Hindus and Mohammedans are always hard, and often bitterly hostile, towards the individuals who from among themselves adopt Christianity. We should doubt the existence of such a prejudice in the mind of any one who has himself a working experience of the cleansing and elevating power of Christian truth, and, on the other hand, it must be difficult (though not impossible) for an Englishman who has not felt the power of the Holy Spirit in his own life to believe in its efficacy to change the life of one brought up either as a Mohammedan or a Hindu.

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Notices published from time to time in our obituary columns will have shown that for India the year 1901, besides being marked with the dread afflictions of plague and famine, has also been a time of discipline as to losses of valuable missionaries by death. There has perhaps hardly ever been a keener necessity for those who can, to go out to the mission-field; it is not so much a question of extension in India as of maintaining in full vigour operations already begun. Oh, for some power to reach the hearts of young Englishmen, especially the men at the Universities—*something that shall bite deep down*, and prevent them from taking up pleasant, happy careers at home, surrounded by kith and kin, and enjoying the amenities of English home life, while far away in heat and dust, amid physical discomforts and wearing solitariness of spirit, some few, a mere handful, are carrying on the war which belongs to us all. Hardly a month passes without telling us of some brave spirit toiling on till the last at the hardest but highest work of all, taken away to the good servant's rest, and his brothers in the field, as one of them writes, "look wistfully for succour." We cannot but believe

that succour will be given ; meanwhile, to the " holders of the fort " we may apply the words of the poet :—

" With aching hands and bleeding feet  
We dig and heap, lay stone on stone ;  
We bear the burden and the heat  
Of the long day, and wish 'twere done.  
Not till the hours of light return  
All we have built do we discern."

Yes, heaviness may endure for a night, but joy cometh in the morning, and there are already signs of the coming of the " true dawn." Even so, come Lord Jesus !  
R. M.

## CHRISTIAN IMPERIALISM.

### Imperium et Libertas.

" I will run the way of Thy commandments, when Thou hast set my heart at liberty."  
*Psalm cxix. 32.*

To the Tune " Covenant " (Sir John Stainer). *Hymnal Companion*, Third Edition, 594; *A. & M.*, 801;  
*Church of England Hymnal*, 457.

**T**HE Lord Triumphant reigns !  
Glad voice from yonder shore !  
The Mighty God, Who all sustains,  
How all adore !  
His will resistless founds  
The noblest Liberty ;  
And lo ! to all creation's bounds  
The bond are free.  
Thrones and dominions fall  
Before th' Eternal's seat ;  
Rule ends ; for Thou, Lord, rulest all :  
Thy pierced feet,  
Worship't by kings that go  
With songs in Thy blest ways,  
Have humbled each rebellious foe,  
To God's great praise !  
I hear Death's dying wail !  
Sorrow and sighing cease ;  
Hush'd by the Kingdom's fresh'ning gale  
Of Life and Peace :  
On sin has fall'n defeat  
From God's all-holy hand ;  
And righteousness and mercy meet  
Through all His land.  
Wake song of birds, and sing  
Unsilenced evermore !  
No danger lurks for living thing  
On hill or shore :  
Unfading, undefiled,  
The Kingdom blest has come ;  
Ancient of days and little child  
Are safe at home.  
Now calm, aloof from change,  
Now stirr'd by eager life,  
Free but controlled all creatures range,  
No jarring strife !  
The distant stellar rays,  
The full-disk'd planets' beam,  
In free, harmonious, choral maze  
For ever gleam.  
Ah ! vision of the King,  
Ah ! Freedom's glorious Reign !  
Art thou a day-dream vanishing  
In night again ?

See Christendom in arms !  
Mark Islam's faithless scorn !  
By doubts' and heresies' alarms  
The Church is torn.  
Faint not, sad Church, but know  
Through all thy earth and skies,  
The Throne and Kingdom here below  
Shall surely rise.  
Yield all thine offerings,  
Free, but compell'd by love,  
Silver and gold, and nobler things,  
To God above.  
Smite with the iron rod,  
The hammer of the Word,  
The mighty instrument of God,  
The Spirit's sword ;  
Smite with the wound that heals  
Man's proud and sinful race ;  
For lo ! the Holy Ghost reveals  
Redeeming grace !  
Comes now the conflict's end.  
The powers of darkness fall !  
Now Life and Death no more contend ;  
Life lights us all.  
" We do now what we would ; "  
The Law of Liberty,  
The glad Necessity of good,  
Binds fast the free !  
Awhile ! and then with joy,  
The Son, by Love constrain'd,  
Yields for His Father's high employ  
The Kingdom gain'd ;  
And every bending knee,  
And tongue confessing praise,  
Up to the Father's Throne will He  
In freedom raise !  
Then flashes forth again  
As of the central Sun,  
The glory of the Lamb once slain ;  
Then ' Three in One ; —  
One rule, the Heavenly host,  
One, the new Earth shall own ; —  
The Father, Son, and Holy Ghost  
Fill the High Throne.

A. E. MOULB.



## THE MISSION-FIELD.

### Western Equatorial Africa.

THE Christian adherents at Brass, in the Niger Delta, acting on the advice of Bishop James Johnson, who recently visited that district, have decided to pay for the support of their church work, with the exception of the stipends of the European missionaries.

The Heathen of Akwukwu, an out-station of Asaba, in Southern Nigeria, recently complained through their king to the District Commissioner that the Christian converts were "spoiling the town" through keeping twins, which the Heathen regard as forbidden things and are in the habit of destroying. They were rather surprised when the District Commissioner told the king that the Christian was braver than he and his chiefs, because he saved his twin children and did not kill them. He also told them plainly that killing twins was murder, and just as murderers are punished, so any one convicted of twin murder would be dealt with accordingly. The Rev. T. J. Dennis says:—"This must have come as an eye-opener to those who thought to bring trouble upon the Christians. . . . I reckon there will be no more twin murders at Akwukwu, and the position of the Christians will be more assured than ever. To God be the glory!"

One of the most recent extensions in the interior of the Yoruba country is the opening of work at Oshogbo, a town of 40,000 people, sixty miles north-east of Ibadan, and about the same distance east of Oyo. Thirty years ago a native catechist was placed there, but he seems to have been afraid of the people, and too overwhelmed by the tremendous forces of Heathenism arrayed against him to be an effective witness for Christ. In the autumn of 1900 Mr. J. McKay went to Oshogbo, and interviewed the authorities with a view to getting a suitable site for a station. He had a cordial welcome, and a good site was given to the Mission. From December to March, 1901, he and his wife occupied native quarters while a new house was being erected. They had no difficulty in getting a good number of people to listen to the message, and a Sunday afternoon service was begun for the head-chief (the Bale) and his household in his piazza, and was generally well attended. Permission was given to Mrs. McKay to teach the chiefs' wives. The chiefs also promised to build a chapel-shed where the people could gather for services, but Mr. and Mrs. McKay had to leave for furlough before it was finished. It was, however, eventually opened by the Rev. R. S. Oyebo, the native pastor of Ilesha, in the presence of the Bale and chiefs, and a congregation numbering a thousand. Mr. and Mrs. H. F. Gane have been holding the fort during Mr. McKay's furlough, the former also looking after an evangelists' training class. Within a radius of thirty miles of Oshogbo there are five large towns, with populations varying from 10,000 to 40,000, all of which are without Christian teachers, and Mr. McKay, who left England for his Mission on November 16th, is hoping to itinerate in the towns and villages around.

Dr. W. R. S. Miller left Liverpool on November 2nd for Forcados, *en route* to Loko, on the Binue, where the Rev. G. P. Bargery and Mr. Hans Vischer have been carrying on the Hausa Mission during the doctor's enforced absence on sick-leave. In *Niger and Yoruba Notes* for December Mr. Vischer gives an account of the present state of the Mission, from which we quote the following:—

Loko is a little town of grass huts, some hundred miles from Lokoja, on the right bank of the Binue River, originally built and inhabited by pagan tribes. The Hausas took possession of it in comparatively recent times.

To-day, the inhabitants are Hausas, Nupés, and representatives from various surrounding tribes. The greatest number are Hausas: the king and his retinue, the judges, Mallams, and many traders. The importance of the town

is purely commercial. From here starts the caravan road for the interior, right up to the large towns of the Hausa and Bornu States. The caravans in the dry season bring here their wares from the interior to exchange them for salt and cloth and other European imports. The goods are then shipped down the river to Lokoja, and thence brought overland to Lagos and the coast.

The Mission compound stands outside the west end of the town. It is divided into two quarters: one, conspicuous by its two larger square huts and tin shed, is the abode of the missionaries. It comprises a dispensary, schoolroom, kitchen, store shed, and four small round huts, the sleeping-rooms of our houseboys and ourselves. The other quarter looks almost like a little village surrounded by a square fence. There live our labourers, with their wives, our children, our horse, sheep, goats, and fowls, not to forget "Bridget," the monkey.

In a subsequent letter to the Society, Mr. Vischer says: "The labourers and our boys make good progress in reading, and will soon be able to read by themselves the portion of the Bible translated by Dr. Miller." The people of the town are getting more and more friendly, and the work has so grown that the missionaries feel terribly undermanned. "Little by little the way opens up, and we have the most hopeful prospects."

#### Eastern Equatorial Africa.

The Archbishop of Canterbury has conferred the degree of D.D. upon the Bishop of Mombasa, the Right Rev. W. G. Peel. The Bishop is returning to his diocese. He left by German steamer from Rotterdam on December 7th.

Seven adults were baptized at Taveta on July 28th, the service commencing at the river-side and being concluded in Christ Church, Mahoo. On September 17th the first formal prize-giving was arranged for Mahoo School. Mr. J. O. W. Hope, A.D.O., of Taveta, presided, and Mrs. Hope and Mrs. C. S. Edwards (of Mombasa) distributed the prizes. About 130 scholars were present.

#### Uganda.

In *Mengo Notes* for August and September, Miss J. E. Chadwick, of Mengo (now at home on furlough), reports a visit paid in July to the out-stations of Jungo and Busi, which, although very near the capital, had not been visited by English ladies since Miss Timpson (now Mrs. A. R. Cook) was there eighteen months previously. Miss Chadwick says:—

On Wednesday, July 17th, I left Namirembe, accompanied by two of the newly-certificated senior women teachers, to pay a short visit to these two out-stations. About half-way to Jungo we turned aside a couple of miles to hold a meeting at Budo, and although we had only sent word the night before that we should do so, we found between forty and fifty women in the little church, and rather more men.

There we discovered that our friends

In spite of all the odds against us, we get along very well. The dispensary is now quite established in the eyes of the town people. They come early in the morning, soon after dawn, with their many sad diseases. The misery and pain displayed here is, in my eyes, sufficient to cry out against the apathy and indifference of all those who are fortunate enough to be taught from early youth how to take care of their bodies. What right have we Europeans, in the eyes of God, to keep all our knowledge to ourselves, while out here thousands could be helped by it? What right have we to blame them for their sins and wicked living, which is at the root of most of these diseases? Is it not the Christian teaching which has kept us from equal harm? Why not bring it to them? We have had as many as 120 cases a week, and I do not believe that they will diminish much.

at Jungo had mistaken the day of our coming, and were not expecting us until Thursday, so we sent on a messenger to say we were on the road, and before we reached the last of the long hills on that most hilly road, quite a number of ladies were out to meet us, most effusive in their greetings, but very much disappointed at the mistake, and that the demonstration of welcome they had organized for next day could not now come off.

In a way I was rather glad, as I was able to slip into school next morning a few minutes before morning service and see how the classes were being carried on, with a fair amount of enthusiasm certainly (allowing for the disturbance caused by my appearance), but not in a very up-to-date manner; they badly need one or two Namirembe-trained lads to wake them up. Amongst the women, too, the impression most strongly left upon me was of the great need of the great mass of Christians, who have finished their courses for baptism and confirmation, and are keenly desirous of further education, which their present teachers feel helpless to give them.

The clergymen at both Jungo and Busi, the Revs. Yairo Mutakyala and Samwili Kamwakabi, expressed this to me most strongly; but as we can hardly expect to get English ladies at each out-station, I cannot see how the need is to be met except by strengthening the educational department in the capital, and sending out from there teachers more thoroughly educated both in religious and secular subjects. The great tendency, especially amongst the young, to drift away once they have been confirmed, just because their teachers have nothing more to offer them, can only, I think, be checked in this way. At both places they promised to try and find women who would be able to come up to us for a term of training.

On Thursday afternoon we had nearly 200 women at our meeting, women only this time.

We began work early next morning with a children's meeting at seven o'clock, so that the goat-boys might get back to their herding, at which there were about 170 present, some having come in from the branch schools in the neighbourhood.

Then a women's meeting at nine, very responsive and apparently thoroughly interested, though there was nothing like the excitement over the visit of a European that we aroused before.

Another meeting in the afternoon finished our series at Jungo. I must say it was a real pleasure to hear the way in which both my helpers spoke at all these gatherings, also to see that they were listened to with quite as great interest apparently as I.

The missionaries in Busoga are having rather hard times. At Luba's, thieves

If there was any slight disappointment about my reception at Jungo, there could not possibly be any about that at Busi. Samwili and a number of the men had left the island quite early that morning, and met me some way before the landing-place, while after we had paddled across, there were his wife Damali and crowds of women on the beach to meet us. When we had got ourselves and our possessions safely out of the canoes, these took possession of us in most demonstrative fashion, but were soon called to order by our host, who commanded the men to march single file as a guard of honour in front, leaving a good space, however, between them and us lest any dust should be raised in the eyes of the ladies; and the women who came behind had to form up in single file likewise; and so escorted we climbed the hill in the heart of the noble forest, which, however, they are rapidly clearing on that side to make way for their gardens—sad, but necessary I suppose. They told me, by the way, as a curious fact, that whereas the Katikiro's part of the island was full of *mulemu* (india-rubber trees), there is not a single one in the forest that has fallen to the Church property.

Here they were so excited over us that that afternoon we had to go all over the hill-top to see the views on all sides, and down to the shore on the farther side to look away out to sea to Sese, before our friends could seem to realize that they had really got us on their island.

On Sunday morning I was much impressed by the reverent tone of all the service in their very beautiful church. In the afternoon we women separated from the men, and we had an exceedingly happy time. Next day's programme was a repetition of that at Jungo; but all the time I was there my little house was thronged by visitors, who had to be turned out in relays to let their fellows have a turn, and on Wednesday morning it seemed quite like parting from old friends. I was never so sorry before for my lack of medical training, for the would-be patients were many.

On the way back we again turned aside to Budo, and found this time the church crowded with women who had come quite long distances to say good-bye to me.

broke into the house by digging under the wall and stole a quantity of clothing belonging to the Misses Pilgrim and Brewer. They dropped a knife-sheath on the floor of the bedroom. Then on September 19th, while Messrs. Skeens and Davies were away from Iganga itinerating, the houses on the station at that place were set on fire by incendiaries, and two large and three smaller ones burned to the ground. Most of the personal property of the missionaries was saved, one of the Fathers from the neighbouring Roman Catholic Mission station kindly rendering valuable assistance. The church was not burnt, and one house and a dispensary are still whole. The missionaries ask for prayer at this trying time.

In a letter dated September 12th, the Rev. A. B. Fisher sends us the following brief summary of the progress in Toro and the neighbouring countries:—

We have now 120 Toro teachers at work—ten in Bunyoro, three in Ankole, and the rest in Toro and Mbogo and the Babamba and Bakonjo countries. Since last returns we have baptized here over 650 converts and children. Next Sunday I hope to

baptize the first convert from amongst the Babatwa (dwarf tribe), and perhaps some day he will take the Gospel to his own tribe. We have several members of the tribe being taught at Mboga, but they learn very slowly because not in their own language.

Writing to her brother from the Albert Lake, where she had gone for a short holiday, on August 21st, Miss Hurditch gives some further particulars of the results of the annual conference of teachers in Toro, from which we are permitted to quote:—

At our last meeting one very reliable, sincere woman, of Kabarole, rose and told us all that “her heart pained her for the people around who did not yet believe Christ,” and she offered herself to be trained and sent out as a missionary to them. This touched us all very much, and we asked all the women to pray about it, and if any others felt led to offer, they might come and tell us on the morning after the conference. And what do you think? Eight more came to be written down; one was Ana Kageye, the head of the king's household, one of the leading women who is a “very large chief”; she had been to the king and received his sanction.

Now I want you all to pray hard, for on my return I am going to commence

classes for preparing these women, and all other women teachers. They will receive six months' instruction in Matthew, Luke, John, Acts, at 8 a.m. daily, and the Old Testament history in the afternoon. At the end of that time they will be officially examined, and, if they pass, will receive letters from the Church, authorizing them to be sent out and receive a small payment for clothing. We feel this is a very important and exceptional step for so young a Church as Toro, and we do want our home young women's Bible-classes to regularly pray for their African sisters. I little thought when I myself was training at “The Willows” and “The Olives,” that in two years from then I should be trying to teach African women to become missionaries.

#### **Turkish Arabia.**

After a six months' itineration in the districts of Mosul, Mardin, and Diarbekir, the Rev. J. T. Parfit has returned to Baghdad. In a brief *résumé* of his summer's work he says:—

The first month was spent in Mosul, where school and Church matters demanded our attention, and we afterwards opened a new book-shop in one of the best positions in the bazaar. Our man in charge has had a few months' training in our Baghdad shop, and the work has made a very good start. Since my return from Mardin, I spent another month in Mosul and reorganized the book work, so that we now have two

men in charge, one of whom spends every morning in the dispensary by the side of a fine case of Bibles and books, conversing with and reading to the patients and selling the Scriptures. He is occupied during the rest of the day in visiting schools and public places, while the other man remains the whole day in the book-shop.

My headquarters during the greater part of July and August were my

saddle, and my travels led me through Syrian Christian, Yezdi, Kurdish, Arab, and Armenian villages. We distributed 210 gospels to the children who were able to read Arabic in some of the Syrian villages.

In Mardin I was permitted to preach to large congregations in some of the Syrian and in the Protestant churches.

Owing to family matters, Dr. P. S. Sturrock, of Baghdad, who has come home, has been compelled to ask the Society to accept his resignation. Of his last days in Baghdad he wrote:—

It was necessary to close the outpatient work four days before I left, so as to pack away the instruments, drugs, &c., but sufferers continued to come from a distance, and one could not turn away from cases in which an operation would give permanent relief. So great is the urgency and need of the work from a medical point of view, that I was

In Diarbekir also I preached to about 300 Syrians in the Protestant church. This building is probably the finest Protestant church in Eastern Turkey. It seats about 1000 persons, and my heart rejoiced on the Sunday morning when I looked upon the fine congregation of about 800 Armenian-speaking Protestants.

operating to within two hours of leaving Baghdad; and a little boy arrived from Busrah—a distance of 500 miles from Baghdad—for operation by the same steamer in which I left Baghdad five days later. If the medical work is urgent, the more so is the missionary, and the opportunities the dispensary gives are endless and ever increasing.

Dr. H. M. Sutton has migrated from Baghdad to Mosul, having been transferred there to commence a Medical Mission. Leaving Baghdad at the end of March, a caravan journey of twelve days northwards through Mesopotamia, along the western bank of the Tigris, brought the party to their destination. Of their experiences on the last day of the journey Dr. Sutton writes:—

On our approaching Mosul we found the whole country round green with wheat and barley, in spite of the previous drought. A tremendous rain, in volumes such as I had seldom witnessed, fell during the night before we reached Mosul. When we and our tents were being nearly washed away by it, the thought occurred to me that perhaps in Mosul they had been praying for rain.

The next day, after getting our things as dry as we could, we started for the last stage, a short one of five hours. It soon came on to rain again, and we rode on through a pouring rain the whole way. Pressing on as fast as we could, we got in about an hour before our baggage-mules arrived, and then, according to the custom of the country, we had to sit and receive the welcomes of a large number of native

friends who had come to the house to meet us on our arrival. They were all rejoicing about the rain and informed us that a day or two previously the Government had ordered all the shops to be shut and the people, Mohammedans, Jews, and Christians, to gather together in their respective places of worship and pray for rain. They also regarded it as an omen of good that we and the rain had arrived together. I do not know whether it always rains when missionaries arrive in Mosul, but I remember how Bishop French and I rode into the city in a drenching rain thirteen years ago, and how on our arrival the Bishop, who had been riding without overcoat or umbrella, and was soaked to the skin, had to sit and talk to a large company of people before we were left in peace to change our clothes.

Of the work in the dispensary at Mosul Dr. Sutton says:—

The first day twenty-three patients came, the next day about twice that number, and soon the crowd was so great that I did not know what to do with them. In the present embryo condition of the work, when it is necessary, for instance, to keep one eye on the dispenser and one on the patients, it is impossible to examine and treat more than fifty in a long morning's

work with any satisfaction to them or to myself. One morning the streets leading to the dispensary were lined for several hundred yards by crowds of sick. There seemed to be about 500, of whom I treated fifty.

Another day the crowd was so noisy and intractable that it was impossible to do anything with them, and I simply had to go away and leave them. An

unruly throng of Arabs, Kurds, and Turks will not be quieted by a word of remonstrance.

The patients are nearly all from the city and its immediate neighbourhood, as the dispensary is, of course, not yet

known all round the country as the Baghdad one has become in the course of years; but I have had patients from the towns between Mosul and Baghdad on both sides of the river, and some even from Baghdad itself.

Dr. Sutton has taken on a promising young pupil to be trained, who was a scholar in Mr. Parfit's school at Baghdad.

#### Persia.

Bishop Stuart, who is on his way to New Zealand on furlough, arrived in Bombay on November 14th, after a safe and prosperous land journey to Bushire, and thence by sea to Bombay. At Shiraz he had five days with the Rev. W. A. Rice, "full of interest in seeing his work there, and in having interviews with his Persian acquaintances." "Some of the young men he has been instructing," the Bishop writes, "might be reckoned catechumens; others, as yet, only inquirers and seekers of the truth."

#### Bengal.

The Calcutta Missionary Conference is about to publish the usual statistical view of Protestant Missions, giving details of such Missions in India, Burmah, and Ceylon as at or about the end of 1900. Amongst other items the attempt has been made, on the suggestion of the Rev. Dr. John Murdoch of Madras, the veteran advocate of Christian Literature for India, to ascertain what has been the growth in the spread of Christian literature through the agencies of Indian auxiliaries of the British and Foreign Bible Society, the Religious Tract and Book Society, and the Christian Literature Society. In anticipation of the full report, the Rev. G. H. Parsons in the North India localized *C.M. Gleaner* gives some figures, from which it appears that whereas the subscriptions and grants-in-aid have advanced from Rs. 23,000 to Rs. 82,000, or not quite three and a half times as much in 1900 as in 1860, on the other hand the proceeds from sales in 1900 were nearly seven times as much as in 1860; while the total number of books and tracts put into circulation in 1900 was nine times as many as in 1860, and reached the large total of over five million issues.

Here is another appeal from Bengal. Miss Harding, of the C.E.Z.M.S., who works at Mankar, in the Burdwan district, writes to us as follows:—

I have come to Kashmir for my holiday. I was feeling very tired out with a year's work with unusual strain. For be it remembered, as the C.E.Z.M.S. work is closed at Burdwan, there was all the more necessity for the C.M.S. to have a lady there; but, alas! for years we have now been without one. Then when C.E.Z.M.S. withdrew, a bachelor was stationed at Burdwan, Mr. Cannon, and then Mr. Donne. Mrs. Bourdillon and Mrs. Santer were pattern missionaries' wives. In the meanwhile it has been terribly hard work for me the last two years. As Mr. Macdonald said, we did not want the candle to go out in Burdwan, so I was asked to work Burdwan as an out-station; but this, in addition to my work at Mankar, which has grown immensely the last two years, was no

easy matter. Nowhere to rest when I went to Burdwan, as our C.E.Z.M.S. house is occupied by C.M.S.; no one to look after the Native Christian women but myself, not even a Bible-woman, and the Burdwan Christians are very low in spiritual life. It has been very up-hill work, and I have often felt very discouraged about them.

Poor Burdwan! it has passed through troublous times. We want a good, experienced man, with younger men under him, and the soil is rich, not barren, as is supposed. At every camp we had inquirers, and, as Mr. Donne said, of the right sort. He confessed all the years he had been in the Nadiya District he could not say this. There is no doubt Nadiya District is the favourite, yet Burdwan is by far the oldest; how is it? We have to struggle on with one

man for two million souls, and a district as large as Lancashire. There are signs of fruit all round.

How glad I am I stuck to my post after our riot and did not show the white feather, as was rather suggested! We look round and say, "What hath God wrought?" A flourishing Medical Mission with 100 to 150 patients. Brahman houses opened. Men who once hated us, did their best to turn us out, now our friends, so courteous. Young men reading the Bible with the catechist. Villages calling us on every side. A church in our own compound. Boys attending a debating society and asking for a Bible-class. Does this not show the Holy Spirit is at work? and we take courage and know the day is coming most assuredly when souls will be brought in. We are carrying on our village missions in greatest simplicity, nothing to Anglicize them. Our Bible-women are allowed no shoes or stockings, simple village folk, who do their own cooking and marketing, and bathe at the village *ghat*. Our church did not cost C.M.S. or C.E.Z.M.S. a pice, is built of mud, and we are not in debt. The land was given by our landlord, who used to be bitterly opposed to us.

It stands in front of some little temples in our compound. We have no benches, but sit on mats on the floor, yes, even we English ladies, as in Bengal we wish to do as Bengal does, and it does not injure our health. It has been said by more than one C.M.S. missionary, "Would that there were more such simple churches in Bengal!"

Alas! how is it only *one* lady is being sent to Bengal, and we want at least fifty? Is it because much has been made of the scarcity of money, so candidates are not offering? What is Christian England about? Never had we more opportunities, and we are so pressed, those of us who are in the field, and there is fear of more breakdowns, as a good many of us are living at a very high tension. I know even a man in England would think twice before he attempted what some of us women have to do; it is just God's strength and grace that keeps us going, and nothing else; it is a hard fight.

The Medical Mission has untold influence: would that the C.M.S. would seize the opportunity and send a medical missionary; he would reach a vast field, and thousands of souls to preach to. We have to turn away so many men.

#### North-West Provinces.

The hostel in connexion with the Allahabad Students' Mission is passing through a critical time. The Rev. C. H. Gill, Secretary to the Allahabad Corresponding Committee, wrote on November 6th:—

Our enemies have succeeded in drawing away most of the students. There are only five in residence now. The opposition is very effective. Still, we get a good attendance at our lectures, and work is opening in other directions. No doubt this is a stage which must be expected in a work of this

kind, and after some months this opposition will settle down and the position will become more tolerable. Our new premises and buildings, if they are opened next year, will doubtless be a great attraction to many, and the opposition is not likely to continue with its present activity.

In some Y.M.C.A. notes in the *Christian Patriot* of Madras we read:—

The Association of St. John's College at Agra has at present fifty members, which is a large increase over the last report. Five Sunday-schools, attended by about 300 Hindu and Mohammedan children, are conducted entirely by the members, besides a Bible-class and help in the C.M.S. parish Sunday-school.

Miss G. L. West, of Ghaziabad, wrote (to the Secretary of the Corresponding Committee at Allahabad) on July 15th:—

The dispensaries here continue to do good work, and fill a great need for the women of Ghaziabad and the villages around. Last year 5980 new patients were treated. Total visits of patients,

9025. Over 400 patients were seen in their own homes in the city and villages. In the beginning of this year we opened a new dispensary in the village of Dhoorn, ten miles from Ghaziabad.

Our readers are aware of the serious famine which again threatens the Bhil country in the Central Provinces. The Rev. and Mrs. A. Outram have got back to Kherwara just in time to face a renewal of those depressing sights and scenes which finally broke down their health in 1900. In a letter to Mr. Gill, dated Kherwara, October 31st, Mr. Outram writes :—

The famine we are entering upon is both like and unlike that which we passed through a year ago, both better and worse. It is *like* in that, owing to a minimum of rainfall (merely nine inches here), those crops which were sown at the coming of the rains mostly dried up. It is *unlike* in that even that amount of rain was sufficient to produce a large crop of grass and fodder, so that we have no fear of failure of means of feeding transport animals such as occurred last year. Those crops which did not dry up were unfortunately completely eaten up by swarms of rats (which have invaded the country), and also by a species of grasshopper.

Thus to sum up:—This year there is merely five to six weeks' food in the Kherwara district, but plenty of fodder for cattle. Then we have to take into consideration the sad fact that the population to be relieved is only two-fifths what it was in November, 1899, so that there are many fewer mouths to fill.

Yesterday I went over the whole situation with Major C. Hutton Dawson, and discussed relief works proposed by him. He requested me to take the same district as in the last famine, but on a very different footing to then. He supplies all guards at each grain centre, and undertakes all safety responsibilities. He obtains all the grain and delivers it at the centres; we pay for the grain and supervise its proper delivery. Another thing which simplifies the labour is that, owing to our beginning relief in four or five weeks' time, the people will not be so weakened as to require cooked food, but will receive all relief in grain.

The district allotted to me is from the river to Kherwara, i.e. Kagdar, Mandwa, Ubri, and about four other villages all lying close together. Two relief works can be commenced whenever it is necessary, which will employ all the men and women who need relief. Then we ought to re-open the schools which were allowed to be closed after we left, and begin with the children,

so that they should never even get the chance of fading away as last year.

The great lesson we learned by last famine was that delay in getting in grain at the beginning (when grain is cheap and transport and fodder plentiful) is fatal. Every week's delay means greater outlay of money and labour, and less money actually spent in the affected area; for instead of using the cattle of the country for transport and paying the money to the owners, last year this money had to be paid to transport owners *outside* the Bhil country, while the original Bhil transport owners had to be put on relief works and fed, owing to their cattle not having been used, but allowed to die through want of hiring.

The difficulty this year in the way of storing grain in the Bhil country, round and about Kherwara at any rate, is the inroad of rats. They attack the convoys at night, and grain can now only be stored in granaries with *pukka* foundations and slab floors, which have to be built.

I therefore wired you asking for an immediate advance of at least Rs. 10,000 to buy in grain and store it in a granary to be built *at once* with famine labour (as far as possible). This is to be built with *pukka* foundations, for we can only afford water for this; two feet thick stone walls, using as little water as possible, and tiled roof: a large building, capable of holding all our grain. Then next year the building would be ready for a large boys' school, and as I would build it in the corner of waste land in our compound, below the well and nearest to the Sower lines, it would thus take away the prejudice which exists in the bazaar of not liking the bazaar children being so much in the compound; and from a sanitary point of view it would be good.

Grain for the schools of Pipli, Bokla, Kalbai, has also to be provided for children only; Major Dawson is doing all the rest for the adults in Kalbai and all Kherwara districts other than those allotted to me.

From the balance in hand of the Bhil Mission Famine Fund, Mr. Gill was enabled to advance at once the Rs. 10,000 asked for for the immediate purchase of grain and for the construction of a granary.



In connexion with his services in the Bhil famine of 1900, we are glad to hear that the Viceroy of India has awarded Mr. Outram the Kaiser-i-Hind Medal of the second class.

To add to the difficulties in the Bhil Mission, we regret to hear that Mr. E. Walker has been obliged to leave Lusaria owing to a serious attack of blackwater fever. The doctors will not allow him to return to the Bhil jungles for some months. This is the more to be regretted as Mr. Walker was the centre of an interesting movement among the Bhagats which we have not hitherto referred to owing to want of space.

#### Western India.

We are sorry to hear of the death, at Bombay on November 20th, of the Rev. Lucas Maloba Joshi, native pastor of Malegam. He had been ill for some time and had taken three months' leave to Umballa, where one of his sons is living. He, however, got weaker, and in the middle of November the Rev. D. L. Joshi, his eldest son, went to Umballa and brought his father to Bombay. He was buried in Girgaum Church. A large number of the Bombay Christian community assembled for the service, in which the Bishop of Bombay took part. The deceased, a Brahman, was educated at Sharanpur Orphanage. He entered C.M.S. service as a schoolmaster, and was ordained in 1870. He was pastor respectively of Buldana, Nasik, Aurangabad, Poona, and Malegam.

The Viceroy has awarded the Kaiser-i-Hind Medal of the second class to a missionary of the Zenana Bible and Medical Mission—Miss Rosalie Harvey, of Nasik. Her self-sacrificing efforts during the visitations of famine and plague in that district have thus been recognized. During the winter of 1896-97, Miss Harvey was in charge of the nursing at the plague hospital, when Government could not get nurses. When orders were given for the city to be vacated and disinfected, a number of poor lepers were found hidden away in the place. No one cared for them until Miss Harvey heard of their plight. She at once rented a small hut and a shed and put them there, taking all the responsibility for their support. When she was set free from the plague hospital, Miss Harvey went to Bombay to raise money for a lepers' home. The Bishop of Bombay visited Nasik and was so impressed that on his return to Bombay he wrote to the *Times of India* asking for help. The Mission to Lepers also gave assistance. Miss Harvey now has over 100 lepers in her home; and she also manages a home in which there are forty-eight motherless infants who were saved during the famine of 1900.

The same honour has also been conferred on a C.E.Z.M.S. missionary—Miss Branch, of Jabalpur, in the Central Provinces.

#### South India.

The *Madras Diocesan Record* for October contains a brief review of the C.M.S. Missions in South India. After going through the Missions *seriatim* the article concludes as follows:—

It is a cardinal principle in the Society's operations that people must be taught, from the very first, that the obligation of providing for their pastoral expenses must fall upon themselves, more and more, as they are able to bear it. In this way, it is hoped that the near future may see a very rapid extension of missionary work amongst the people within the area of the operations of the various Church Councils. The annual contributions of the people are some Rs. 32,000 more than they were ten years ago, and there is reason to

hope that this healthy development will go on.

In no other province of India have the Indian Christians so advanced in education as in the south, where the Indian Christian community is now becoming a large and important portion of the population.

Whatever opinions may be expressed as to the methods and results of missionary work in India, it may be said with justice that these figures represent a vigorous and sustained effort for the moral betterment of the

millions of people who dwell within the Indian Empire. Add to the Church Missionary Society's figures the operations and results of the other Missions

in India, and the sum-total is a stream of living, energizing Christian efforts, flowing in full tide, for the moral and spiritual progress of the Indian peoples.

In connexion with the Three Years' Enterprise, the Madras Native Church Council raised a sum of Rs. 3000, with the help of which, and a small supplemental sum from the Council funds, they have started a C.M.S. Centenary Hall, "which, when completed," the Rev. W. D. Clarke writes, "will be an ornament to Madras." At the time Mr. Clarke wrote (October 17th), cholera and fever were very prevalent in the city, nearly 900 people having died of these diseases in the previous week. He asks for prayer that these trials may open the eyes of his countrymen, and enable them to see Who is their true and living Saviour.

#### Travancore and Cochin.

Bishop Hodges presided at the annual prize-giving at the Cottayam College on August 17th. There was a good muster of former students and friends. Additional interest was given to the gathering by the unveiling of an excellent life-size portrait of the late Rev. R. Collins, first Principal of the College, which had been subscribed to by his old pupils and many others as a memorial of his work at Cottayam. The Bishop in his address alluded to the fact that Mr. Collins, after leaving Travancore, became Principal of Trinity College, Kandy, Ceylon, and he (Dr. Hodges) succeeded him in the Principalship, and Mr. Collins, he knew, cherished a kindly remembrance of his pupils and his work at Cottayam.

#### Ceylon.

A Christian Kandian chief, Mr. J. W. H. Andrawewa, who had for many years exercised an influence for good, has recently died. A C.M.S. catechist writes concerning him in the *Ceylon Gleaner*:—

Mr. Andrawewa died on June 14th at Kumbulgamuwa, aged fifty-three years. He passed away after many months of serious illness, ready for death and full of hope. He had behaved as an upright magistrate, hating bribes. He was hospitable and generous, caring for the poor like a friend. As the head of a family he taught Christianity to his children, and sought to lead them in the right way.

He had received a good education in the old Cotta Institution, and he wished his own people to be educated. That they might be instructed in Christianity, he set apart a piece of land for a school, and, through the Rev. J. G. Garrett, made it over to the Church Missionary Society. On many a Sunday he himself preached in Hanguranketta Church.

Towards his end I asked him if he believed in Christ Jesus and had re-

ceived salvation, and was ready for heaven? He replied with great clearness, and with spiritual fervour and joy, that he was abiding in Christ, that he had received forgiveness from God through Christ, that he was ready for heaven, and that for two months past he had been delivered from the fear of death, and that he was full of hope and prepared for his end.

On the 12th we talked of things concerning the faith, and of how nothing could separate us from the love of Christ; and of how we should rejoice in times of persecution, for then the Christian, following in the footsteps of Christ, entered into glory.

At the funeral, and also in our church at Hanguranketta on the following Sunday, I preached on the last words I had read with him, "Mark the perfect man, behold the upright, for the end of that man is Peace."

From Anuradhapura, the Rev. H. E. Heinekey, of the Singhalese Itinerancy, wrote on September 25th:—

You will be surprised to hear that at Minneria, in the North-Central Province, there are about 160 Telugus from Cudappah, in India, working under the Irrigation Department, of

whom fifty are Christians belonging to the London Missionary Society. They arrived at the end of April, and I learnt about them whilst at Minneria on the 20th instant, and have already

held two services among them. Their overseer, Mr. Paul Pery, is, I am thankful to state, also a Christian. He is the only one who can speak English, and he is willing to interpret for me. The Telugus seem willing to

listen to the preaching and come in good numbers. I am writing to India for tracts and books, and should like to get over a catechist for the remaining months they will remain in Ceylon.

At a meeting of Tamil pastors and the superintending missionary at Nellore, in the Northern Province of Ceylon, on October 3rd, a scheme, which had been previously passed by the Central Council, as to the desirability of making select native clergymen incumbents in sole charge of parishes, was discussed and approved. One of the first incumbencies to be formed is Pallai, under the Rev. John Backus. This parish is forty-eight miles from Jaffna, being in extent about twenty miles long and seven miles broad. There are two catechists, two Bible-women, and twelve schools in this district. Mr. Backus was ordained in 1885.

### South China.

The Rev. Louis Byrde and Mr. P. J. Laird have resumed their work at Kueilin, in Kwang-Si, on the borders of Hu-Nan, and are praising God for the first tokens of harvest. Preaching is being carried on daily, and two or more Chinese will shortly be admitted as catechumens. They would probably be baptized soon, "but the Bishop," Mr. Byrde says, "is wisely insisting on a regular catechumenate." The missionaries have recently welcomed a new helper in the Rev. F. Child.

At recent meetings of the Native Church Councils of Lo-ngwong and Ning-taik questions affecting laxity in the appointment of delegates to the Councils, and the falling away and apathy of the Native Christians, were discussed. Eventually it was decided to send catechists, in couples if possible, from station to station, to act as missionaries, remaining at each station for a month or so. The results so far, the Rev. W. C. White wrote on September 2nd, have been most satisfactory, the congregations left without a catechist having been stimulated to manage their church affairs themselves, whilst the catechists have also had their spiritual life strengthened.

The Rev. C. Shaw, of Hing-hwa, reports the opening of a new place, Nang-dwa (not to be confused with Nang-wa in the Kieng-ning district), which was sanctioned by the Church Council of Dang-seng. He had previously visited the place, and had a very profitable time, a catechist and bookseller having accompanied him. He wrote on August 12th:—

We had splendid opportunities of preaching to the Heathen, and sold several books. The place is about twenty miles from Dang-seng, and is right up in the hills. We are very glad of this new opening. The people have undertaken the support of their own catechist, and all the expenses connected with the church. At present they meet

for worship in a large room, but speak of building a church for themselves. I would ask your prayers for this place. The people are very ignorant, and vice is very rampant; they gamble and smoke opium incessantly. You can understand that inquirers from an environment of this kind will require gentle but firm handling.

Miss A. F. Forge, nurse in the hospital at Hing-hwa, writes:—

It is so encouraging to hear from or about the old patients that they are keeping true and that they have passed on the message of salvation. We have three women in hospital now from the same village; all had heard about Jesus through a woman who was one of Dr. Taylor's first patients here; and so the message spreads. Two more, returned

to hospital last week for further medical treatment, are testifying not only by lips but by life to the keeping power of God. When they went to their homes over twelve months ago they decided to put away their idols and serve the living God; no easy thing for these Chinese women to do when they have so much to bear of persecution.

We should like to be able to keep in touch with the old patients by visiting them in their own homes—it is too far for many of them to come into the city to church—but we cannot leave the work in hospital. Yet we can and do

In a more recent letter Miss Forge writes:—

This afternoon we had four women from a distant village who were in the city for some feast in connexion with idol-worship. They had not heard the glorious message of salvation before, and listened most attentively to all they were told. They have promised to come again.

After the meeting I heard them talking to some of the patients, asking what we did; when one dear woman,

follow them in our prayers, and we know that He Who has given the seed can prepare the hearts to receive it. So can He water it when sown, and we are looking for an abundant harvest by-and-by.

who has been with us two months, and who has fully determined to put away her idols and serve the living God, said: "If you worship their God, your heart will be happy. He can hear our prayers, but our idols cannot. I am happy now. Before I came here I had no peace in my heart; now I know that a living God loves me, and when I die I shall go to heaven."

#### Japan.

To the great regret of all in the Mission, the Rev. W. R. Gray, of the Osaka Boys' Boarding-school, has been ordered home on medical certificate. He is suffering from the result of excessive mental work and strain. The Standing Sub-Committee of Conference have felt it necessary to call in the Rev. H. G. Warren from Hamada to take up as far as possible Mr. Gray's work in the school and in the Church work of Osaka. Although the Rev. C. T. Warren's hands are very full in Osaka, the Committee have been obliged to make him responsible for the oversight of the Fukuyama-Hiroshima district, and now of the Hamada district as well. The native deacon, the Rev. Naotaro Fukada, will be pastor of Hamada, and the Rev. P. T. Arato, of Matsuye, will occasionally visit the district for the administration of Holy Communion.

Mr. John R. Mott, General Secretary of the World's Student Christian Federation, who visited Japan in November, 1896, has paid another visit to that country. Archdeacon Price, of Osaka, wrote on October 25th:—

His meetings were everywhere attended with marked manifestations of the working of the Spirit of God. Here, in Osaka, he had about twenty-eight hours, during which there were three large meetings for young men in the Y.M.C.A. Hall, a meeting for workers, a public missionary luncheon, and a special after-meeting for workers. At the large meetings for young men he spoke with much power on the subject of Temptations, bringing home to his hearers the dreadful reality of the conflict, the awful consequences of yielding and defeat, and the unique power of Christ to help and save men to the utmost. Altogether, in Osaka, 275 young men—with all appearance of sincerity, and without any undue external pressure—testified to their desire and purpose to become disciples of Christ that they may know His power in their lives.

This joyful result leaves a serious responsibility on all workers for young men here. Following up Mr. Mott's valuable advice, an organized, united effort is being made to gather in these young men. The results will, I trust, be (1) the calling out of voluntary workers; (2) a healthy test of the ability of various denominations to co-operate; (3) the learning of a needed lesson as to the value of thorough organization; and (4) a greatly increased confidence and aggressiveness in the Churches, in reliance upon the Spirit of God. For all this we ask for both praise and prayer.

I am thankful to be able to add that in these meetings the C.M.S. Divinity School was well to the front in helping on the work. Mr. Matsui was chairman of the various Committees that carried out the preparation; and most of the students were active workers.

The Rev. W. P. Buncombe, of Tokyo, now at home on furlough, reports that, by God's grace, the little Church at Yokaichiba, an out-station of Tokyo, in the ken

(or county) of Kiba, continues to grow rapidly in numbers and in zeal. He writes in the *Japan Quarterly* :—

Since coming back from the "Summer School" for the workers, I have had the privilege of baptizing at Yokaichiba, in two groups, thirty-five persons, i.e. nineteen adults and sixteen children. These are the results of the mission work carried on by the members of the Church under the direction of the lay pastor, Mr. Katada. The majority of these come from small villages within half an hour's walk of the town. In one of these villages there are only fourteen houses, all farmers'. Five of these families have become Christian, and their ambition is to get in the remaining families as soon as possible.

From one family three generations were baptized. The old grandfather and grandmother were baptized in their own house, being unable to get to the mission-church. Their baptism service was held at 7.30 in the morning, as many of the Christians wanted to be present; so, including the recently baptized members of the family, about twenty of the Church assembled to take part in the service. They are well-to-do farmers and have a large and extensive farm compound. The old couple occupy a small detached house on one side of the compound; it was in this that the baptism took place. The old man was seventy-eight and his wife was seventy-one. After the service his son, who had been baptized the previous evening, asked if he might read a statement he had written; it was in the form of a prayer, or thanksgiving, to God for leading them into the light, and especially the old couple who had then been baptized. I was glad to note how well he had grasped the meaning of the salvation of God, and to mark the evident joy of the whole party.

Since the beginning of the year sixty adults and children have been added to the Church here, and from forty-seven the numbers have grown to 106. They are, of course, full of thanksgiving to

God for the wonderful way He is working in their midst, and as an expression of their thanks they have resolved that whenever any are baptized, they will hold a "thanksgiving mission service" in the house or neighbourhood of those who were baptized. This they are already carrying out, and at these preachings the newly-baptized are expected to take part, either by saying a few words of testimony, or reading a passage of Scripture, or by prayer. In this way their having become Christians becomes fully known, and they are strengthened to confess themselves by the presence of other Christians. The Church realizes also the importance of visiting and helping the new Christians, and they have a visiting band who go two and two and visit them from time to time. They make a rule of not talking about ordinary things on this visit, but at once get their Bibles out and read and exhort and pray, and then go without waiting for "tea."

They are formed into companies according to the day of the month on which their baptism took place, and there are now five or six of these companies. It is the duty of each company to meet on their baptism-day and exhort and encourage one another. They carry on regular evangelistic work in almost every part of the town, and in a good many villages near. Mr. Katada told me that sometimes he has hardly time to get his meals in between seeing the people who come for teaching.

As might be expected, the place where they have hitherto met has become too small for their meetings and services, and they will have to seek a larger place or build a church. Mr. Katada will (D.V.) shortly become a candidate for Holy Orders, and I would ask the prayers of those who are praying for Yokaichiba, on his behalf. There are other inquirers, and also requests from new villages for teaching. "The little one shall become a thousand."

An interesting work has been in progress at Choshi, a town of about 40,000 people, another out-station in the county of Chiba. Some time ago, Mr. Sakuma, the catechist, made acquaintance with the men who occupy the lighthouse which stands about two miles from Choshi, and three of them were subsequently baptized. There are generally four or five men stationed there, and these change frequently except the head-men. Mr. Buncombe says:—

Those who had become Christians have been endeavouring to lead any new

men who come into the lighthouse, and God has blessed their work and testi-

mony so that in a little over a year nine men have been converted there. On my recent visit to Choshi I baptized one man from the lighthouse, the latest convert. The head-man is most earnest in his efforts to preach Christ. Numbers of visitors come to see the lighthouse during the summer months, and are taken up the lighthouse in batches of eight, the others waiting till the first party has come down. He utilizes the opportunity often by speaking to the waiting ones about the Gospel. The men who have become Christians and have been transferred elsewhere are all doing well. Three of them are in or near Tokyo, and we often see them here. One has gone to the other side of Japan, but he writes frequently to Mr. Sakuma, the catechist in Choshi.

God has been blessing the work in Choshi, and altogether seventeen adults have been baptized there this year. This would have been regarded as remarkable, but for the great increase in the neighbouring town of Yokai-chiba. During the summer many of the Christians joined the catechists in their preaching tours, and gladly testified by speaking to the country folk in the villages around. Among those who thus helped were two or three of the school-teachers, who were, of course, at leisure during the holidays. I am so thankful for the work and witness of the private Christians; God owns it by bringing many to salvation wherever they thus work together and do not leave the preaching to be all done by the catechists.

Towards the close of the month of August, united meetings for all the workers in the Hokkaido were held at Hakodate. The Conference extended over a week. Every Mission working in the district was represented—the C.M.S., the Methodist, Congregational, Presbyterian, Baptist, and Independent. The workers who attended the meetings numbered eighty-six, including foreigners and Japanese. The Rev. W. Andrews says, "The papers read, the addresses and sermons given, and the extempore utterances were all of a highly devotional character. The spirit of brotherly love and union from beginning to end was very marked, and some of us do not know how to be thankful enough to our Heavenly Master for thus bringing us all together and helping us to realize our oneness in Him." The Japanese brethren were very enthusiastic on the question of holding similar meetings next year, and they appointed a representative committee to make arrangements for next year's meetings at Sapporo. After the Japanese sessions were finished the First Conference of the Hokkaido Foreign Protestant Missionaries was held on September 2nd. Important resolutions on "Unity" and "Mission Comity" were passed, and a Standing Committee of Reference, consisting of one resident member of each Mission, was elected.

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## LETTER TO THE EDITOR.

### SPELLING OF INDIAN NAMES.

SIR,—In a very favourable notice of my little book entitled *India: its History, Darkness, and Dawn*, which appeared in the December *Intelligencer*, the writer inquires, "Does the English reader get any nearer to the true pronunciation of the venerable D.D.'s name when it is spelt '*Imādu'd Din*'?"

I hope he does, for a friend of mine once recently heard the name (in an extract read out at a prayer-meeting from the *Gleaner*) pronounced as if written "I made a din." This certainly *made English of the name*, though perhaps "purists in these matters" may object that the meaning thus given is not the correct one!

As for the diacritical marks I have used in transcribing different Arabic letters pronounced alike in Urdu, the advantage of the system is to enable scholars to understand the meaning of the names. It is a distinct advantage in French, for instance, to distinguish in writing between *les*, *lait*, *lai*, and in English between *Lord* and *laud*.

W. ST. CLAIR-TISDALL.

15, Waterloo Road, Bedford, Dec. 9th, 1901.

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## NOTICES OF BOOKS.

OUTLINE OF A HISTORY OF PROTESTANT MISSIONS. By GUSTAV WARNECK. *Authorized Translation, edited by GEORGE ROBSON, D.D. Edinburgh: Oliphant, Anderson, and Ferrier. Price 10s. 6d.*

**I**N our number for January last, the seventh German edition of Dr. Warneck's splendid work was reviewed by Mr. and Mrs. R. Maconachie. That edition, brought up still further to date (for it contains several events of 1901, and the latest statistics), is now translated into English, and we welcome the goodly volume before us with the utmost heartiness. There is no book at all like it, in completeness and in accuracy, and does honour to German thoroughness. It is needless for us to review it again in detail, but we must praise the translation, in which the incisiveness of the original is well preserved; and occasional footnotes by the Editor provide useful additions to the information.

Dr. Warneck is a severe critic, and spares nobody; which gives a special value to his work, even though we do not concur in all his criticisms. He exposes the intrusions of Roman Catholic missionaries. He complains of what he regards as similar intrusions on the part of Anglicans, particularly of the S.P.G. But he is just as ruthless in setting forth the weaknesses of Methodists, Baptists, and Independents, as for example, in his caustic notices of the L.M.S. Mission in Madagascar, and of the Baptist Missions on the Congo. But his chief condemnation falls on the undenominational and free-lance Missions, for (as he considers) sending out unqualified men, and (still more) unqualified women. Indeed it seems hard for him to allow that a woman can be a "missionary"; and he strongly opposes the counting of married women in missionary statistics. We might as well, he suggests, nearly double the number of home pastors by counting also the pastors' wives. Anything "rhetorical"—a frequently used word—arouses his disapproval. The S.V.M.U. "watchword," and Dr. Pierson's phrase, "diffusion, not concentration," are bugbears to him. The C.M.S. is rather gently dealt with, but some incisive expressions regarding its work appear now and then. Thus, Dr. Warneck thinks that the success in Uganda has led us to treat Mpwapwa "in a somewhat step-motherly fashion" (p. 229), and he blames the "doctrinaire idealism" which "prematurely constituted the Sierra Leone and part of the Lagos and Yoruba congregations as independent native churches" (p. 197).

One footnote, on page 56, we must notice. Dr. Warneck disputes the statement, which we have made more than once, that Josiah Pratt's *Missionary Register* was the first missionary periodical, and that "there exists nothing at all like it now." "Both assertions," he says, "are wrong." From his point of view we were wrong, certainly, for he mentions German periodicals under both categories, and we were thinking only of English ones. But when he adds that there are also "general missionary periodicals" in America, and mentions besides the more recent *Mission World* in England, he altogether misses our point. Neither Dr. Pierson's *Missionary Review of the World*, nor the *Mission World*, are "at all like" the old *Register*. They do not profess or attempt to be complete and systematic records of the work of all Missions. The *Register* not only professed and attempted this, but achieved it. It even noticed Roman Catholic Missions.

There is a misprint in this English Edition on page 56, where John Newton is called "John Morton."

MEMORIALS OF CHARLES A. FOX. *Gathered by SOPHIA M. NUGENT. London: Marshall Brothers, and S. W. Partridge and Co. Price 5s.*

Few men have been more beloved and revered by a wide circle of friends than the subject of these Memorials. For twenty-six years

Mr. Fox was Incumbent of Eaton Chapel, one of the few "proprietary chapels"—formerly almost the only possible spheres for Evangelical clergymen—that have survived to the present day, when scores of important London churches are in Evangelical hands. Belgravia did not appreciate such deep spiritual teaching as was there provided, and the congregation was not a large one. But it was in various ways a picked one; and it is a grievous thing indeed that such a band of true-hearted Christian people should now be scattered by the closing of the chapel. It is not the fault of the Bishop of London; nor of the landlord, the Duke of Westminster.

But Mr. Fox was much more than a local clergyman. While the fashionable West End turned away from him, multitudes from all quarters rejoiced when he rose to speak—or to pray—at Mildmay and Keswick. His addresses were fruitful, as hundreds could testify, in humbled and yet gladdened hearts, and in dedicated lives. And they were delightful to listen to; they gratified the most fastidious taste by their unconscious eloquence and poetical beauty; they satisfied a vigilant orthodoxy by their well-balanced presentation of truth. Mr. Fox was a man of broad sympathies; he called himself "one of the *Inclusives*"; he read widely; he watched with eagerness the progress of science; and his illustrations frequently showed how varied were the stores of his knowledge. His poetry was unique. It was Wordsworthian, with deep spiritual teaching. One who was a good judge, and herself no mean poetess, said that of all the religious verse-writers and hymn-writers of the day, Fox had the highest claim to be a real poet.

Mr. Fox was deeply interested in Missions, and in the C.M.S. especially. Not a few of our missionaries looked up to him as a true friend and wise counsellor; among them, Bishop Hill, Robert Stewart, Pilkington, Douglas Hooper. His annual Missionary Tea was a stirring occasion. It was at one of these gatherings that Mrs. A. Hok first addressed an English audience. The contributions of his people rose gradually from 417. to 4557. It may be added that at one of his Friday evening prayer-meetings the suggestion was made to a C.M.S. Secretary which eventually issued in the present Women's Department in Salisbury Square.

It is needless to say that a book by Miss Nugent reveals the hand of a practised writer and editor. Her preface shows that she deeply felt the difficulty of her task. The life was "not one of incident." "Its atmosphere was its beauty." "Yet how much easier to give fact than fragrance!" But the "fragrance" is not wanting; and deep will be the appreciation of grateful readers.

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*Via Christi*, by Louise M. Hodgkins, M.A. (New York and London, Macmillan and Co., 2s.), is "an Introduction to the Study of Missions." It is by an American lady, and is published under the auspices of a Women's Committee which was one of the practical results of the Ecumenical Conference last year. It may be regarded as a smaller manual on much the same lines as *Two Thousand Years before Carey*, the Chicago book reviewed in our number for last April. It is, in fact, a sketch of Missions, Primitive, Mediæval Roman, Protestant, during the first eighteen centuries of the Christian Era. It is very well done, and its interest is much enhanced by the appendices to the several chapters, comprising tables of parallel events, secular and sacred, and also "Selections from the Period," such as fragments from Clement of Alexandria and other Fathers, Columba, Bede, Anselm, Raymund Lull, Savonarola, Xavier, Bishop Andrewes, &c., and hymns of the two Bernards and others. There are one or two slips, such as describing Persia in earlier times as extending "from the mountains of Armenia on the east to the Arabian desert on the west," and referring to "the tombs along the Appian Way" as "*in Rome*"; but it is perhaps hypercritical to notice such things.



*By the Rivers of Africa, from Cape Town to Uganda*, by Annie R. Butler (Religious Tract Society), is a capital illustrated book for the young. It gives interesting accounts of the French Protestant Mission to the Basutos, the L.M.S. Mission to the Bechuanas, and some others, and ends up with the story of Uganda. Miss Butler is well known to children who care about Medical Missions, and no one knows better how to write for them.

*The Son of Man*, by Aley Fox (Elliot Stock, 5s.), is "a plain History of the Life of our Lord Jesus Christ." The author has based the narrative on standard expositions of the Gospels, with excellent result. It is handsomely got up, but we do not particularly like the illustrations. Dr. Gibson, the Vicar of Leeds, contributes a short preface.

We have received from the S.P.G. the annual volumes of its three magazines, the *Mission Field*, the *Gospel Missionary*, and the *Children of the Church*; all three illustrated, and all well edited. The second of the three is particularly attractive. The December number happily contains pictures of Tasmania, whence Bishop Montgomery comes to be Secretary, with an account of S.P.G. early work among the settlers there. (G. Bell and Sons.)

The first two years of *Climate*, the "quarterly journal of health and travel," edited by our friend Dr. C. F. Harford Battersby, make up a very handsome and attractive volume, and the contents are highly valuable. (Travellers' Health Bureau, 133, Salisbury Square, and Simpkin and Co.)

## NOTES ON OTHER MISSIONS.

**A**N excellent scheme has been formulated to enable invalids and others to take part in the prayers suggested in the Quarterly Paper of Intercession for the Church's work abroad issued by the Federation of the Junior Clergy Missionary Association in connexion with the SOCIETY FOR THE PROPAGATION OF THE GOSPEL. A lady has offered her services to enlist the support of some of those "hidden workers," whom sickness, or old age, or bodily infirmity, has debarred from active service, and who may wish to give some of their hours of solitude, or perhaps of pain, for the missionary cause. Their names are to be entered in a register, and they will be regularly supplied with the Intercession Paper. It is not proposed to form any "guild" or "society." There will be no rules, and no obligations. Sixpence a year from each on the register will cover all expenses. We wish this new effort every success. It apparently resembles in some respects that of the "invalid circles" in connexion with the Gleaners' Union of the C.M.S., which has been working for some time.

The last Report of the LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS states that there are now 25 ordained missionaries on its staff. Nineteen workers are connected with its Medical Mission. The ladies number 34, and the laymen 20. There are 35 Scripture-readers, colporteurs, and other agents, 58 school-teachers, 8 dispensers, 82 "Christian Israelites," 23 honorary workers, and 32 wives of missionaries.

The inaugural meeting of the Centenary Grand Committee of the BRITISH AND FOREIGN BIBLE SOCIETY was held on October 31st. Two hundred and fifty auxiliaries had appointed delegates, and so large was the attendance that the morning gathering was held at Sion College, on the Thames Embankment. The general discussion showed the deep interest aroused, and the following are some of the suggestions which were cordially endorsed by the Conference:—*Centenary Aims*: Increase of normal income; 100 new colporteurs; 100 new Bible-women; Preparation and Completion of Versions; New Scriptures for the Blind; a Welsh *brevier* Bible; Standard, Popular, and Small Histories of the Society; History of Versions; Increase of the Society's Benevolent Fund; and special work among the young. *Centenary Finance*: Increase of regular income by 15,000*l.* per annum; and a Special Home Centenary Fund of 250,000 guineas. A "Universal Bible Sunday" is (D.V.) to be fixed for March 6th, 1904, and a great meeting on the next day, March 7th, with other assemblies until the 12th. The provincial towns are to follow from March 13th to 19th, and the villages from March 20th to 31st. In preparation for these events official recognition is to be sought from various

missionary, ecclesiastical, and civic bodies; special literature issued; and lectures delivered.

The list, probably incomplete, of Student Volunteers in connexion with the British College Christian Union who have sailed for the mission-field during the past College year is about the same length as that of last year. It contains, in fact, one name less. The *Student Volunteer*, in drawing attention to this fact, states that it need occasion no surprise, as there has been no increase in the numbers joining the Union. The number sailing depends upon the number joining, and that number depends almost entirely on the individual Student Volunteers still in College. What is needed is a local membership in each College awake to its responsibilities and privileges. To secure Volunteers is not easy. But to secure a Volunteer is not hard. And if each Volunteer could win one fellow-student as a Volunteer for the mission-field a good deal could be done. Yet this seems a small thing to expect from those whose life-work is to be that of winning men's obedience to the Divine call.

The missionary statistics of the Established Presbyterians north of the Tweed, occupy three fly-leaves of no less than thirteen pages of a substantial volume, entitled, "Reports on the Schemes of the CHURCH OF SCOTLAND." The third of these summaries shows a comparison between the years 1899 and 1900, the figures for each year following here consecutively:—Income, 1899, 55,487*l.*, 1900, 55,818*l.*; Missionaries (men), 49, 55; Wives of missionaries, 34, 36; Missionaries (women), 67, 75; Native ministers (ordained or licentiate), 9, 11; Native Christian assistants, 709, 822; Baptisms in a year, 858, 1080; Baptized Christians in Mission, 9891, 10,393; Communicants, 2704, 2687; Scholars, 17,477, 16,307; Zenana pupils, 1063, 979. The foregoing figures include those of the Foreign Mission Committee, the Jewish Missions, and the Women's Associations.

The *Missionary Record* of the UNITED FREE CHURCH OF SCOTLAND, which has, by the way, a circulation of no less than 150,000 per month, opens its December number with a paper upon the scheme for the "Union Thankoffering" for the great Church Union of the year 1900. Multitudes of office-bearers and members devoutly thanked God for this event as having healed one of the breaches of Scottish Presbyterianism, and as being full of the promise of blessing throughout the new century. The Union Committee have resolved that the most suitable objects for thankoffering are (1) the support of the ministry at home, and (2) the great work of Foreign Missions. With regard to the second, the total income of the Church for all Foreign Mission purposes having reached the sum of 195,000*l.*, of which the very large proportion of more than one-third was contributed abroad, it was suggested that this sum be raised to 250,000*l.* The Church was prosecuting missionary operations in an immense variety of fields, and there were at present innumerable calls both for better equipment and further expansion. The recent Union afforded a gracious opportunity of reconsecration to the service of the Redeemer in doing the great work which lies so near His heart.

The statistical table of the Foreign Missions of the PRESBYTERIAN CHURCH IN THE UNITED STATES, SOUTH, shows the estimated population of the part of the field wherein its 168 missionaries work, to be nearly thirty-four millions. The 168 missionaries comprise 62 ordained men, 9 physicians (male), 4 physicians (female), 39 single women, and 59 wives. The ordained native preachers number 8; the unordained, 15; men-teachers, 5; women-teachers, 16; Bible-women, 8; and 15 other native helpers. There are 38 churches and chapels, with 118 out-stations, or places of regular meeting, 26 organized Churches, and 4 Churches entirely self-supporting. The aggregate number of the communicants is 3271; 710 added on profession of faith; and 4180 adherents, with an average attendance of 3575. The 37 Sabbath-schools have 1935 scholars. There are 37,944 medical patients. With regard to finance matters there is a slight balance in the treasury. The receipts from all sources were \$163,056.29, being \$1,885.55 more than the receipts for last year. The missionary force itself has, during the last ten years, increased from 102 to 166.

J. A. P.

## EDITORIAL NOTES.

THE first year of the new Century is closing, and the second year opens before us. At least, so an Editor must needs assume. But a January magazine has to go to press in the middle of December, in view of the Christmas break in the ordinary business of life; and who will dare to say what events may have happened in that last fortnight before the nominal date of this number of the *Intelligencer* is reached? Death certainly does not stand still; and even if, through God's mercy, no conspicuous soldier in the army of the Lord at home or abroad will have been called to lay down his arms in this short interval, it is certain that from the non-Christian world thirteen hundred thousand souls at least will have passed into eternity—about one in every second of time,—the majority of them without ever having heard of Christ. What will have become of them? We bow our heads, and say, O Lord, Thou knowest! But a much more practical question is, What will become of *us*, who have done so little to make known to them the Salvation which by rights is as much theirs as ours?

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AND yet there are some who profess and call themselves Christians, and who say the Church Missionary Society is going too fast!. Are those who say so taking one holiday less, or sacrificing any of the pleasures of the Christmas season—whatever they be in each case,—to quicken the progress of evangelization? Well, why should they? Naturally, if we are going too fast, it is better to withhold the help that might be given, in order to compel a slower pace! But Death is not slackening its pace.

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WE believe it is the case that at some recent gatherings of C.M.S. friends in the country, they have taken comfort from the belief that we do not expect much in additional contributions, and indeed may perhaps not need them, because large retrenchments are about to be ordered. Now, in the first place, let us repeat what we have said again and again, that even if large retrenchments were effected, they could not possibly be large enough to affect the position materially. And in the second place, let us say that no large retrenchment whatever has yet been ordered; nothing beyond the small and probably useful reductions in grants mentioned in our last number. There have been various proposals, and some of these are under consideration; that is all. It is easy to say, "Let us do so-and-so"; but as soon as suggestions are faced, it is seen that practical action is no simple matter, but involves difficult and complicated questions.

For example, it may be said, "Let us withdraw from this or that particular great mission-field, and save the 20,000*l.* a year spent on it." But a considerable part of the expenditure is upon English missionaries. Are they to be suddenly dismissed? If not, where is the saving? If yes, imagine the outcry among friends at home! Imagine the immediate withdrawal of hundreds of subscriptions, partly in indignation, partly with a view to supporting the Missions thus abandoned! Again, it may be said, "Close one or more of your Training Institutions." Well, that may be possible; but it is an educational question rather than a financial one, and may affect both the supply and the efficiency of missionaries; and it is by no means clear that any saving would in the long run be effected at all.

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∴ No; there are really only two alternatives. Either we must stop our missionary reinforcements, or there must be a great increase of means to

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support them. This the Resolutions of November 12th plainly show. These Resolutions have been received with hearty and widespread approval ; and we believe the country is ready to respond to real and diligent effort. May we reverently add that we *know* that God is ready to respond to believing prayer? for He has said so. What would have happened if a different course had been adopted may be illustrated by the statement of one practical business man, the head of a great industry in the Midlands, that if the Committee had swerved from the lines God has so blessed, he would at once have withdrawn from the Society.

ONE practical suggestion that has been made regarding increased contributions is that each Association, each parish, each individual, should give twenty-five per cent. more than at present ; that 100*l.* should become 125*l.* ; that 10*l.* should become 12*l.* 10*s.* ; that 1*l.* should become 1*l.* 5*s.* We are grateful, indeed, to those Associations which have already resolved to adopt this plan. Such a resolution indicates a true missionary spirit, and an earnest desire to rise to the occasion. At the same time we confess that all such suggestions of an equal rise all round seem to us inadequate. In the first place, if the Society is to get a real increase of twenty-five per cent., many Associations must do much more than that, because it is certain that many will do far less, even if they do anything. In the second place, we must in fairness remember that there are Associations which have lately increased by much more than twenty-five per cent., that there are others which have stood still, and that there are others which have gone back. Why then treat all alike? And as to individual contributors, a vast number ought not to be content with so small an increase : they can do much more, and ought to do much more ; while, on the other hand, there are some, though very few, who really are already giving up to their power, and beyond. Again, why treat all alike? Still, when a county or diocese, or a large Association, resolves to aim at a rise of twenty-five per cent., it, of course, means that many individual members of it are intended to double and treble their contributions, and that many new ones are to be obtained ; so that, allowing for the failure of some to do anything, the general result may nevertheless be attained.

But let one old saying be remembered by all : " Effort without prayer is presumption ; prayer without effort is hypocrisy."

AN interesting step has been taken by Bishop Hoare, of Victoria, Hong Kong, in the organization of the Native Christian community there connected with the Society. Following in the main the precedent of Sierra Leone, he has framed regulations for its " self-support and self-government." His nomenclature is different : what in most of the C.M.S. Native Church organization is called a " Church Committee " he calls a " Vestry " ; and what we call the " Church Council " he calls the " Church Body." But the most interesting clauses are the first two :—

" I.—The Anglican Church in Hong Kong is in communion with the Church of England, and abides by her standards of doctrine and discipline ; and is subordinate to the Bishop of the Church of England in Hong Kong.

" II.—The Chinese branch of the Anglican Communion in Hong Kong is united with the European branch of the Anglican Church in Hong Kong, the only distinction being that of language. Hence all who are not hindered by ignorance of language can combine in fellowship."

Evidently the " Anglican Church in Hong Kong " in the first clause is understood as having two sections, which in the second clause are called respectively the " Chinese Branch of the Anglican Communion " and the

"European Branch of the Anglican Church." Probably the term "Anglican Communion" is used for the Chinese Branch with a view to a future larger Chinese Church which will be independent, and, like the Church of Ireland, not a branch of the Anglican Church, but yet a branch of the Anglican Communion, which comprises several Churches. Even the European Branch in Hong Kong is not described by Bishop Hoare as part of the Church of England, but as part of an Anglican Church "in communion with the Church of England." But the Bishop is termed "Bishop of the Church of England," no doubt because he was appointed and consecrated in England by the Primate. The distinctions are interesting and ingenious, and will serve to show some of our friends how complicated the whole question is.

There is another point to be borne in mind. The Chinese in Hong Kong are subjects of the King of "all the Britains," and not of the Emperor of China, Hong Kong being a British possession and a Crown Colony. This fact may in the future have to be reckoned with.

It has been a disappointment to us that we have been unable hitherto to give any adequate account of the General Conference of Missionaries in Japan which was held fifteen months ago, in October, 1900. The fact that it had met was mentioned in our February (p. 130) and May (p. 383) numbers, but we had no further information to give. We have now received the Report of the Conference, a thick volume of over a thousand pages, and as soon as possible some account of its contents shall appear. Meanwhile we observe that at the Conference itself the "Reporting Secretaries" announced that provision had been made for reports (i.e. brief preliminary reports at the time) to be sent to certain newspapers in Japan, to certain periodicals in America, to one in Germany, and to one in England—the *C.M. Intelligencer*. We thank them for the kind intention, but no report ever reached us.

In our August number we printed a Statement on Christian Unity in Japan, dated Tokyo, May 14th, and signed by eight leading missionaries, six of them representing American Presbyterians, Congregationalists, Baptists, and Methodists, and the other two being the English Bishop Awdry and the American Bishop McKim. We now find, from the *C.M.S. Japan Quarterly* for October, and from the complete Report above referred to, that, three months before the issue of the Statement, the six Bishops (Awdry, Evington, Fyson, Foss, McKim, and Partridge) had put forth an invitation for prayer for "that Corporate Unity for which the Lord Himself prayed"—a phrase taken from a resolution of the General Conference. We also find that Bishop Fyson, on his own account, addressed "a few words of advice" to the members of the *Seikokwai* (the Episcopal Church) in his diocese of Hokkaido, advocating closer co-operation with other Protestant Churches in Japan. His words, which are valuable, will no doubt be quoted in Mr. Pole's next "Far-Eastern Notes."

The whole movement, accompanied as it is with fresh and fruitful evangelistic effort, is deeply interesting, and calls for both fervent thanksgiving and earnest prayer.

TRAVELLERS do not always fail to see, and to record, the good influence of Missions. At a recent meeting of the Royal Geographical Society, Major P. Molesworth Sykes, British Consul for Baluchistan, described his journeys through south-eastern Persia. At Yezd, he said, "thanks to the unwearied devotion of Dr. White, of the Church Missionary Society, and his staff, and to the fair dealing of our countrymen, the townspeople had been changed from fanatical opponents of Europeans

into adopting a friendly attitude, the recently constructed hospital being daily thronged."

It is an old custom, though not one followed unvaryingly, to alternate a bishop and a presbyter as preacher of the C.M.S. Annual Sermon at St. Bride's. In forty years prior to the Centenary, twenty preachers were bishops and twenty presbyters, though the alternate order was once or twice broken. But in the last three years three bishops have preached in succession, viz. Bishop Perowne of Worcester in 1899, Bishop James Johnson in 1900, Bishop Jacob of Newcastle in 1901. The fact is that the Sermon in 1900 was to have been preached by a presbyter, Mr. Chavassee; but, only a few weeks before the day fixed, he was appointed to the bishopric of Liverpool, and the sudden access of urgent business compelled him to throw up his engagement. In the emergency, it seemed an opportunity to invite to the St. Bride's pulpit for the first time one of a foreign race who was a fruit of missionary work, and whose recent elevation to the episcopate himself could not be a disqualification. Then it was hoped that Bishop Chavassee would preach in 1901; but he desired, and still desires, postponement for a while, and as last year the Bishop of Newcastle took the Sermon, it became clearly desirable that a presbyter should be chosen for this year.

Now eight years ago four presbyters were named amongst us as having the best claim to what Archbishop Magee once called the "blue riband" of Evangelical Churchmanship, viz. Mr. Barlow, Mr. Fox of Durham, Mr. Lombe of Norfolk, and Mr. Handley Moule. Mr. Lombe, being the oldest, was appointed for that year, 1894. In 1896, Dr. Barlow was appointed, and in 1898 Dr. Moule. Mr. Fox had in the meanwhile become disqualified by taking office as Hon. Secretary. Who is there now? We must not discuss names in these pages! but we are sure that the choice, just announced, of the Rev. E. A. Stuart, as the first of a younger generation of preachers, will be cordially approved.

OUR colleague the Rev. J. D. Mullins, as before announced, is now Secretary of the Colonial and Continental Church Society, and begins his duties on January 1st. We earnestly hope that he will be privileged, by God's blessing, to work up that Society into a much more prominent position of usefulness. The C.M.S. is often invidiously contrasted with the S.P.G. on the ground that it does not care for our own kith and kin in what we must now call "all the Britains," as the S.P.G. does. The facts are correct, and the contrast would be a fair one if it were not for the existence of the C. & C.C.S. Supporters of the C.M.S. do not necessarily neglect the Colonies, for they have an extra Society for that specific purpose. But then do they support it? It must be confessed that they do so very partially and inadequately; and therefore the "invidious contrast" really has some foundation. Now we want our friends to make such a contrast impossible, by heartily supporting the C. & C.C.S. also. Its work is small at present beside the colonial work of the S.P.G., to which the Church in "Greater Britain" owes so much. But the needs are great. While it is true that in the older and wealthier Colonies like New South Wales, Victoria, Eastern Canada, &c., the Church rightly claims scarcely anything from home sources, the outlying dioceses, as in the Canadian North-West and elsewhere, have a strong claim upon us for help in caring for the emigrants, &c.

THE exact office of Assistant Editorial Secretary vacated by Mr. Mullins will not be filled up at present. But a lady has been appointed to take those parts of the work formerly done by Miss Gollock and the late Miss Batty. This lady is Miss Irene H. Barnes, who has been editing the

publications of the C.E.Z.M.S. for the past few years, and has written excellent books also. We had been in communication with Miss Barnes after Miss Batty's death, and before she undertook the C.E.Z. magazines; but she was at that time in a way bound to accept C.E.Z. service. Now, however, she is able, with the acquiescence of the C.E.Z. Committee—though they are sorry to lose her,—to take the post thought of for her four years ago. She will come to the C.M. House after Easter.

ACCORDING to a pastoral recently issued by the Bishop of Rochester, it appears that from his diocese 326 workers have gone forth to seek a foreign field. Of these seven are Bishops, 111 priests and deacons, and 208 lay workers (thirty-eight men and 170 women). The Bishop, in urging the duty of prayer for Foreign Missions, said that our Imperial tasks just now were infinitely painful, but here, at least, was one which was pure and peaceful.

AT a C.M.S. Sale of Work lately, at Bromley in Kent, we saw a very interesting exhibition called the Missionary Cyclorama. It is the work of the Rev. Canon A. E. Humphreys, Rector of Fakenham, Norfolk, and Mrs. Humphreys. Mr. Humphreys is well known to many Cambridge men as formerly a Fellow and Tutor of Trinity, and Superintendent of Jesus Lane Sunday-school, and afterwards Vicar of St. Matthew's. The "Cyclorama" consists of about 400 models of natives of Heathen and Mohammedan lands, about ten to twelve inches high, dressed in carefully copied costumes, and arranged in groups representing both native life and missionary work. These are displayed upon large tables or counters; and round the room are wall pictures after the fashion of ordinary exhibitions. Mrs. Humphreys also arranges "living pictures" illustrative of Zenana life and work, which are explained by her husband. The whole thing is a striking example of what may be done by one clergyman and his wife who really believe in Missions.

THIS month we begin the issue of what is in effect a new C.M.S. publication. In the last year or two, the *Quarterly Paper*, which is designed for supply gratis to weekly and monthly subscribers, has also been supplied at a small charge for stitching up with parochial magazines. Its eight pages, however, are more than are generally required for that purpose; and for more than one reason it would be desirable for a paper so used to be gratuitous. We are now, therefore, printing four of the eight pages separately, with the title of *Church Missionary Notes*, and supplying it free in any number for stitching up with parochial magazines in the months of January, April, July, and October. The weekly penny subscriber will still get his *Quarterly Paper*, which will contain the four pages of the *Notes* and four pages besides. Of course this kind of distribution has an inevitable tendency to affect the sale of the *Gleaner* and *Awake*; but there is plenty of room for all, and for a larger circulation for all. Will our friends set to work afresh to enlarge the circles of readers of all our periodicals?

As we go to press, we hear, with deep regret, from Bishop G. E. Moule, of the death, on November 4th, of his elder daughter Mary, who had been a missionary of the Society at Hang-chow from 1894.

WE have been quite amused—though we ought to be ashamed—at the discovery of an odd blunder in the last numbers of both *Intelligencer* and *Gleaner*. Miss Sandreczka, a newly-accepted lady missionary, was described as the daughter of a missionary of the London Jews' Society. In point of fact Dr. Sandreczki (as it used to be spelt) was a C.M.S. missionary in Turkey and Palestine for more than thirty years, 1840 to 1871! See *Hist. C.M.S.*, vol. ii., pp. 140-143.

## HOME DEPARTMENT.

## Notes and Comments.

**R**EFERENCE was made in these Notes in the *Intelligencer* for April last to the custom which prevailed in the parish of Stonham, some forty years since, of inviting thankofferings for the benefit of the C.M.S. The Rev. H. W. Brownrigg, of the Mariners' Church, Belfast, resolved to try the plan in connexion with the collections at some special services in the following month. The people were furnished with boxes, bearing a suitable inscription, and were asked to bring them to church on the Sunday in question, mentioning the causes for which the offerings were made. Mr. Brownrigg writes: "I am delighted to testify to the good fruit the suggestion has borne in my parish. Both myself and a number of my people are so *greatly* pleased with this system of giving, that I fully intend to continue it (D.V.) every year in the month of May. The boxes were placed on the plates in church, which made it necessary to greatly increase the number of collectors. I think a good deal might be raised for the C.M.S. by the adoption of this system, both because it is an organized effort, and also because it does away with grumbling, the offerings being *thankofferings*. If the plan could be adopted generally in the churches at the time of the annual missionary collections, I am convinced that much more money would come in." The Society is prepared to furnish envelopes suitable for use in such a connexion. A list of some of the causes for thankfulness mentioned at Belfast is appended:—

For blessing received at Sunday morning services.

For constant work.

For a kind daddy and mother.

"For the part of the vineyard the Lord has called me to labour in, and with anticipation of what He is going to do" (Eph. iii. 20).

For spared life.

For a brother's deliverance from a perilous situation.

For all His mercies.

For the power of grace manifested personally.

"I thank God for health and strength to earn money."

For blessings of self-denial lessons.

For preservation from sickness all the winter.

For sustaining grace in daily life, and for answer to prayers prayed for ten years.

For answered prayer.

"I do thank God for blessing me."

"Thanks be unto God for His unspeakable gift."

"For all things."

For spiritual blessing recently received.

"Praise the dear Lord for His increasing care and boundless love."

For help and guidance during the last twelve months, and for this opportunity.

A somewhat uncommon Missionary Band exists in a parish in the Diocese of London, for it is composed of both adults and young people, boys and girls. The members endeavour to help on the cause in a variety of practical ways: there is a library consisting of sixty volumes, and an annual excursion serves to draw closer together those who belong to the Band.

The importance of circulating information concerning the progress of the work in foreign lands has frequently been dwelt upon. Knowledge leads to prayer and interest, and has a real bearing upon contributions, the latter point being clearly evidenced by the following letter:—

"DEAR SIR,—I beg to enclose postal order for 6s. 4d. in payment of accompanying account for periodicals.

"During the past year I have adopted a simple system of circulating missionary information, the result of which is interesting. Every box-holder has received a



copy of *Awake* each month, with the request to put the price thereof into the box. Also, in our Sunday-school every child putting *not less than 1d.* per month into the class missionary-box received a copy of the *Round World*. Now for results! Last year we just managed to raise 9*l.*; this year our total is 18*l.* 13*s.* 4*d.* gross, and 18*l.* 0*s.* 2*d.* nett after paying for all periodicals.

"The following analysis is still more interesting: From boxes in 1900, 5*l.* 4*s.* 1*d.*; in 1901, 14*l.* 0*s.* 3½*d.*, or more than 5*l.* above our entire sum last year from all sources. Of course we had several fresh boxes, but while these realized 5*l.* 4*s.* 11½*d.*, the old box-holders increased their amount by 3*l.* 4*s.*, viz. from 4*l.* 18*s.* 1*d.* to 8*l.* 2*s.* 1*d.*, showing the result of information on those *already* interested. One box contained two years' collection, being too late last year.

"Finally, the increase in the Sunday-school boxes *alone* lacked only 1*s.* to cover the *entire cost* of our monthly periodicals for *all*. We have thirty boxes, including the Sunday-school ones, and with three exceptions these are all held by miners, tradespeople, or farmers, or the children of such. The plan entails a little trouble, but it pays all round, and thus the labour is pleasure. "H. C. TIARKS."

In order to increase the circulations of the magazines of the Society, the Vicar of St. Peter's Ipswich, at the time of the C.M.S. Anniversary last year, put in each of the pews of his church a letter, with order-form attached, urging his people to subscribe for one or other of the periodicals. As a result he received orders for 5 copies of the *Intelligencer*, 26 of the *Gleaner*, 3 of *Awake*, 11 of *Mercy and Truth*, and 5 of the *Round World*. This example might with advantage be extensively followed. C. D. S.

The four Welsh dioceses publish in the Welsh language a local report of C.M.S. contributions which should prove encouraging reading to those concerned. *Y Gymdeithas Genhadol Eglwysig*, as the Church Missionary Society becomes when translated into Welsh, receives 440*l.* from the Principality, out of a total of 8600*l.* contributed for Foreign Missions. Considering the poverty and small population of many of the Welsh parishes, this sum must represent much hard work and self-denial. Llandaff heads the list with 1746*l.*; then come St. David's with 1151*l.*, St. Asaph with 973*l.*, and Bangor with 531*l.* The Llandaff figures are swollen by two large donations amounting to 420*l.* It should also be remembered that Llandaff contains the towns of Newport, Llandaff, and Penarth; while St. David's includes the great city of Swansea, where the Rev. Chancellor Allan Smith and others have worked so well for the Society. The energetic Diocesan Correspondent for Bangor reports that the whole diocese depends too much on annual offertories, to the neglect of missionary-boxes and other organized collections; while "there are in the diocese scores of parishes which do not subscribe at all to any society"—a reproach which applies, we grieve to say, not less truly to many English dioceses. The Report concerns itself solely with funds, otherwise it would have been interesting to have a record of the Welsh-born missionaries of the Society. With the growing missionary zeal of Lampeter College we may trust that from it may come forth men not only to stir up the parishes to which they may be appointed, but to offer themselves for personal service in the field.

### Church Missionary House.

**A**T the monthly meeting of the London Ladies' C.M. Union, held on November 21st, 1901, an address on "Sympathy" was given by Bishop Ridley of Caledonia.

A second social evening for Sunday-school teachers was held at the C.M. House on December 6th, on the invitation of the London Ladies' C.M. Union, when

some 180 teachers were present from the deaneries of Hackney, Highgate, part of Southwark, and part of Camberwell. An interesting and instructive lantern lecture was given by the Rev. A. R. Blackett, of Kirman, and the Rev. H. E. Fox, who presided, gave the closing address, which was much appreciated.

"The Relation of Sunday-schools and Foreign Missions" was the subject for discussion at a well-attended meeting of the London Lay Workers' Union on December 10th. The introductory address was given by the Rev. R. Catterall, Vicar of St. Augustine's, Highbury; and Mr. Eugene Stock, in dealing with "Missionary Teaching in Sunday-schools," gave much helpful and practical counsel. A large number of the members took part in the discussion.

The Annual New Year's Service for members of the Committee and their friends is arranged to be held at St. Bride's Church, Fleet Street, E.C., on January 7th, at 10.30 a.m. The Rev. W. Abbott, M.A., Vicar of Paddington, will be the preacher.

### The Clergy Union.

AT the monthly meeting of the London branch on November 18th, the Rev. J. Batchelor, the pioneer missionary to the Ainus of Japan, gave a graphic account of those interesting people, detailing their manners and customs and religious beliefs, and also traced the progress of Christianity among them.

### Women's Work.

THE half-yearly meeting of the Liverpool Ladies' C.M. Union took place on November 22nd, preceded, as usual, by a short devotional gathering. At the latter, prayer was offered on the lines of the "Call to Prayer" issued by the Norfolk and Norwich Association. A lady present offered a donation of 5*l.* towards the additional funds wanted by C.M.S. This being mentioned by the President, Mrs. Chavasse, at the larger meeting, other donations, amounting in all to 38*l.*, were promised, without interfering with the usual collection. An interesting address was given by Mrs. Rice, of the Persia Mission, a former member of the Union, who appealed to the younger members to offer for foreign missionary service.

W. J. L.

The following new Hon. Lady Correspondents have been appointed:—Miss Kingdon, for the Archdeaconry of Leicester; Mrs. Mayne Wade, for the Archdeaconry of Wilts; Mrs. Miller, for the Archdeaconry of Winchester.

### Local Associations and Unions.

OUR Torquay anniversary is over. I do not yet know the results in two of the supporting parishes, but I can tell you that Trinity has done well, and the public meeting was an eminent success. Sir John Kennaway, who kindly came to us to preside, always joyous and helpful, was at his best. Bishop Tucker, it needs not be said, thrilled us all with the details of the marvels of Uganda and its coterminous country. As far as I know, nothing like it was ever heard of before in the history of the Church. Canon Ball, who had a difficult task after the Bishop, held the meeting well, and closed it with wise and telling words. We took 52*l.* at the doors, instead of 25*l.* as last year, and that after 60*l.* having been gathered at Trinity on Sunday, instead of 45*l.* Nobody could fail to mark the deep interest manifested by the audience. Some of our High Church brethren were very kind to us in announcing our meeting and attending it. Altogether we have great cause to thank God, and something to make us take courage. Our annual sale followed on December 3rd and 4th, and fully sustained its traditions, realizing some 280*l.* At any rate, we have raised over 400*l.* for our Master's work in a few days; much information has been circulated, a large amount of missionary literature has been diffused amongst us, and, I hope, new life roused up. What is wanted is more information and more prayer: all the rest would soon follow. If all *would* do all they *could* do, and as some *actually* do, there would be no difficulty. We still have to fall back on the old Divine dictum: "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." When

the Spirit is outpoured upon us, *then* "the wealth of the Gentiles will come unto" God, and His coffers will be filled. I rejoice to see what my brethren in my old county (Norfolk) are doing, still keeping ahead and leading the way. I wish I could get the land of my adoption in my old age to follow suit.

EDW. LOMBE.

The Bishop of Dover (Dr. Walsh) presided over the annual meeting of the Canterbury branch of the East Kent Association, held in the Foresters' Hall, Canterbury, on November 4th. An encouraging report was presented by the Rev. W. E. Evill, and he was able to say that all previous totals had been passed, the total receipts amounting to 471*l*. In commenting on the report, the chairman said that he felt it most encouraging to hear of advance when so many special appeals were being made. In no place was there a full sense of the obligations that rested upon all for missionary work. The responsibility was a great one, and also a growing one, and if responsibilities were realized, there was need to be well grounded in missionary principles. The great principle was obedience, and even if no success was to be found in Mission work, it would still be the duty of all Christians to persevere in carrying the Gospel to the Heathen. The Rev. A. R. Blackett, of Kirman, followed, and told of the great needs of Persia, and the difficulties of work there; and the Rev. H. S. Mercer gave the closing address.

In connexion with the anniversary of the Exeter Association, a large number of children met in the Barnfield Hall, Exeter, on November 9th, when the Rev. F. Simmons presided, and the Rev. Dr. Richards, of Travancore, gave an address. The annual meeting of the Gleaners' Union followed, at which the Rev. A. B. Hutchinson, of Japan, spoke. The Bishop of the diocese preached in the Cathedral on the following day, and sermons were also preached in a number of the city churches. At the annual meeting Sir John H. Kennaway presided, the report and financial statement being presented by the secretary and treasurer respectively. The receipts for the year amounted to 5777*l*., not including a sum of 116*l*. received for special funds. In closing his statement, the treasurer, Mr. F. Sellwood, strongly supported the policy of faith, and appealed for increased support throughout the Exeter Diocese. The chairman, in moving the adoption of the report, spoke of its encouraging tone, and also of the hearty words with which the treasurer had endorsed the policy of the Society. He hoped the events of the last few years would create a great change in the feelings of Churchmen and Christians everywhere, and especially communicants, in regard to missionary work. They had been too readily put off by the plea that the converts were not worth making, for they were not to be trusted after they had declared their Christianity. The story written on the page of history in China for the last twelve months ought once and for ever to dispel that idea, for there the converts had stood firm by hundreds and thousands in the face of bitter and cruel persecution. Colonel R. Williams, the Society's Treasurer, followed, appealing for a definite advance of income if there was to be no thought of retrenchment, and at the close of his address a resolution was unanimously adopted pledging those present to support vigorously the faith policy. Addresses on the Society's work in Uganda and Japan were given by the Rev. G. K. Baskerville and the Rev. A. B. Hutchinson respectively.

The Committee of the East Herts Church Missionary Association held a business meeting at High Leigh, Hoddesdon, on November 15th, by the invitation of Mr. and Mrs. R. Barclay. About thirty-six were present, including a few ladies who attended as secretaries of the Gleaners' Union. In the absence of Mr. Barclay the Rev. A. Oates presided. At the conclusion of the business the Rev. W. E. Burroughs, B.D., formerly Central Secretary of the C.M.S., gave a very helpful and stimulating address. After lunch the company proceeded to the Coffee Tavern Hall, when the annual joint meeting of the Missionary Unions was held. Mr. Barclay presided, and the Rev. W. E. Burroughs gave an address in which he called attention to the limitless opportunities for missionary work, and the great success which has been given to it. As for the dangers and difficulties attending it, they should serve to call out our spiritual energies, as the recent gale had called out the daring of our lifeboat men. He urged the importance of even small

efforts and donations; and especially asked for unceasing intercessions for the Divine blessing upon the work. P. E. S. H.

Annual services and meetings have been held at Baildon, Yorkshire. Sermons were preached in the Parish Church on Sunday, November 17th, by the Rev. W. Light, of the Fuh-Kien Mission, and on the previous Sunday, November 10th, the services in the three mission churches were for the same object. Meetings were also held in connexion with each of the four churches. At the Parish Church Schools, and at St. Mary's the speaker was the Rev. F. Swainson, formerly missionary of the Society to the Blood Indians, whose addresses aroused much interest. At St. James's and St. Peter's a lantern lecture on Madras and Tinnevely was given by the Rev. W. S. Hooton (Curate), formerly missionary in those districts, the lecture being illustrated by the Society's slides. A good deal of fresh interest appeared to be raised up by this year's services and meetings, and one practical result has been an increase in the numbers belonging to the small branch of the Gleaners' Union which was formed last year in the parish.

W. S. II.

Sermons in connexion with the Chester anniversary (November 24th and 25th) were preached in sixteen churches, and also in the Cathedral. The Dean presided at the annual meeting, and interesting addresses were given by Archdeacon Hamilton and the Rev. A. A. Parry. The attendance and interest was distinctly encouraging. The Bishop preached for the C.M.S. on the Sunday, and the Archdeacon, the Canon in residence (Canon Scott), and twelve other Chester clergy were present at the annual gathering. C. F. J.

A very successful eight days' Missionary Loan Exhibition, from November 20th—28th, has just been brought to a close at Reading. The Exhibition was the result of earnest, continuous prayer and real hard work, and the most sanguine of its promoters could hardly have expected a greater success. A local newspaper speaks of it as a "*triumphant success*"! Towns surrounded by other centres of population have secured larger attendances; but in proportion to the population of Reading and its surroundings few have exceeded it. Some 26,000 people attended the Exhibition, and upwards of 1500*l.* were taken. Each day between nine and eleven o'clock in the morning, Board and Church school children were admitted with their teachers and shown round the courts, and listened to short addresses in them. At twelve o'clock each day there was a special service and opening. The Exhibition was opened the first day by the Bishop of Oxford, and on succeeding days by the Mayor of Reading (Mr. W. G. Mount), Dr. C. F. Harford Battersby, Mrs. I. F. Bishop, Mr. E. Gardner, M.P., Bishop Tucker, and Bishop Ingham respectively. Both the Town Halls, with every available room belonging to them, were taken. Courts, representing different parts of the world, were arranged in which lectures and talks were given from time to time. A Bengali zenana was a great attraction. The Medical Missions court was also well patronized. Miss Gordon-Cumming gave frequent lectures. Mrs. Bishop, besides opening the Exhibition on one of the days, gave several lectures. The Livingstone relics, in charge of a daughter of the great missionary and explorer, and her husband, were on view. Organ recitals in the large hall, and half-hour concerts in the lecture-room were given daily. The sale of work carried on at the Exhibition was a help towards its financial success. Some 800 stewards were enrolled from the town of Reading and the neighbouring counties, who explained the exhibits and attended to the comfort of the visitors, either in the refreshment-room or in the general arrangements. Perhaps the most hopeful of all, and the most productive of interest in the future, was the sale of 86*l.* worth of missionary books. The circulation of so many books cannot but have a far-reaching influence. The blessing of God on all the endeavour and on every worker was daily sought at the prayer-meeting for stewards and others held before the opening. It will be abundantly answered, as the prayers which preceded the Exhibition were.

W. C.

The Honorary District Secretaries for the Archdeaconry of Dorset, in the Diocese of Salisbury, met at Sherborne Castle from December 5th to 7th. The C.M.S. in Dorsetshire is exceptionally favoured in having two warm friends who are able to offer hospitality, not for the day only, but for two nights as well, to

over a dozen guests from a distance. Colonel Williams, M.P., the Society's Treasurer, and Mr. Wingfield-Digby, M.P., share this generous function, and this year it was the latter's turn. The following H.D.S.'s assembled at Sherborne Castle on Thursday evening, December 5th:—The Revs. T. Y. Darling, J. L. Templer, J. Hussey, F. J. Lory, A. M. Sharp, T. A. Gurney, F. Ehlers, T. W. Peile, J. L. G. Hadow, and H. C. Coote; and besides these the Rev. W. Clayton, Association Secretary, the Rev. G. Furness Smith, from Salisbury Square, and Colonel Williams were present. On Friday morning the Revs. Canon W. H. Lyon, A. L. F. Baker, S. E. V. Filleul, and C. M. Cocks joined the party, and a careful scrutiny of the Rural Deaneries, parish by parish, was instituted. Mr. Wingfield-Digby presided. A discussion then took place on the Society's financial position, and a resolution was unanimously passed, encouraging the Committee to persevere in the policy of sending out all suitable candidates, and pledging those present to do their utmost to increase the contributions in their several districts. In the afternoon a meeting of local Gleaners was held in the Castle, under the presidency of Mr. Wingfield-Digby, and addressed by Archdeacon A. E. Moule and the Rev. G. Furness Smith. Archdeacon Moule preached in Sherborne Abbey in the evening.

G. F. S.

One of the first public acts after his induction of the new Vicar of Huddersfield (Canon H. L. Clarke) was to preside at the annual meeting of the local C.M.S. Association on December 2nd. A hearty welcome was accorded him, and at the outset he stated his determination to do the utmost for Foreign Missions, and brought before his hearers some of the tangible results of work abroad. The Rev. F. Swainson, who worked for some years in North-West Canada, followed with a thrilling account of the triumphs of the Cross among the Blood Indians; and Colonel Carlile, recently returned from a tour in India and Ceylon, gave his impressions of Mission work, some of which we reproduce here as independent testimony. Speaking first of all of Peshawar, he referred to the characteristics of the inhabitants. They were a rough sort of people, and in proof of this he instanced the killing of two Englishmen who went out to shoot, and the attempted murder of the station-master. He met at Peshawar Dr. Lankester. The officers in the cantonments did not care to go into the town in broad daylight, and ladies never went into the town unprotected. But Dr. Lankester could go into any portion of the town at any hour of the day, and nobody ever laid a finger upon him. In Tarn Taran, where Mr. and Mrs. Guilford were working, he spent some days, and while there had the privilege of seeing a very fine native soldier baptized. This soldier was one of the men who saved Lord Roberts' life when he was attacked at Candahar. He also saw a Mohammedan baptized, both being men of position and means. In the district of Nasik, in the Bombay Presidency, he visited Sharanpur, where there were forty Christian families. He also visited Miss Harvey's orphan school, and found there, amongst others, thirty little children of parents who had died in the neighbourhood from plague. Passing on he came to Tinnevely. Tinnevely Town was absolutely heathen, while in Palamcotta there were hundreds of Christian people. He believed that every candid person who should observe even the expression on the faces of the Heathen and the Christians would at once acknowledge that the difference was extremely marked, and no one could fail to be impressed with the joy of Christianity which beamed forth from the faces of the Christians in Palamcotta. At Cotta, a flourishing community in Ceylon, he found a girls' boarding-school, and in Kandy he found that the daughters of princes and chiefs were quite willing to receive education at the hands of English ladies, and very often they refused to have anything to do with Buddhist worship. He was told before he went to India that when he had seen what was being done by the missionaries he would never give another penny to Missions. After careful inquiries he found that people who talked in that way had never been near the centres of missionary effort. If any unprejudiced person would take the trouble to bring themselves into contact with the work, they would conclude that it was the work of God, and that the missionaries were His whole-hearted servants. He repudiated the idea that the missionaries were living in luxury, and remarked that in proof of this he could bring the testimonies of Colonel Broadbent, a distinguished engineer officer, and of Mr. Robert Carlile, now secretary of the Financial Board at Calcutta.

## OUR COLONIAL ASSOCIATIONS.

**New South Wales.**—Two interesting Valedictory Meetings were held at Sydney on October 17th. The anniversary meeting of the N.S. Wales Gleaners' Union took place on that day, and the farewell meetings were combined with it. The occasion was the return to China, after furlough, of Miss Amy Isabel Oxley, one of the missionaries sent to Fuh-Kien by the N.S. Wales C.M. Association. At the same time, Miss Minna Searle, of the Victoria Association, who had come to Sydney on her way back to China, and was to accompany Miss Oxley, was also taken leave of. Both meetings were held in the large hall of the Y.M.C.A., and were largely attended, that in the evening being quite crowded. The hall was prettily decorated with flowers, banners, motto-texts, &c. The Rev. E. Claydon presided in the afternoon, and the Archbishop of Sydney in the evening. The valedictory address was given by Canon Pain, whose son, Dr. Pain, has lately been accepted as a medical missionary, and proceeds shortly to Egypt. Miss Oxley and Miss Searle spoke at both meetings, giving interesting accounts of the work at Deng-doi in the Fuh-Kien Province; Miss Oxley especially among blind boys, and Miss Searle principally medical. It was reported that no less than 112*l.* had been collected by "brick cards," each brick representing 3*d.* or 6*d.*, the money to be applied to building a larger Home for the blind boys at Fuh-chow. Much of it was given by children. In addition there was a cheque for 100*l.* from Archdeacon S. Williams, of New Zealand, for the same purpose. Miss Oxley and Miss Searle sailed on the 19th for China.

A new missionary of the N.S. Wales Association, Miss Nellie O. Marshall, has just been appointed to the Fuh-Kien Mission, which will then have on its staff nine Australian ladies.

**Victoria.**—The Rev. E. J. Barnett, Honorary Secretary of this Association, and Mrs. Barnett, lately spent two years in China with a view to more efficient work among the Chinese at Melbourne. They then had some thought of devoting themselves to missionary work in China itself. But after a visit to Melbourne some months ago, Mr. Barnett yielded to the wish of Bishop Goe and the Victoria Committee that he should return to his old post. In October he went back to Hong Kong to fetch his wife, sailing along with Miss Searle, of his Association, and Miss Oxley, of the N.S. Wales Association, as above mentioned. The Victoria Association owes much to Mr. Barnett, and we hope his return to office will enable it to surmount its financial difficulties. Having several missionaries to support in connexion with both the C.M.S. and the C.E.Z.M.S., and having also the work among the Chinese in the Colonies to carry on, it has found its resources unequal to meeting such large responsibilities. During his absence the Rev. A. C. Kellaway acted as Secretary, and the Rev. G. Sproule as Editor of the localized *Gleaner*.

**New Zealand.**—The Honorary Secretary of this Association, the Rev. F. W. Chatterton, has resigned his office, and also his parish, All Saints', Nelson, in order to devote himself to Maori work in connexion with the Theological College at Gisborne. The Committee of the Association are anxiously looking out for a successor.

**Canada.**—The Canadian C.M. Association has, with the consent of the C.M.S. Committee, altered its name to "The Canadian C.M. Society." This involves no change in its relation to the Parent Society, but it will improve the status of the Association in the Church in Canada, especially in its relations with the Domestic and Foreign Missionary Society, which is the official organization of the Church, and which works mainly within the Dominion, having in addition only one small Mission in Japan. Hitherto the C.M. Association has had its headquarters at Toronto, where most of its leaders reside. Friends at Montreal who were interested in C.M.S. work have not hitherto seen their way to being absorbed in the C.C.M. Association, but have now formed themselves into an Auxiliary or Association of the C.C.M. Society, and it is proposed to form similar auxiliaries or associations in other dioceses, such as Toronto, Nova Scotia, &c.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, November 19th, 1901.*—On the recommendation of the Ladies' Candidates Committee, Miss Florence Emily Henrys was accepted, on special agreement for a term of years, for work at the Sarah Tucker College, Palamcotta.

The Committee accepted with regret the resignations of the Rev. C. L. Olsen, of the Bengal Mission, on his appointment to the living of St. Thomas's, Kendal; Dr. P. S. Sturrock, of the Turkish Arabia Mission, on account of urgent private affairs; and of Miss K. Batten, of the North-West Provinces Mission, on family grounds.

The Secretaries reported the deaths of Mr. Joseph Jackson, of the Western India Mission, and of the Rev. J. W. Goodwin, of the North-West Provinces Mission. The Committee received the news with sincere regret, placing on record their hearty appreciation of Mr. Jackson's educational work for thirty-four years in the Robert Money School, Bombay; and of Mr. Goodwin's eleven years' evangelistic work, first as a member of the Gond Band of Associated Evangelists, and subsequently as an evangelistic Missionary in the Agra district, and latterly in the Bhil Mission.

The Committee took leave of the Rev. H. W. Tagart, in view of his early return to Uganda. He was commended to God in prayer by the Rev. Preb. Fox.

*Committee of Correspondence, December 3rd.*—It was resolved to request the S.P.C.K. to present to the Society electrotype plates of a Luganda "Mateka" and Catechism, in order that copies of the work may be printed in the Mission.

It was also resolved to ask the B. & F.B.S. to grant 2000 copies of the Gospels and Acts in Lunyoro.

On the recommendation of the Committees in charge of the Missions in West and East Africa, Egypt, Ceylon, China, Japan, and North-West Canada, various arrangements were agreed to with regard to those Missions.

*General Committee, December 10th.*—The Committee cordially accepted the offer by Mr. W. J. Dawson of house property at Sandiaire, the income of which is to be used for work in East Africa, principally among the Wakamba tribe.

On the nomination of the Patronage Committee it was resolved to invite the Rev. E. A. Stuart to preach the Annual Sermon for 1902.

The Publications Sub-Committee presented a Report recommending the appointment of Miss Irene H. Barnes, now Editorial Superintendent of the C.E.Z.M.S., to take over a certain portion of the duties of the retiring Assistant Editorial Secretary, the Rev. J. D. Mullins. The Report was adopted, and Miss Barnes appointed with the title of Assistant Editor.

On the representation of the Secretary of the Medical Committee that the home side of the work of the Medical Mission Auxiliary could be largely increased by the appointment of an Organizing Secretary for the North of England, the Medical Committee were authorized to seek for a clergyman who would undertake such duties.

The Secretaries reported the receipt of a letter from the Secretary of the Canadian C.M. Association, forwarding Resolutions adopted at a meeting of that Association, requesting that the name may be changed to the Canadian Church Missionary Society. In view of the fact that the change of name would in no way affect the fundamental Constitution of the Association, or its relations to the Parent Society, the change was approved. The Committee also heard with deep interest of the proposal to form Auxiliaries and Associations in the different dioceses of Canada, and earnestly pray that God's blessing will abundantly rest upon all the efforts put forth for the advancement of His Kingdom.

## FINANCIAL NOTES.

"FAITH and Hope" should be our watchwords for this month. Not that the comparative view of the figures has materially changed since last month, but because we have been greatly cheered by numerous letters from friends urging the Society not to relinquish the financial policy of the past many years, and accompanying their letters with substantial proofs of their interest and co-operation. Extracts from some of these letters are given below.

**Adverse Balance of 1900-1901.**

The amount received is 6243*l.*, leaving 6238*l.* still needed.

**New Year's Presents for C.M.S.**

Gleaner 10,797 suggested Christmas Presents for C.M.S. The suggestion was printed in our December number. Another friend supplements it by one for *New Year's Presents*. For this purpose the Lay Secretary will gladly supply (on application) small envelopes to contain the presents, which may be returned either direct to him at the Church Missionary House, Salisbury Square, or through a local Association.

Special contributions towards meeting any of the following grants of Committee will be much appreciated:—

Towards expenses of St. John's College, Agra . . . . .	£200	0	0
For drugs for schools in Fuh-Kien Mission and at Ghaziabad . . . . .	18	0	0
Fee for training a missionary at the Bermondsey Medical Training Home (one term) . . . . .	18	6	8
To cover shipwreck losses of three China missionaries . . . . .	22	0	0
To cover losses by fire of Uganda missionaries . . . . .	27	0	0
House-rent for lady missionary at Kogalle . . . . .	36	0	0
For enlarging the Women's House at Hang-chow . . . . .	150	0	0

**Words of Faith and Hope.**

*A Gleaners' Branch Secretary* writes:—"I and my Gleaners are praying that the 80,000*l.* needed may come in by April, if it is God's will, and we believe it will be sent."

*A Friend* forwarding 72*l.* for the Adverse Balance says:—"I am indeed pleased to see that they (the Committee) intend to 'go on,' not presumptuously, but believing that God will not forsake His people in forwarding His cause. I may not be able to send anything more for some time, but trust that my slight contribution this year will at least support one man for the twelve months."

*The Mother of a Deceased Missionary* writes:—"I am quite sure that if my dear son had been living he would have given part of his salary back to the C.M.S.; so I am doing this in his stead. I have not been able to see my way to offer this earlier, and now am only sorry that it is such a small sum; but I am sending it after much prayer and hope that other missionaries' mothers may give as God has blessed them."

*Two Daughters of a Deceased Missionary* in sending a very considerable sum give it "as an acknowledgment of the great debt our dear father owed to the Society during the many years he was connected with it. We are thankful to God that He has made it possible for this money (which we feel rightly belongs to C.M.S.) to be used by them just when they are so much in need of funds, and we trust it may prove but an earnest of what God will send in the near future."

*A Hampstead Gleaner* writes:—"A text has been ringing in my ears for days past: 'Said I not unto thee, If thou wouldest believe thou shouldest see the glory of God?'"

*A Lady Missionary* in sending 10*l.* writes:—"I hope it will be laid upon the hearts of many to give at this time, and so the anxiety of the C.M.S. Committee will be diminished day by day."

*A Gleaner* whose thankoffering of 800*l.* was acknowledged in the last number writes:—"I have indeed reason for deep thankfulness to God for many mercies and blessings connected with the work since I became a Gleaner, and most earnestly do I pray that God will stir the hearts of many Gleaners and other members of the Society so to increase their freewill offerings that not a single worker may ever be kept back from the field."

*A Devoted Friend* in sending a year's wages writes:—"I am so glad thus to help on God's war; and should be more glad still to be one of His recruits."

*A Gleaner* subscriber writes:—"I trust that the anxiety caused by shortness of finances will be removed by the faith of those who, though perhaps they cannot go, will yet show by their deeds that they are called to do much for the evangelization of the world."

**What can be done by an Individual Contributor.**

A warm friend who has a son in Uganda and a daughter in China writes:—"For the past few years I have sent my annual donation to C.M.S. funds in March. I



find I can double the amount this year, and so have much pleasure in enclosing cheque for 10*l.* 10*s.* payable now instead of 5*l.* 5*s.* in March." This does not represent all, for he contributes locally 4*l.* 4*s.* to "Our Own Missionary," 1*l.* 1*s.* to Medical Missions, something to the Mengo Hospital Fund, and 32*s.* to 36*s.* in his C.M.S. box. The latter item includes a regular contribution of 2*s.* 6*d.* a month besides a number of twopences for railway journeys instead of insurance tickets.

### TOPICS FOR THANKSGIVING AND PRAYER.

**PRAYER** for a fresh Pentecostal outpouring of the Spirit of God resulting in offers of service and the provision of means. (Pp. 1—7, 65, 66)

**Thanksgiving** (with prayer) for the growth of missionary work in Western India. (Pp. 8—20.)

**Thanksgiving** for baptisms in Japan (pp. 30—36, 59), in Toro (p. 50), in Arabia (pp. 36—38), and at Taveta, in Eastern Equatorial Africa (p. 48); prayer that the new converts may be rooted and grounded in the faith.

**Prayer** for the work at Oshogbo, in the Yoruba country (p. 47), for the Hausaland Mission (p. 47), for the Medical Mission at Mosul (p. 51), for the Allahabad Students' Mission (p. 53.)

**Prayer** for the Bhils of Central India, and for the missionaries working amongst them during the coming famine. (P. 54.)

**Thanksgiving** for efforts in the direction of self-support and self-government in the Missions. (Pp. 55, 66.)

**Thanksgiving** (with prayer) for efforts towards corporate unity in the Churches in Japan. (Pp. 60, 67.)

**Prayer** (with thanksgiving) for the Colonial Associations in connexion with the Society. (P. 76.)

### NOTES OF THE MONTH.

#### ORDINATION.

**Mil China.**—On St. Matthew's Day, Sept. 21, 1901, by Bishop Moule, S. Yüeh-ming to Deacons' Orders.

#### DEPARTURES.

**Sierra Leone.**—Bishop Taylor Smith left Liverpool for Sierra Leone on Nov. 30.

**Yoruba.**—Mr. and Mrs. J. McKay and Miss E. M. Hill left Liverpool for Lagos on Nov. 16.

**Niger.**—Miss M. Bird left Liverpool for Forcados on Nov. 16.

**Eastern Equatorial Africa.**—Mr. J. A. Bailey left Naples for Mombasa on Nov. 22.—Bishop and Mrs. Peel, the Rev. H. Leakey, Mrs. Pickthall, and Miss A. K. Malone left Rotterdam for Mombasa on Dec. 7.

**Egypt.**—Miss H. H. Adeney and Miss T. H. Bird left Marseilles for Port Said on Nov. 29.

**Palestine.**—Miss M. D. Mitchell left Marseilles for Jaffa, *via* Cairo, on Nov. 29.

**Bengal.**—The Rev. and Mrs. C. H. Bradburn left Trieste for Chupra on Dec. 2.

**North-West Provinces.**—The Rev. Dr. and Mrs. W. Hooper and the Rev. and Mrs. E. D. Price left London for the North-West Provinces on Nov. 27.

**Punjab and Sindh.**—The Rev. M. E. Wigram left London for Bombay on Dec. 5.

**South India.**—The Rev. E. S. Carr left London for Palamcottah on Nov. 22.

**Travancore and Cochin.**—Archdeacon and Mrs. Caley left London for Cottayam on Nov. 28.

**Ceylon.**—Miss A. Higgins left Marseilles for Colombo on Nov. 29.

**Mauritius.**—Miss E. E. Smyth left London for Mauritius on Nov. 23.

**South China.**—Dr. and Mrs. H. L. Clift left Marseilles for Pakhoi on Nov. 22.

**Japan.**—The Rev. C. H. Basil Woodd left London for Osaka on Nov. 8.

**North-West Canada.**—Mr. E. W. Greenshield left Peterhead for Cumberland Sound on July 18.

#### ARRIVALS.

**Sierra Leone.**—Mr. J. K. Cowburn left Sierra Leone on Nov. 10, and arrived at Plymouth on Nov. 21.

**Persia.**—Dr. and Mrs. H. White left Yezd on Oct. 5, and arrived in London on Nov. 18.

**Mauritius.**—Miss K. Heaney left Mauritius on Oct. 4, and arrived in England on Nov. 21.

*British Columbia*.—Miss R. M. Davies left Metlakahla on Oct. 26, and arrived in England on Nov. 19.

## BIRTHS.

*Uganda*.—On Sept. 30, at Mengo, the wife of Mr. A. B. Lloyd, of a son (Cyril Henry Howard).

*Persia*.—On Nov. 29, at Yezd, the wife of the Rev. Napier Malcolm, of a son.

*North-West Provinces*.—On Oct. 11, at Benares, the wife of the Rev. A. Butterworth, of a son.—On Nov. 8, at Secundra, the wife of the Rev. P. Webber, of a son.—On Nov. 11, at Stoke Newington, the wife of Mr. J. C. Harrison, of a son.

*Mid China*.—On Oct. 4, at Hang-chow, the wife of Dr. S. N. Babington, of a daughter.

## DEATHS.

*Western India*.—On Nov. 20, at Malegam, the Rev. Lucas Maloba Joshi, Native Pastor.

*Travancore and Cochin*.—On Sept. 29, the Rev. P. P. Joseph, Native Pastor of Kattanam.

*Ceylon*.—On June 3, 1900, at Kegalle, the Rev. B. P. Wirasinha. [Intimation just received.]

*Mid China*.—On Nov. 4, at Hang-chow, Miss A. M. Moule.

## PUBLICATION NOTICES.

**C.M.S. Monthly Magazines.** Local Secretaries and other friends are earnestly asked to take advantage of the commencement of a New Year, to endeavour to increase the circulation of the Magazines, which have made little or no progress during the past year. Specimen copies of the January issues will be supplied free of charge for canvassing for new subscribers, on application to the Lay Secretary, C.M. House. The Publishing Department has a stock of back numbers of the 1901 issues, which will gladly be supplied for more general distribution, with the double purpose of making the Magazines known, and creating interest in the work.

**Mercy and Truth.** This Magazine, which is the organ of the Medical Mission Auxiliary of the C.M.S., has been increased in size from 24 to 32 pages. Friends are invited to send for a specimen copy.

**Magazine Volumes for 1901.** These are now ready, namely:—

*C.M. Intelligencer*, cloth, 7s. 6d.; case for binding, 1s.

*C.M. Gleaner*, cloth, ordinary edition, 2s. 6d.; case for binding, 1s.

Ditto, Art Edition, cloth, gilt top, 3s. 6d. net; case for binding, 1s. 6d.

*Mercy and Truth*, cloth, 2s. 6d.; case for binding, 8d.

*Awake*, cloth, 1s. 6d.; case for binding, 8d.

*The Round World*, cloth, 1s. net; case for binding, 8d.

N.B.—The Art Edition of *C.M. Gleaner* makes a most admirable presentation volume.

**In Western Wilds.** This is the title of a new Occasional Paper (No. 37), giving some most interesting extracts from recent letters of Bishop Ridley, of Caledonia. It is intended for general distribution, and is supplied free of charge. A previous Occasional Paper (No. 25) of a similar nature, entitled, *Among the Indians of British Columbia*, can also still be obtained.

**Goats or Nails?** *The Purpose of the Missionary Library.* This is a booklet dealing with the C.M.S. Circulating Missionary Library. It has just been revised and reprinted; copies can be had free on application to the Lay Secretary.

**Watching and Waiting.** The Gleaners' Union booklet for 1902 has been adapted, as usual, for general use by friends who may wish to circulate it. Price 4d. per dozen, or 2s. 6d. per 100.

**Bermondsey, What is It?** A Leaflet giving information with regard to the C.M.S. Medical Training Home at Bermondsey; reprinted from *Mercy and Truth* for September. Free of charge for personal information, not for general distribution.

We ought to have mentioned before this, that the C.M.S. CARD KALENDAR is not published for 1902, owing to the very small demand for previous issues. Friends who may wish to have something of the kind to hang up, are referred to the Missionary Block Kalendar for 1902, published by E. Kauffmann (see advertisement on page 3 of the cover of the *C.M. Intelligencer* for November). This Block Kalendar can be obtained from the Publishing Department, Salisbury Square, for 1s. 3d., post free.

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THE LATE ARCHDEACON E. B. CLARKE.

*(See page 102.)*

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[illegible]

G. A. DERRY AND RICHARD

... at the Annual Epiphany Service for the C.M.S. Committee at St. Bride's  
Fleet Street, Jan. 5th, 1902.

By the Rev. W. ABBOTT, M.A.,  
Rector of St. Andrew's Church, London.

"I am not a true Christian" (*Myself*, manifest 4). *S. John* xvi. 1  
 "I am not a true Christian," he said, wants something more than "this  
 is what I want." This witness is true; but it is not all that  
 I want. I want more than Christianity — all want more.  
 The best and truest are but broken reeds, and  
 the world is full of them. Like the religious,  
 I am not a true Christian.

"I have been doing myself this  
 "And I am glad, at least, that they."  
 "I have been asking, for the heathen's



THE LATE ARCHDEACON E. B. CLARKE.

(See page 102.)

THE  
CHURCH MISSIONARY INTELLIGENCER.

---

A TRUE STORY (AND A MORAL).

THE lady sat with her native class,  
Teaching them what a miracle was :—  
“And you,” she suddenly said with a smile,  
“Yourselves are a miracle. Think awhile :  
If your grandsires came to the land again  
And, instead of the faces they looked on then,  
Saw you, happy and somewhat wise,  
Hope on your foreheads, love in your eyes,  
Would they own you for kin of theirs,  
Dark with cruelties, shames, despairs ?  
What is the power that has lifted you so ? ”  
“We see it ! ” they murmured. “Yes, we know.”  
The lady herself (who told me the tale)  
Added, “Far over hill and dale,  
As we enter the hamlets on our way,  
There is no need of a friend to say,  
‘Here they are Christians’ ; two or three,  
Looked on at random, the first we see,  
Make us aware of our brothers : grace  
Kindles a light on the dusky face—  
Wicked and gloomy the others were ;  
These are peaceable, kindly, fair,  
Hopeful, innocent, strong, and free—  
The change is a miracle plain to see.”  
[“Cut down the expenses,” some folks say,  
“The Church of Christ has too much to pay.”]

Christmas Day, 1901.

G. A. DERRY AND RAPHOE.

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AN EPIPHANY OF CHRIST TO TOILERS.

An Address at the Annual Epiphany Service for the C.M.S. Committee at St. Bride's.,  
Fleet Street, Jan. 7th, 1902.

By the Rev. W. ABBOTT, M.A.,  
Vicar of Paddington.

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“On this wise showed He Himself ” (R. V., “manifested”).—S<sup>t</sup>. John xxi. 1.

THE world, it has been said, wants something more than<sup>r</sup> Christianity—it wants Christians. This witness is true ; but the world wants something more than Christians—it wants Christ. The best and truest are but broken reflections of Him ; they cannot be Christ to the world. Like the religious systems of which Tennyson wrote,

“They are but broken lights of Thee,  
And Thou, O Lord, art more than they.”

Mankind, consciously or unconsciously, like the heathen woman of

Syrophenicia, is "crying after" Christ with an insuppressible cry, which no disciples can satisfy. The world waits for a manifestation of its Redeemer.

St. John treasured up the first miracle in Cana of Galilee, and also the last on the Sea of Galilee, in which Christ manifested forth His glory. Every miracle of Christ was an Epiphany, an *ἐπιφάνεια* of Divine presence and power and love. That is the value of miracles. They are not, as some would represent them, a kind of dead weight upon the Gospels, which we could more readily accept but for the supernatural. Without them the Gospels would be poor indeed! They remind us, as they reminded the men who witnessed them, that this world in which we live is not a mere ancient monument of God's power, but that it is still the sphere of His Presence and His Working, and that "He is with us always, even unto the end of the ages."

To think of Christ only as an Historical Christ, and not as an ever-present Lord, is to think of Him as a "spent force"—to sink to the level of those Pagans who offer their worship to a cold, passive bit of iron, a spent meteor, which they venerate not for any influence it exerts at the present time, but for the sensation it made a long time ago, and for its traditional reputation.

The miracles of Christ bore witness to the fact that God still reigned both in the kingdom of men and in the kingdom of nature. Moreover, since men learn more readily by what they see than by what they hear, the miracles of Christ carry home to us, as directly as any language, the lessons He would teach mankind.

There is a danger, no doubt, in ever seeking to discover a figurative meaning in plain, historical facts, and in transforming the Bible into a book of riddles. On the other hand, it is clear that the miracles were intended to proclaim Divine lessons. They were not windows to look at, but windows to look through; and if we look not at, but through this miracle on the waters of Tiberias, what do we discern but a prophetic picture of the great future ingathering into the Church of God which was to follow the command, "Go ye into all the world"? "Cast the net on the right side of the ship, and ye shall find." The miracle is a missionary picture, and represents an Epiphany of Christ to all toilers for Christ. "On this wise showed He Himself."

I. It was after the Resurrection, and after that great event our Lord seems gradually to unfold the broadening spirit and form of the Church of God. There is a sense of movement and expansion. We feel as if slowly sailing out of a narrow harbour into the wide ocean beyond. Each moment the shore recedes, the waters broaden, until at last there is room for the great ship to turn and pursue its course "whithersoever the governor listeth."

It is no longer Judea—Christ goes before into Galilee, Galilee of the Gentiles; no longer Jerusalem, but the world which rises before our minds; soon it will be no longer a chosen nation, but all nations. Where are the disciples, with all the great facts with them which they were to use for evangelizing the world? They calmly returned to their old calling, they went "a fishing." Not yet had the command been issued, not yet had the Holy Spirit's inspiration been bestowed.



Peter said to his brothers, "I go a fishing"; they replied, "We also go with thee"; and in "that" night (as if it were an unusual thing), "that night they caught nothing." Each time the net was drawn they saw, to their dismay, that it was empty. They did their best and they failed; they could not command success. But One Who could command success was watching from afar. At early dawn "Jesus stood on the beach." "Howbeit the disciples knew not that it was Jesus." But there was to be an Epiphany. He would manifest Himself, not by the prints of nail and spear, as to Thomas—not by His well-known voice as to Mary Magdalene—but by revealing Himself as the Lord of Creation, the Giver of all success. "Cast the net on the right side of the ship, and ye shall find." The command was obeyed, though the disciples knew not Who spake; success followed, and a net full of fish was drawn unbroken to the shore. Then it was that St. John, trusting only the logic of his heart, exclaimed, "It is the Lord." "On this wise showed He Himself." He revealed himself not in His Person, not by His Word, but by His Working, and working through His disciples.

II. In looking *through* this miracle we see that God tries by disappointment, and He tests by success. These are obvious truths and familiar to you, but they need emphasizing, however briefly. Nations, churches, societies, men, are tested by failure; they are tested by success. By defeat, by loss, by disappointment, Job was tried, and he stood the test. By prosperity and success Saul was tested, and was found wanting. The disciples (the nucleus of the Holy Church throughout all the world) were tested by failure on the waters of Galilee, and they were tried by success, and they stood each form of trial. Their fruitless efforts, their weariness of spirit, did not lead them to renounce further effort, or to regard theirs as a hopeless task. Once again, at the command, "Cast the net on the other side of the ship," they let down the net. And when success crowned their final effort there was no self-gratulation, no self-elation, but a subdued, reverent awe, a conviction that such success implied the presence of God; and St. John's confession follows, "It is the Lord."

It would seem oftentimes as if disappointment, defeat, yea, despair, self-despair, were the preliminaries to success; as if our own or other men's defeated hopes and plans were the bridges over which we finally pass to reward. It has certainly been abundantly illustrated in the mission-field; one sows in tears, another reaps in joy.

We have read of the bridge in America which spans a deep ravine formed by one giant tree, whose trunk lies across the gorge. Blown to the ground in its prime, there it lay, the symbol of defeat and premature death. Now over that bridge hundreds pass from one bank to the other. So it is over the sacrificed lives and hopes and plans of other men, it may be our own, we often pass to our successes. So pass we on to our highest glory over the bridge formed by the Cross of Christ, which to the men of that day was the very emblem of defeated aims and a lost cause.

"For long, long centuries ago  
 ONE walked the earth,  
 His life a seeming failure;  
 Dying, He gave the world a gift  
 That will outlast eternity."

G 2

If it be hard to bear the test of failure, how much harder the trial of success!

The time of a Society's greatest peril is not her disappointment, but her prosperity. In such an hour we are so sorely tempted "to sacrifice to our net, and to burn incense to our drag"; to think more of ourselves and less of Christ, instead of more of Him and less of ourselves; to attribute conversions to this man's labours or that man's devotion, without discerning the Lord's Presence and without the feeling of awe, "It is the Lord." I say feeling, for we may say without feeling, and feel without saying, "It is the Lord." And it may be in mercy that God sometimes withholds success from us as Christians and as workers together with Him, because we know not how to receive it. It would be a temptation "above that we are able to bear," and in mercy it is withheld.

We see, again, that until Christ appear on the scene there is no blessing upon the work of the Church. It is true in all time. Christian churches and societies, whatever their organization, numbers, finances, can only do their work in the conversion of men by the Presence and Grace of our Lord Jesus Christ.

It is still "the grace of God which bringeth salvation," the grace of God not only to send forth labourers, but the grace of God to touch the hearts and waken, in the far-off, that heart-hunger which the Gospel alone can satisfy. I know, my friends, you need no reminder from me of this fact, but it may be an aspect of intercessory prayer, of which few of us think sufficiently, that God by His grace alone can prepare men's hearts to receive His love, or attract them to the Gospel net. He must do it. "Whatsoever ye ask in My name, that will I do." "If ye ask any thing in My name, I will do it." Not grant it, but do it. A promise, remember, to men about to start forth to do greater works than Christ on earth. The grace and power of Christ was to "do it."

III. We come to the voice from the shore, "Cast the net on the right side of the ship" (i.e. the other side), "and ye shall find." Was their work disappointing among the privileged classes, the Jews? there was a great multitude on the other side of the ship, surely foreshadowing the multitude which no man can number, of all nations, peoples, and tongues; foreshadowing coming events, e.g. when Paul and Barnabas, waxing bold, said, "It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." "Cast the net on the other side of the ship, and ye shall find."

But I think I can see also in these words a warrant for the adoption by the Church of new devices, new plans for the winning of men to God. In the work of Christ in the world, we must stand prepared to adopt new methods, new plans, and make new departures. The methods and practices of the nineteenth century may be largely modified and changed in the twentieth. We confound not methods and principles. Traditionary methods are not traditionary principles. Our principles are unalterable, for they are not only the principles of the founders of this Society, but the principles laid down by the Founder of the greater Society of His Church. We are indeed invited often to change, or at least to qualify or add to

them; but they are not ours to qualify or add to. We are told that the great evangelic principles are good as far as they go, but that they are inadequate; that upon them must be built the sacerdotal superstructure. We acknowledge the place and we acknowledge the grace of Christ's Sacraments, but we are convinced that Salvation by the Sovereign Grace of God through the alone merits of our Lord Jesus Christ and by personal faith in Him, and Salvation by Sacraments, are two different gospels; between them there is a gulf fixed, which no sophistries, no conferences can bridge. Justification by faith, not by sacraments, is and must be the unalterable principle of the Church Missionary Society. An eclipse of that great truth would be an eclipse of all true missionary work, as it would be an eclipse of the very glory of the Church of England.

But if our principles are unalterable our plans may be changed. Here there is large scope for the ingenuities of faith at home and abroad; here there is great call for wisdom and Christian discernment.

Anxious questions await solution. How far does it behove us to invade new territory, to try other waters, in the vast regions of Heathendom? To what extent ought the Church to quit existing Missions—some, it may be, small; some, it may be, after long toil apparently unsuccessful? May we leave our converts, as some would fear, to lapse into Heathenism or become the dupes of a corrupt Christianity? Ought we to trust more fearlessly the great Head of the Church with His own work, and entrust Native Churches, under Him, with their own development, self-government, and self-support? That must be our ideal. Shall we make a courageous effort to realize it? Would such a step be a venture of faith or of folly? How shall Native Churches be organized? And what their relation to non-episcopal Churches? These and many others are problems which it is easier to state than to solve; but they have to be faced, and for their right settlement we have to stand with open minds and unprejudiced hearts to listen to any voice which seems to come across the waters to direct us.

IV. The disciples, you will observe, discerned not the Figure on the beach; the voice which came over the sea they recognized not. To them it was a stranger's voice; only the result proved to them it was the Lord. We, too, fail to discern the form of Christ. We know not often Who speaks, but somebody, something, seems to speak.

"Cast the net on the other side of the ship." Cast the net into the waters of Uganda; to many at the time that call seemed not to be the call of Christ, and that Mission was entered upon with not a few natural misgivings. Now 30,000 Native Christians compel us to recognize Who it was that really spoke, and we rejoice to confess, "It is the Lord"; and so in many other waters where the toilers have toiled, the proof of Christ's call has been His working.

"O Church to-day! If in that morn's grey light  
Those dim-eyed fishers recognized the Lord,  
What shall we say, who, with still clearer sight,  
Behold His glory, as with conquering Word  
He brings not fish, but nations to be stored  
Within His mighty net? What can we say  
But 'It is the Lord'? Be evermore adored.  
Whether we look or run, or work or play,  
'It is the Lord.' Command us, Saviour, every way."

"On this wise showed He himself." Only may we have grace to discern Him, and see more clearly through the mists of our imperfections Who it is that watches, and Whose voice it is that speaks to direct us.

Surely, my friends, in the thought of the presence of our Divine Lord, undiscerned, of the Divine voice, unrecognized,—in the thought of His still watching over, directing, energizing His disciples,—there lies New Year's re-assurance, New Year's hope, and New Year's joy! One by one the toilers pass away: how many such each year we miss! But the work goes on, and the Church of the Redeemer will continue to labour until from "out of the many waters" of all nations the net shall be drawn to shore, when the Lord, invisible though always here, will manifest Himself, waiting for and welcoming His toilers to the feast of His Epiphany, the feast of Divine fellowship. "Come and dine"; not then the bread broken and the wine poured out, memorials of His death until He come; but, Come and joy with the joy of harvest over the results of My redemption of a lost race,—when, in the language of to-day's Collect, "They who know Him now by faith shall have the fruition of His glorious Godhead," and when "He shall see of the travail of His soul, and be satisfied."

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#### THE GENERAL MISSIONARY CONFERENCE AT TOKYO, 1900.

**A**S mentioned in our last number, we have now received the official Report of the important Conference of Missionaries in Japan, held at Tokyo in October, 1900, and although that is fifteen months ago, we must give some account of the proceedings, and of the statistical information now published. It is not surprising that the Report has taken some time to prepare, for it is a volume of more than a thousand pages. It has been printed in Japan by the Methodist Publishing House at Tokyo. The chief editor was the Rev. D. C. Greene, a veteran missionary of the American Board; and with him were associated three other American missionaries, Presbyterian and Methodist. Their labours have produced a complete storehouse of valuable matter.

This was the third General Conference held in Japan. The first was in 1872, at a time when the great transformation of the empire was rapidly developing, but when Missions were still in their infancy. It was attended by nearly all the missionaries, and they numbered less than twenty. The next was in 1883, and was attended by 106 members. An interesting account of it was contributed to the *Intelligencer* (October, 1883) by Archdeacon Warren. (See also *Hist. C.M.S.*, vol. iii., p. 589.) This third Conference had a membership of 400 missionaries working in Japan, and fifty others, chiefly refugees from China during the troubles there, and a few Japanese. Three-fourths of the whole number were Americans. Forty-eight members belonged to the C.M.S., including six from China. The S.P.G. and St. Andrew's men seem to have kept aloof, but one St. Hilda's lady attended. Bishop Awdry was present, as well as Bishop Fyson. We are not clear whether Bishop Foss was or not; Bishop Evington, not. The American Bishop McKim attended,

and ten others of the American Episcopal Church. Among the visitors were Bishop Courtney of Nova Scotia. About one-seventh of the whole number belonged to the Anglican Communion. But apparently they by no means contributed a one-seventh share of the speaking. There were papers by Bishop Fyson, Mr. Andrews, Mr. Batchelor, and a devotional address by Mr. Barclay Buxton; and among the occasional speakers we find Bishop Awdry, the late Mr. Brandram, Mr. Buncombe, Mr. Chapman, Mr. Niven, Mr. Patrick, Mr. Price, Mr. Rowlands, Mr. Woodward, and one lady, Miss Hunter-Brown of the New Zealand Association. But women speakers were curiously few. We should have expected more from our American sisters; though they read two or three good papers, and one lady, the wife of a Presbyterian missionary, spoke over and over again.

Each morning, at 9.30, the Conference was opened with a devotional address. These are excellent to read. Mr. Buxton's, on "The Fulness of the Spirit," is most impressive. The other sessions were morning, afternoon, and evening. The principal inaugural address was delivered by Dr. J. D. Davis, of the American Board Mission, on "Our Message." He divided his subject into four parts, the Message to the Nation, the Message to the Church, the Gospel Message, and the Spiritual Message. Under the first head, he dwelt powerfully on the tremendous danger arising from the sudden material development of Japan without any effort to put the new civilization on a moral basis. "The old chivalric, gallant spirit of the Japanese," said an educated man of that race, "is fast disappearing." The chief Secretary of the House of Representatives had called attention to "the decline of that high sense of morality that formed the foundation of the Samurai-ism of the good old days." So, said Dr. Davis, "our Message" to the Nation is that "heart-culture and head-culture should go together." The Message to the Church was to hold fast to the Personality of God, the Divinity of Christ, the integrity of the Bible, and the sacredness of the Sabbath. Then the Gospel Message is the Way of Salvation, and the Spiritual Message is that proclaimed by the life and character of the missionary, as distinct from his actual teachings.

This address was followed by two papers giving a general Historic Review of the work since the previous Conference in 1883, by Dr. Greene, A.B.C.F.M., and Dr. D. Thompson, Am. Presbyterian. The former paper gives a comprehensive summary of the progress of the nation, politically, socially, educationally. *Inter alia*, it is mentioned that the population of Japan, from 1884 to 1898, increased from 37½ millions to 43½ millions; that there were in 1898 more than four millions of children in the Primary Schools, besides 117,000 in higher schools and colleges; and that in 1898 no less than 464 millions of vernacular newspapers and magazines were circulated.\* The enrolled Christians, according to the latest figures, numbered, Protestants, 41,808;

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\* In another paper it is mentioned that there are 150 daily newspapers in Japan, and 745 periodicals; and that Japanese editors are not only familiar with Shakespeare, Carlyle, and Macaulay, but regularly see English periodicals like the *Contemporary Review* and the *Spectator*.

Greek Church, 25,231; Roman Catholics, 53,924. Adding children (who were not included in the Protestant returns) and "other dependents," this implied a Christian community of some 225,000 souls. This, however, is only one-half of one per cent. of the population; and yet it had already furnished "one cabinet minister, two justices of the Supreme Court, two Speakers of the Lower House, two or three vice-ministers of state, not to speak of several heads of bureaux, judges of courts of appeal, &c." In the army there were 155 Christian officers, three per cent. of the whole number; many also in the navy, including two or three of high rank. "The late Rear-Admiral Serata was a most ardent Christian, and prominent in the activities of the Church." "Not less than three of the great dailies of Tokyo are largely in the hands of Christian men, while in the case of several others, Christians are at the head of departments on the editorial staff."

The first general subject for discussion was Evangelistic Work, upon which several papers were read, taking up different topics. The most interesting debate seems to have arisen upon a paper by Mr. Andrews, C.M.S., Hakodate, who considered the relative importance of Pastoral Duties, Itinerant Preaching, and Practical Training of Evangelists, and gave the palm to the third. He enforced his view by a striking illustration:—

"Let us picture to ourselves the building of a brick house in our home lands. There is the bricklayer high up on the scaffolding with his trowel and a few bricks and a tub of mortar by his side. *He* is putting up the building, *he* is the most important man next to the architect, *he* is to the front. This bricklayer is the prominent man, and there slowly toiling up the long ladder round by round climbs the bricklayer's labourer with his hod on his shoulder, containing a few bricks or some water or what-not. Patiently the labourer climbs up and down that ladder all through the day waiting on the bricklayer, keeping him well supplied with material. He occupies a very inferior position it is true, but still he is doing an absolutely necessary work. The bricklayer could not get on without him, but the passers-by think nothing of *him* except perhaps to remark, 'That man is only the labourer; there is the builder up yonder,' and they praise the builder and his skill."

"That is the position the ordinary missionary has to take in this unique country: the position of a labourer to the Japanese builder."

"We say the ordinary missionary has to take this position; by this it is meant to exclude some of those missionaries whom we well remember, but who have been called to a higher and more responsible work—such men as Dr. Verbeck, Bishop Bickersteth, Archdeacon Warren, and others who were born to lead and to organize. Excluding such and speaking generally, we would say that the missionary must take the position of the labourer who supplies the Japanese brother-builder, supplies the Japanese catechist, pastor, Bible-woman with material. There is our work from January to December, from the first year we arrive in this country to the twentieth and more. By supplies or material we do not mean funds or money—away with the thought,—but counsel, moral support, matter for sermons, for addresses, all the help and strength we can possibly give. Give, give, give, supply, supply, supply, teach, teach, and toil, keeping ever the lowest seat while the Japanese brother or sister is doing the building of the great Japanese Church of the future."

A Methodist missionary, Mr. Waters, followed by remarking that the relative importance of the three methods would vary with the different stages of a Mission:—

"In the very beginning, there are no evangelists to be trained and no believers to be instructed. So that the only work to be done is the preaching to unbelievers,

the work of gaining converts. Then comes the necessity of instructing these converts in spiritual truth and in Christian work. After that comes the further training as evangelists of those who have advanced in knowledge, who show some fitness for the work of an evangelist, and who feel that God has called them to preach the Gospel."

Mrs. G. P. Pierson, whose speeches seem to have been particularly incisive, challenged Mr. Andrews's illustration. "A bricklayer," she said, "is a man who knows how to lay bricks. Whether the man is a Japanese or a foreigner has nothing to do with the matter. . . . If the foreigner knows how to lay bricks, is it not a waste of good workmanship to make him carry the hod?" Another speech of hers is worth quoting, in which she protested against missionaries' wives not being counted as full missionaries:—

"I am only a missionary wife. Mr. Draper, in his paper, quoted Dr. Strong on the 'vicious dualism that exists between the religious and the secular,' and deprecated a similar dualism between educational and evangelistic work. I should like to protest against the 'vicious dualism' between married and unmarried missionaries. Why should it be made in the case of the women? Mr Draper tells us there are about 250 male missionaries in Japan, and no distinction is made between the married and unmarried ones among them, though I venture to say that probably 240 of them are married, and the remainder soon will be. I see no reason why any such distinction should be made in the case of the women. An immense amount of missionary work is done by some married women. Here is a concrete example:—

"I know of one wife in the Hokkaido who has not been in the country three years, and yet she has a thriving *fuinkwai*, with thirty members present every time, who contribute \$25 a year; a flourishing Sunday-school, classes in English for men and boys, and a knitting-class for girls. She has taken the deepest interest in charity relief work, and a practical part in rescue work. She has studied the language and passed a stiff C.M.S. examination on it; and she is the mother of the finest baby in Japan!"

Two supplementary papers were then presented on Special Mission-Fields within the Empire, one on the Liu-chiu Islands, and the other by Mr. Batchelor, on the Ainu Mission.

The next subject was Education, and the papers give much valuable information on Mission-schools and colleges. A particularly interesting paper was read by Dr. D. W. Learned, of the A.B.C.F.M., on Theological Schools. He urged the importance of theological students learning and using English, and regretted that Japanese could not be got to take an interest in Greek, and still less in Hebrew. Akin to this general subject was the next one, Work among the Educational Classes—a rather curious expression, intended to comprise not only the *Educated* Classes, but those *being educated*. In this connexion the Secretary of the Y.M.C.A. read a paper on work among students. He presented a list of some good books translated into Japanese. Here is part of his list, in which the collocation of names is curious:—

James Stalker.	<i>Christo no Sugata, Yonin no Hito, Christo Den.</i>
John Bunyan.	<i>Tendo Rekitei.</i>
Charles Gore.	<i>Shinshi Kesshin Ron.</i>
R. F. Horton.	<i>Jesu no Kyokun.</i>
R. W. Dale.	<i>Ikeru Christo to Shi Fukuin.</i>
Thomas à Kempis.	<i>Christo no Mohan.</i>
John G. Paton.	<i>Jiden.</i>
Samuel Smiles.	<i>Seikoku Rissihien.</i>

On the next subject, Religion in the Home, and Work among Chil-

dren, some excellent papers and addresses were given by ladies. We append the report of a short speech by our New Zealand missionary, Miss Hunter-Brown :—

"We have rather children's meetings than schools in Kagoshima, and with one exception attendance is highly irregular, varying perhaps from twelve children to sixty. This is according to the time of the year in the case of country children ; or it may be that they have been frightened out of the wish to attend by the opposition of a school-teacher, or by the shouted criticisms of some passing soldier at the previous meeting ; or, again, untrained street arabs. It depends upon the absence or presence of any counter-attraction.

"The difficulty with us is how to give definite and sufficient teaching for a few children who have been coming regularly for a year or two together with a crowd who come at intervals.

"We are trying a new plan, in which the lesson is based on a doctrine, or some essential fact in the Saviour's life.

"By drawing up a course so short that it can be gone through four times in twelve months, we hope all will hear these essential points in time, because though they miss No. 2 this time, it will recur again in three months. And by teaching the same doctrines with different sets of Scripture passages as the basis each time, we do not weary the regular attendants.

"Our course stands thus :—The Creator. The Father. Law, Sin, Heaven and Hell. The Saviour—His Birth, Deeds, Words, Death, Resurrection, Second Coming. And the first lesson would be worked outwards from the morning dressing and morning meal, to the earthly father who buys it, and up to the Heavenly Father Who provides it. The second time might be a lesson on Genesis, with a chart showing the works of the seven days. The third time the story of Elijah's magnificent appeal to the God of Creation, the God Who wields the lightning on Carmel ; and so on throughout."

Under the same general heading, an excellent and judicious paper on the Sabbath was read by the Rev. C. B. Moseley, of the Methodist Episcopal Church (South). In the debate on this subject Bishop Awdry said :—

"Even among those who urge most strongly that strict observance of the Sabbath should be insisted on, there appears to be a wide divergence. Thus one speaker tells us of a Methodist body which has resolved, with full concurrence of the Japanese, that no one shall be baptized, or apparently shall be allowed to remain in fellowship, who does not give up Sunday work altogether. Another, apparently on the same side, tells us of a boy in the post-office who bravely resisted the attempts of his companions to lead him into Sabbath-breaking, and by this Christian courage commanded respect and produced a great reform. When it was ordered that the post-office should be opened on Sundays for the sale of money orders and he could not escape the effect of the rule, he did not resign his post, but his good conduct at home had so won the heart of his mother, who had at first objected strongly to his being a Christian, that she went and shared his work at the post-office in the Sunday sale of money orders, thus giving him half his Sundays free ; and this loyalty to his religion had a very good effect in the office. The reception of this story showed that not the narrator only, but many others, looked upon the boy as a Christian hero. Yet it would appear that he would be excommunicated for selling on Sunday by the body whom the former speaker represents. And there are harder cases than his. . . .

"It seems plain that any resolution *defining* Sabbath duty would greatly divide the meeting. We should strive for a reverent spiritual observance of the Lord's Day, but not make it a burden 'by our traditions.'"

The next subject was Christian Literature in Japan. Some curious particulars of early attempts appear in a paper by Dr. T. T. Alexander (Am. Presbyterian). As far back as 1863, Dr. Hepburn prepared what must have been the first Christian tract in Japanese. It was called "The True Doctrine made Plain, or Easy." He had to get wooden



blocks cut, as there was no metal type. "I have to be very secret," he wrote, "in getting the blocks cut. No doubt, if the officers of the Government knew it, they would soon put a stop to it." But the block-cutter was in the employ of a Jewish merchant, and lived in his compound, and thus escaped observation. Then came a translation from a Chinese tract called "The Origin of All Things"; and then, in 1873, another on "The Great Love of God." The exceeding difficulty of getting a tract written simply enough for the common people is illustrated by the story of one by Dr. Jerome Davis, who thus narrates his experience:—

"In the summer of 1873, the writer sat under the maples by the waterfall in Arima, the only missionary in the place, and wrote in Romanji, in his broken Japanese, the first draft of a little tract; two months later, when his teacher had copied this into Japanese, he asked him to revise it, and it came back in such high Chinese that none of the common people could read it; he then asked a scholar of the pure Japanese language to put it into such language that the masses could read it, and after another month it came back about fifty degrees higher yet; the writer then took his original draft and sat down by his teacher and fought it over word by word and sentence by sentence, demanding that the words which could be understood by the greatest number of the common people should be used, and after two months more it was ready for the block-cutters, but his teacher begged of the writer not to let any one know who helped him in the preparation of it, as he would be ashamed to have it known that he prepared so colloquial a book."

This tract had a circulation of 100,000 copies in the first ten years, and is still in demand. But when it first appeared, a Japanese gentleman was imprisoned for nearly two years, for having distributed some copies. Another gentleman, Mr. Ishikawa, had previously died in prison, his crime being that he had in his possession Dr. Hepburn's translation of St. Mark's Gospel, though only in manuscript.

Of translations of English books, it seems that the *Peep of Day and Line upon Line* were among the earliest; also the *Pilgrim's Progress*, which has already passed through several editions. Commentaries on the New Testament are numerous. There are three each on the Gospels of St. Matthew, St. Mark, and St. John, and nine others on single books; also a complete Commentary on the whole N.T., by Dr. Learned, and a pocket one by Mr. Tsuji. On the Old Testament there are three on Genesis, three on the Psalms, and one each on Job, Isaiah, Hosea, and Amos; but several others are in preparation. There are five Lives of Christ, half a dozen works of Systematic Theology, several on Church History. Gore's *Incarnation* and Dale's *Atonement* are translated. There are Lives of St. Paul, Luther, Wesley, Mrs. Fry, &c. Devotional books are numerous, from Thomas à Kempis to Andrew Murray. There are no less than eighty-five registered Christian periodicals, including what we should call parish magazines. Almost all these have Japanese editors. One of them is Roman Catholic, and one represents the Greek Church. All the rest are Protestant. The following account is given by Dr. Alexander of a Life of Christ written by a non-Christian:—

"Notice should be taken of a Life of Jesus published in Japanese a little more than a year ago. The author is a graduate of the Imperial University with the degree of D.Lit., and is a non-Christian. The book is the third of a series by the same writer; the two previous volumes being the lives of Confucius and Shaka. In the preface of his Life of Jesus he explains that he is in no sense a

Christian either in point of education or experience. For this reason he is anxious lest, owing to his ignorance of Christian teaching and his want of appreciation of the true Christian spirit, he may have failed to do justice to so exalted a theme. Unlike certain critics in Western lands who have dealt with the life of Jesus in a sceptical way, the author claims no connexion with Christianity either by circumstances of birth or on account of Christian influences from any source. He considers himself therefore to labour under a disadvantage even in comparison with such sceptical writers, so that it is presumptuous in him to think of faithfully accomplishing such a task as he has undertaken. Appreciating his own lack of knowledge and remembering that his youth disqualifies him for the treatment of the deep things in religion, the author refrains from all criticism and from pronouncing judgment either for or against Christianity, and seeks to give the record of Jesus' life as it has been handed down. In one or two particulars he acknowledges his indebtedness to Farrar's *Life of Christ*, as well as to other sources. The same spirit of candour and fairness, thus plainly exhibited in the preface, pervades the entire book. The story of Christ's life is told briefly, but comprehensively, and in a simple, straightforward way that rather commends it to the reader's favourable consideration. Yet the author is careful to say in conclusion that he offers no exhortation to acceptance of the story. He closes with the words of Gamaliel (Acts v. 35-39). The book is illustrated with pictures of the principal scenes in the life of Christ, from the coming of the wise men at His birth to His final ascension. Being written by a non-Christian, it will, we may hope, find its way into places that are not open to direct missionary effort."

The next paper under this head is perhaps the most remarkable in the volume. It is on Hymnology in Japan, and is full of curious information. The first hymns translated were, "There is a happy land" and "Jesus loves me, this I know," both for children. About sixty hymnals have been published already; some of them, however, merely what we should call hymn-papers. In the Appendix there is a complete list, from which it appears that no less than twelve have been prepared by Anglican missionaries. Here they are:—

1.	1876 (?)	Shito Kyōkwaï no Uta	Rev. W. B. Wright (S.P.G.)	26 hymns.
2.	1877	Sambi no Uta	Rev. H. J. Foss (S.P.G.)	6 hymns.
3.	1878	Shin-shin Sambisho	Rev. C. F. Warren (C.M.S.)	30 hymns.
4.	1881	Kiristo Kōkwaï no Uta	Rev. H. J. Foss (S.P.G.)	27 hymns.
5.	1882	Shin-shin Sambika	Rev. W. Andrews (C.M.S.)	99 hymns.
6.	—	Seikōkwaï Sambika	(C.M.S.)	65 hymns.
7.	1881	San-Shin-ka	Rev. W. Denning (C.M.S.)	90 hymns.
8.	1883	Seikōkwaï Kashū	Rev. T. S. Tyng (A.E.C.)	145 hymns.
9.	1884	"	"	149 hymns.
10.	1891	Seikōkwaï Sambika	Rev. H. J. Foss (S.P.G.)	213 hymns with tunes, 16 chants.
11.	1895	Ainu Hymn Book	Rev. J. Batchelor (C.M.S.)	34 hymns.
12.	1896	Canticles with Chants	Rev. T. S. Tyng (A.E.C.)	Book of chants.

Particular hymns have been translated differently by different writers. There are three versions of "Abide with Me," three of "Nearer, my God, to Thee," and five of "God be with you."

Naturally, after Christian Literature came Bible Revision. The question was, Should there be an early revision of the Japanese Bible? Bishop Fyson, who read the first paper, and who himself had had no small share in translating the Old Testament, answered decidedly, Yes. Any *first* version must needs require revision, and his view was, the sooner the better, before it acquires the hallowed associations of a version long in use, like our "Authorized." He acknowledged, however, that while the Japanese most competent to judge agreed with him, some weighty foreign names were on the side of postponement. The chief argument in favour of delay seemed to be that the language is rapidly changing, and it would be better to wait till it is more fixed. On the

other hand, it was urged on the Bishop's side that this fact is rather a reason for haste, because a good version of the Bible would help to fix the language well, as has been the case so markedly in England and Germany. Mrs. Pierson's short speech in the subsequent debate is worth quoting, as usual:—

"I speak as representative of all the ignoramuses, the old women, the *etc.*, the fishermen, the ignorant country-folk generally, &c. Whatever you do, don't make the Bible more difficult than it is. If the present version is not scholarly enough, I tremble to think what the revision may be. You remember the missionary in India who asked his helper for a Hindu term for some word like 'atone-ment.' Not quite satisfied with the word proposed, the missionary asked, 'Are you sure it is a good word?' 'Good! why it's a *splendid* word,' was the reply; 'there is only one man in all Calcutta besides myself who can understand it.' We want a translation like Luther's—the most unadulterated *Zokugo* (colloquial) ever breathed; and it shaped the German language."

Under the general head of Social Movements, there were papers on Medical Work, on Temperance Work, and on Works of Christian Benevolence; this last division comprising Orphan Asylums, Blind Schools, Leper Asylums, &c. In the ensuing debate, the Hon. Shimada Saburo spoke very strongly in protest against the legalized "social evil" in Japan.

Perhaps the most animated debate in the whole Conference arose on the subject of Native Church Self-Support. Very wide diversity of opinion was revealed. One question variously answered was, "What is Self-Support?" Some of the smaller Missions are content if a few Christians meet together for common worship and mutual instruction, without a pastor at all, or a regular place of worship. On the other hand, the more organized Societies expect "self-support" to include the maintenance of a church building and the payment of a settled minister. Without this, urged one speaker belonging to the Methodist Episcopal Church, the system is one, not of "self-support," but of "no-support." Another speaker, a Baptist, declared that he believed in "apostolical succession," and that the apostles would have been quite content with lay ministrations; therefore he protested against the idea that a "body of believers" was not a "church" unless it had a paid pastor. Some rather searching criticism was applied to the familiar cases of "Self-supporting Missions"; and a "Methodist Protestant" strongly disputed the reality of the success of the Karen Bassein experiment, the system of Dr. Nevius in China, and that of Dr. Underwood in Corea, all of which have been loudly proclaimed as examples for imitation. The speech of Dr. Learned is worth quoting:—

"There are two sides to this question, and it is a little unfortunate that so little time is left for the other side, that is, the dangers of a radical policy of self-support, and the good results that may be attained without such a policy. We have not a few churches which have a noble record for self-support without any such radical policy or strict rules. On the other hand we can show cases (not imaginary, but real ones) where adhesion to a strict policy of self-support would certainly have done harm. In this country the chief supporters of a church are often of the movable class of the population, as teachers and officials. When the people of means in a church move away, and a wave of reaction checks the growth of Christianity for a time, a church which has been fully self-supporting may be left where it cannot possibly support itself except by dispensing with a pastor. In such a case 'self-support' is pretty sure to mean slow death; we may report the church as self-supporting, but it is likely to have only a name to live. A little help to such a church for a time may be the best means to secure real self-support

again. Again, 'self-support' in a city, where rents are high, which results in the church hiding itself in some obscure corner, may not be the best means to plant a really active and working church in that city. Again, if a missionary opens a preaching place and gradually gathers a few believers around it, must he deprive them of church organization until they are strong enough to carry on the work without help, or shall he throw the whole burden upon them the moment there are enough of them to be formed into a church? These may be called exceptions, but my point is that it is better to have a flexible policy which can easily be adapted to all kinds of circumstances than to have a fixed system to which all sorts of exceptions have to be made in practice if serious loss is to be avoided. Is it our aim to be able to report 100 per cent. of the churches self-supporting, or to propagate Christianity?"

Bishop Awdry said:—

"There is great need to press forward self-support; yet it may be a comfort for some to know that in the Australian branch of the English Church, the two dioceses in which I lately made inquiry support themselves on contributions averaging about five shillings a head from man, woman, and child among the Church members. In the Nippon Seikōkwai the contributions for man, woman, and child average just over half that sum, while the average income of the Australian and his cost of living must be several times that of the Japanese. Each Japanese Christian therefore is contributing much more in proportion to his income than each Australian, and it is not his want of liberality, but the smallness of the congregations at this early stage, that accounts for the Church in Japan being as yet so far from complete self-support."

The opener of the subject, Dr. Hail, Presbyterian, referred to the fact that on the programme the following items were close together:—Self-Support on Tuesday afternoon; the Fulness of the Spirit (Mr. Buxton's address) on Wednesday morning; at the same session, debate on Self-Support resumed; the Evangelization of Japan in the Present Generation on Wednesday afternoon. These subjects, said Dr. Hail, "stand in vital relation." "Fulness of the Spirit is the indispensable condition of Self-Support; Self-Support is a *sine quā non* of the Evangelization of Japan in the Present Generation." No truer remark was made in the whole Conference. Dr. Hail illustrated the first point from the story of the revival in Uganda under Pilkington, which led directly to the widespread evangelistic efforts of the Native Church that have had such wonderful results. This was on the Tuesday. On the Wednesday afternoon, the chief speaker on the Evangelization of Japan, the Rev. E. H. Jones (Baptist), referred both to the Uganda case and to Mr. Buxton's address delivered that morning, and found in them the key to the problem he was treating. And there seems little doubt that the recent spiritual movements in Japan, which have attracted general notice, were the result, under God, of the members of the Conference going to work, when it was over, on the principle thus laid down.

There was another tendency at work which no doubt helped to produce the result. This was the desire for greater unity among Christians. Early in the proceedings a Committee on Inter-denominational Comity was appointed, comprising seven members, viz. one representative each of the American Presbyterians, Congregationalists, Methodists, and Baptists, one Canadian Methodist, and two of the Anglican Communion (Mr. Patton, Am. Episc. Ch., and Mr. Buncombe, C.M.S.). This Committee presented draft resolutions; and these came on for discussion on the last two days, in between the subjects mentioned above as significantly linked together. In the course of this

discussion, Mr. Chapman (C.M.S.) made an impressive speech in favour of "organic union," and moved a resolution advocating it. Dr. Imbrie, a veteran Presbyterian missionary, and one of the leaders of the Conference, preferred the words "corporate oneness," "such a corporate oneness as the Master Himself prayed for on that night in which He was betrayed." This was supported by Bishop Awdry, who thought "organic" a difficult word to accept, whereas "corporate oneness" he understood to be unity so visible "that the world might believe," while the qualifying words "which Christ prayed for" prevented their being "committed to a special or exclusive theory of unity," which would seem "to judge other Churches." He thought the Roman and Greek Churches ought not to be entirely forgotten. He regarded the Conference as representing only "one-third part of the Christian body," and if "the world-wide Anglican Communion" were merged in "that one-third part," they might be "sacrificing the larger unity of the far future for the sake of a partial unity nearer at hand." "Such a larger union might seem to be a dream," but "with God all things are possible." With these sentiments Dr. Imbrie expressed his concurrence, and a missionary of the American Board (Congregationalist) "sympathized with every word spoken by Bishop Awdry." Eventually the following three resolutions were adopted unanimously:—

"(1) This Conference of Missionaries, assembled in the city of Tokyo, proclaims its firm belief that all those who are one with Christ by faith are one body; and it calls upon all those who love the Lord Jesus and His Church in sincerity and truth to pray and to labour for the full realization of such a corporate oneness as the Master Himself prayed for on that night in which He was betrayed.

"(2) Whereas, while this Conference gratefully recognizes the high degree of harmony and cordial co-operation which has marked the history of Protestant Missions in Japan, it is at the same time convinced that the work of evangelization is often retarded by an unhappy competition, especially in the smaller fields, and by the duplication of machinery which our present arrangements involve. Therefore,

"(3) Resolved that this Conference elect, upon the nomination of the President and Vice-Presidents, a Promoting Committee of ten, whose duty it shall be to prepare a plan for the formation of a representative Standing Committee of the Missions, such plan to be submitted to the various Missions for their approval, and to go into operation as soon as approved by such a number of Missions as include in their membership not less than two-thirds of the Protestant missionaries in Japan."

We may here mention that four months later, in February, 1901, the six Anglican Bishops met at Kobe, and issued the following circular to the Nippon Seikokwai (the Anglican Church in Japan):—

"The Bishops of the *Nippon Seikokwai* desire to express their thankfulness to Almighty God for the increasing consciousness of the sin and weakness and shame involved in the divided condition of the one Church of Jesus Christ, and for that earnest craving for reunion which is becoming manifest throughout the world.

"One manifestation of this craving is seen in the resolution passed by the Conference of Missionaries held in Tokyo last autumn, to the effect that all should pray and strive for that corporate unity for which the Lord Himself prayed on the night in which He was betrayed.

"While urging caution lest anything in the methods adopted promoting partial union should tend to perpetuate the deeper divisions of the One Church of Jesus Christ, we would press upon all the duty of offering fervent daily prayer on this subject, both public and private.

"We are already in our *Sôtô Bantô* ( . . . Bammin no tame . . . ), and especially in the celebration of the Holy Communion ( . . . Zenkôk'wai no

tame . . . ), in common with all those Christians who use fixed Liturgies, offering up intercessions for the unity and concord of the whole Church ; but in addition to this, we would urge the use in public worship, at least every Sunday, of that prayer for Unity which is contained in the Prayer-book, and which expresses, almost entirely in words of Holy Scripture, both our penitence and our aspirations.

“(Signed) JOHN MCKIM, Bishop of Tōkyō.  
 WILLIAM AWDRY, Bishop of South Tōkyō.  
 HENRY EVINGTON, Bishop of Kyūshū.  
 P. K. FYSON, Bishop of Hokkaidō.  
 H. J. FOSS, Bishop of Osaka.  
 S. C. PARTRIDGE, Bishop of Kyōtō.”

Reverting to the Report of the Conference now lying before us, we must briefly describe the Appendix, which runs to over 350 pages.

First, there is a very interesting “Necrology.” It is stated that the Missions have, from the beginning, lost eighty-nine missionaries by death (and three more are added in a supplement). Short notices of almost all these are given. The members of C.M.S. thus commemorated are Bishops Poole and Bickersteth, Archdeacon Warren, Archdeacon and Mrs. Maundrell, Mr. and Miss Brandram, Mr. Edmonds, Mrs. Goodall, Mrs. D. M. Lang, and Miss Caspari.

Then follows a reprint of the valuable Historical Sketch of Protestant Missions in Japan, by Dr. Verbeck, which first appeared in the Report of the Conference of 1883. This occupies no less than 140 pages. To it is appended a series of supplemental sketches of the various Missions since 1883, the story of each Mission being separately related by one of its own members. The “Episcopalian Group” is taken by Archdeacon Shaw, of the S.P.G. There are also the Presbyterian, Methodist, and Baptist “Groups,” the A.B.C.F.M. (Congregationalist), and the following small Missions from America:—Christian Convention, Church of Christ, Christian Catholic Church in Zion, Christian and Missionary Alliance, Evangelical Lutherans, Hephzibah Faith Mission, Scandinavian Alliance, Seventh-Day Adventists, Society of Friends, United Brethren in Christ, Universalist. Some of these consist of one, two, or three workers. One of them is “suspended during the absence of the founder in America,” but the single lady left “hopes he will resume it on his return.” There is one German-Swiss Mission, whose aim is, in its own words, “a reconciliation of Christianity with the modern view of the world, by striving after an up-to-date expression of the eternal truth of the simple Gospel of Jesus, adapted to the particular needs of the Japanese.” The only English Mission besides those that are Anglican is that of the Salvation Army, under Colonel Henry Bullard.

Finally come the Statistical Tables, which are very elaborate, and are supplemented by charts inserted in a pocket at the end of the volume. The figures for the Anglican and Presbyterian groups are given in the lump, because in each case the Christians are organized in one Church ; the individual societies not being separately entered. Thus all Anglican figures are under the head of the Nippon Seikokwai.

Although, as is well known, the Anglican Missions are comparatively small beside the aggregate of the other Protestant Missions, their figures stand well among the individual groups under several heads. Their total of missionaries, men and women, including wives, is 183 ;

the principal other totals being, Presbyterian, 151; Methodist, 144; Congregationalist, 65; Baptist, 60; various others, about 100. The Japanese workers, ordained and unordained, are thus given:—Anglican, 180; Presbyterian, 190; Methodist, 178; Congregationalist, 89; Baptist, 51. The "Church Members" thus:—Anglican, 10,000; Presbyterian, 10,800; Methodist, 9200; Congregationalist, 10,200; Baptist, 1900; and various others, about 2500. Statistics are also given of the Roman and Greek Churches. The Roman Church has an Archbishop and three Bishops, 106 European missionaries, 49 European friars and "brothers," 103 European "sisters," 32 Japanese priests, 288 Japanese catechists, friars, &c., 20 Japanese sisters, 251 congregations, 54,602 adherents (including baptized children of heathen parents). The Greek Church has only one European, the Russian Bishop Nicolai; 376 Japanese priests, 162 Japanese evangelists, 25,698 converts.

Let us close these brief notes with a word or two spoken at the last debate by our late brother, Mr. Brandram. Referring to the question of the Evangelization of Japan in this Generation, he said, "(1) With God all things are possible"; therefore, "(2) By all means!" That Conference, he said, had been a kind of review; they had been "on dress parade." Soon they were to go back and renew the battle. Two things must be done: first, they must preach, and preach *the Gospel*; secondly, they must be "brought down on their knees before God." But his own further share in the campaign was destined to be brief indeed. Two months later he entered into rest. Let us therefore add one sentence from a survivor, Mr. Barclay Buxton: "The only hope for Japan is that the workers shall be filled with the Holy Ghost."

E. S.

## THE LANGUAGE QUESTION IN UGANDA.

SOME difficult questions have arisen with regard to the direction which linguistic study and translational work should take in the countries and districts surrounding Uganda. Two or three months ago Dr. Albert Cook sent us the subjoined paper, in which he pleads very strongly for the independent cultivation of Lunyoro, the language generally understood in Bunyoro and Toro, the countries west and north-west of Uganda proper, and his arguments have their bearing upon other local languages. On the other hand, there are missionaries who think that Luganda alone ought to be pushed, with a view to its gradually becoming the accepted language throughout the Protectorate. The C.M.S. Committee have now adopted a Memorandum upon the subject, and we subjoin it also. It will be seen that they disclaim authority to settle the question, which should be decided on the spot, but they express an informal opinion that while it will eventually be an advantage if Luganda becomes the prevailing language, there ought to be no forcing of it; and meanwhile there should be no discouragement of the use of local vernaculars.

### I.—THE FUTURE OF THE LANGUAGE OF BUNYORO.

By A. R. COOK, M.D.

It has been said that the development of a child never proceeds in a uniform progression; that Nature works by fits and starts as it were; a period of active growth being followed by a comparative lull during which the metabolism of the body is engaged in utilizing and consoli-

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dating what has been gained till some fresh outburst of synthetic energy takes place and a further stage of development succeeds.

What is true of individuals may be true of communities—growth is an essential attribute of healthy life. Most clearly seen in youth, it nevertheless persists throughout all organic life, and physiologists tell us that even in advanced old age there is still growth—old, effete, and useless products being replaced by new. Hence, if we may apply the law that underlies the growth and development of a child to the case of a body of people like a Church, we need not be surprised if we find its evidences as strong in the latter as in the former case.

It is now close upon a quarter of a century since the banner of Christ was first planted in this sunny land of Uganda, and as we note the unfolding of God's providences in the development of His Church, we reverently trace the same universal law of progress. For awhile the seed germinated, first the blade and then the ear, till after some five years the full corn in the ear became visible and the first baptisms took place. For a while progress was rapid, and the missionaries might well have been pardoned had they indulged the hope that Uganda might be Christianized in a short time; but God had His strange work to do, and persecution was permitted to fall upon the infant Church, leaving her to emerge with the priceless legacy of martyrs and the deeply graven conviction that the people must have the Scriptures in their own language. Henceforward, however harassed and disturbed the sorely tried little band of missionaries might be, they could rest secure that the people had God's Word, of which He said with all the magnificent assurance of Deity behind the speech, "My Word shall not return unto Me void."

As the lurid clouds of persecution blew aside, the Church was revealed purified, ennobled, and blest, and again a period of consolidation ensued. Passing over the season of political changes, which, however interesting in themselves, do not concern us here, we may fix upon January, 1891, as the date of the next period of growth. In that month Bishop Tucker held the first confirmation in the country, and the seventy then confirmed were the forerunners of a great host now to be measured by tens of thousands. He also held the first "setting apart" of lay evangelists. The first definite extension beyond the capital was also planned, and Budu and Busoga were subsequently occupied.

In 1893 came another forward step: six Natives were admitted to Deacons' Orders—thank God, their numbers have more than quadrupled since; while another large province, that of Singo, was—may I use the term?—attacked for Christ.

As the year was drawing to its close, occurred one of those striking manifestations of God the Holy Spirit's power that is still referred to by those who took part in it with awe and wonder. The sacred wind that bloweth where He listeth fanned the zeal and love of the Church till love found its vent in acts, and not only individual conversions but a widespread movement began which resulted eventually in the organized evangelization of the whole of Uganda. Kyagwe, Bulemezi, Kyadondo, and also Koki and Toro, were opened up, while the Islands yielded large numbers of those who were obedient to the Faith.

It may be that the troubles caused by the flight and rebellion of Mwanga and the Nubian rebellion were used by God as ploughshares to prepare the soil of His vineyard for more fruitful production—I know not; but this I do know, that since then the Church in Uganda, no longer infant but in the full vigour of her maturity, is lengthening her cords and strengthening her stakes, and, like some generous mother, sending out her sons north and south



and east and west, bearing the glad tidings she has herself received. In the last two years the important *countries*—note the word, as opposed to mere *provinces*—of Bunyoro, Bukedi, and Ankole have been occupied and are being evangelized. Truly God is great, and those who, like the writer, have travelled in these countries and seen the new light on the faces of the converts, a reflection of that Light that lighteth every one coming into the world, feel constrained to join themselves to the number of those of whom it is recorded that “again they said Alleluia.”

But this leads me to the new development that was in my mind in writing this article. The Church in Uganda is face to face with a new problem. The people in Toro speak Lutoro, the people in Bunyoro speak Lunyoro, the people in Ankole speak Lunyankole. Two courses lie open—either to conduct all teaching in Luganda, in which language, thanks to the never-to-be-forgotten names of Pilkington and Mackay, there is now quite a little library of translations, including the whole of the Bible; or to boldly grapple with the task of translating the Word of God into the languages of these countries.

Let me first remark that the case of the three countries mentioned above is simplified by the fact that one language, Lunyoro, will probably do for them all. Proof of this I will offer later. Let us clear the ground by enunciating a few foundation principles. I think it will be readily conceded that religion—does it not seem a poor word for all the wonderful mysteries of our Faith?—should be taught in the *heart language* of the people, and I think it will be further granted that the Gospel is meant not only for the chiefs or educated people of a nation, but for the whole mass of the ignorant and erring, those who are out of the way. If these premises are correct, I submit our way is clear. It must be remembered that I speak not as an expert, but as one whose work has led him in the last three years to journeys exceeding a thousand miles in these countries, and whom the nature of the work—medical itineration—has rendered supremely anxious to get into the closest touch with the people.

With this proviso I may then briefly state that with regard to the mass of the Banyankole, Batoro, and Banyoro, Luganda is a tongue “not understood of the people.” Here and there chiefs understand Luganda, here and there the Natives pick up sufficient Luganda for trade purposes, but it is not the language of the heart or of the home. A recent itineration through Bunyoro and Toro, during which I took great pains to come to a correct understanding of the matter, convinced me that Lunyoro and Lutoro are essentially the same, the differences being minute and negligible; passages read from so-called Lutoro books being hailed by the Banyoro as being “truly their own language.” I should mention that these opinions are held by those far better qualified than I to judge, namely, the whole staff of missionaries in Toro and the senior missionary—Mr. Lloyd—in Bunyoro. If another argument were needed, the question of precedent might be raised. Pilkington told me when he came to Uganda he found practically all the teaching done in Swahili, which was the educated and the trade language. His life-work was the giving of the Scriptures to the Baganda in their own tongue, and tens of thousands will praise God for it. Again, had Wyclif failed to give the English “plough-boys” an English Bible, had Tyndale been content with printing Latin versions, where would the glorious Reformation have had place?

A few weeks ago, when in Toro, Mr. Fisher showed me the baptism book. In May, 1900 (I write from memory), there were some 387 baptized Christians in Toro; in May, 1901, there were nearly 1200. There are now 119 Batoro teachers carrying on their work among

their fellow-countrymen in sixty-five out-stations in their own tongue. If you ask, Why this marvellous increase? I would say that one great factor is God's blessing on His Word in the language of the people. Mr. Maddox has been set apart for translation into Lunyoro, and already the four Gospels have been sent home to be printed, while the first of them is already in circulation, together with an abridged Prayer-book, a hymn-book, and a first reading-sheet containing the alphabet, Lord's Prayer, Creed, &c. This last has been sold in thousands.

As regards Lunyankole, the language of the Baima, the cattle tribe inhabiting Ankole, the case is not quite so clear. In 1899, while on a visit with Bishop Tucker to the capital of that country, I brought some of Mr. Maddox's translational work with me, and the king and his Katikiro were delighted that they quite understood what was said. There are wider differences between that and Lutoro than between Lutoro and Lunyoro; the two latter being indeed, as mentioned above, practically the same language. Mr. Clayton, who has been working in Ankole, recently visited Toro and took translations, grammar, &c., that he might make a report on this point. Now that Lunyoro books are being introduced into Bunyoro, we may expect large accessions to the Faith from amongst the peasant class, who were very handicapped before by not understanding Luganda.

As regards the eventual permanence of Lunyoro, it is impossible to make an accurate forecast. Probably Luganda will eventually supplant its older sister, but as regards the practical side of missionary politics our duty is very plain. Long before Luganda has become the heart-language of the people dwelling in these three countries, tens of thousands will have passed away whom it is now perfectly possible to reach, and who will in their turn pass on the Glad Tidings.

But this is not all. From the other side of Uganda, over 300 miles from Toro, Mr. Crabtree is engaged in tentative translations in the Teso language, and I have before me a Teso "*Mateka*" (first reading-sheet). Does it need such a very strong faith to foresee the time when God-taught and Spirit-filled Baganda teachers shall be speeding down the valley of the Nile and teaching not only the Bakedi, but the Balega, the Baris, the Dinkas, and the Shulis, *in their own tongues*, the unsearchable riches of Christ? God grant it! Amen.

## II.—MEMORANDUM OF THE C.M.S. COMMITTEE.

### *Language Question in the Uganda Mission.*

The Committee having heard of certain questions raised in the Uganda Mission regarding the languages and dialects that should be used in different parts of the Field, both in the Mission work and in the preparation of literature, feel that it would be a mistake for them to seek to settle these matters by a definite ruling.

They look forward to the organization at no distant date of a governing body for the Church in Uganda, which will, they hope, deal with the affairs of the Church as of one united body throughout the Mission, and perhaps eventually in a considerable area beyond the present Mission.

The Committee feel that so soon as such a governing body for the Church exists it will be one of its functions to give a ruling in such questions as the variety of languages and dialects in which the whole or parts of Scripture and the Prayer-book, and other Christian literature, should be officially prepared, and as to the language or languages to be used in their work by agents of the Church.

Pending the organization of the Church, it seems important that different sections of the Christian community should do all they can to avoid any

course which would interfere with united and harmonious action in the future. Not only, therefore, should the missionaries and Native Christians in any particular district carefully avoid any course of action shaped too much by their own separate circumstances, but the Church Missionary Society should also take care not to treat the question as affecting its missionaries without leaving full scope for the views and opinions of Native Christians.

So long, therefore, as there is no properly-constituted Church authority by which the mind of the Native Christians can be adequately obtained, the Committee feel that it would not be suitable for them to deal with the matter as open to decision by themselves separately, and yet they feel that some authority covering the whole of the Field should be entrusted with the decision. They see no better alternative than for the Bishop of the Diocese to take the responsibility of deciding the matter, pending the organization of the Church. It will be understood that the Bishop is not asked to rule in the matter as Director of the Mission, acting on behalf of the Church Missionary Society, but would act, in his office as Bishop, on behalf of the yet unorganized Church. The Committee, therefore, do not propose to make any ruling as regards the language to be used in different parts of the Uganda Mission in the teaching carried on by their missionaries, or in regard to the translations they should undertake, but instruct their missionaries to be guided in the matter by any ruling the Bishop may see fit to put forth.

With regard to the language to be learnt by C.M.S. missionaries the position of the Committee is different, and, as at present advised, they feel it would be a decided advantage, from the Mission point of view, for missionaries, whenever possible, to be acquainted with Luganda as well as with any local language that may be necessary for their work. While, therefore, they will require the usual language tests from their missionaries only in the language which the missionaries are appointed to work in, and do not require those who are at work in another vernacular to submit themselves as a rule for examination in Luganda as well, they would always wish to encourage missionaries to learn Luganda, and, when possible without serious inconvenience to their work, to pass the examinations therein.

While refraining, as above explained, from making any ruling as to the language problems in different districts, the Committee think it may be of value for their *opinion* on some points at issue to be put on record.

On the one hand, they feel that there will be many advantages gained in the future for a united Church if, without undue pressure, the one language, Luganda, may come to prevail as the language of educated people throughout the area covered by the Church, and they hope that no avoidable steps will be taken to hinder such development on natural lines.

On the other hand, they are of opinion that the early stages at least of a missionary's work in any district require parts of Scripture, and service books, and perhaps other elementary Christian literature, in the real vernacular of the district, so that they would encourage the production of at least a considerable part of the New Testament, and of the Prayer-book, in the languages of the several districts, provided these districts be not multiplied beyond what is really necessary for adequate instruction of the common people; but they hope that nothing will too readily be done to prejudice the question of the possible use of Luganda for all beyond the necessary elements of Christian instruction.

*December 23rd, 1901.*

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## THE LATE ARCHDEACON CLARKE OF NEW ZEALAND.

(See Portrait, opposite page 81.)

**I**N 1822 two men were sent by the Society to New Zealand, who had much to do with the subsequent progress of the Mission, and also with the development of the Colony. One was Henry Williams, R.N., afterwards Archdeacon; the other was George Clarke. Clarke and his young wife were Norfolk people, having been school-children together at Wymondham under the Rev. Henry Tacy, one of the founders of C.M.S. organization in the county. Clarke was sent as a lay schoolmaster. There were at that time no converts, and the savage Maoris were only just beginning to feel the civilizing influence of the Mission station. Clarke shared in the labours and trials of the missionaries for many years. When the Colony was proclaimed, in 1840, he was appointed by the first Governor, Captain Hobson, to the office of Chief Protector of the Aborigines. In 1846 this office was abolished by Sir George Grey, and Clarke resumed his connexion with the C.M.S., becoming Lay Secretary of the Mission. In 1850, however, he again accepted Government service, being appointed Civil Commissioner and Judge of the Native Law Court. He never came to England, but lived to the age of seventy-eight, and died in 1875. Mrs. Clarke lived seven years longer. On her death-bed, in 1882, she specially requested that she might be buried by Maoris. "I left my home," she said, "for the good of the Natives, and I have spent my life among them, and I would like that they should carry me to the grave and read the service over me."

Of this couple, the late Archdeacon was the fifth son. Edward Bloomfield Clarke was born in 1831, and was educated in a school conducted by the Rev. W. Williams, afterwards Bishop of Waiapu. After serving for some time as an assistant schoolmaster, he came to England and entered Islington College, with a view to Holy Orders; but his health failed and he was sent back, and eventually, in 1856, was ordained at Melbourne by Bishop Perry. In 1860 he rejoined the New Zealand Mission, and laboured among the Maoris for forty years, his principal sphere being the districts north of Auckland. In 1870 Bishop Cowie appointed him Archdeacon, in succession to Henry Williams. He had immense influence over his Maori flock, and was greatly beloved by the Maori clergy. He took a chief part in organizing the Native Church Boards in the Diocese of Auckland, and for this the Archbishop of Canterbury conferred upon him the degree of B.D.

His wife died in 1890, but he survived to 1900, dying on October 21st, in his seventieth year. Archdeacon Dudley, in an impressive address at the funeral, said that his brother Archdeacon had been not merely the "eye" of the Bishop, but also, in reference to Maori work, his ear, his voice, his hand. One of the Maori clergy, the Rev. Taimona Hapimana, apostrophized his dead chief, saying, "We shall not be able to find a man to fill your place. There is no one that can make himself like a Maori, live like a Maori, sit like a Maori, sleep like a Maori. You can do all these, prompted by your great love to the Maoris. This enabled you to get to the very bottom of things."

Archdeacon Clarke visited England a few years ago, and stayed some time with Mr. Wigram, who learnt to esteem him much. Father and son together, it will be seen, held a leading position in the Mission during nearly its whole period.

## INCREASE OF CHRISTIANITY IN INDIA.

## TESTIMONY OF THE CENSUS.

IN the *Times* of December 31st appeared a letter from Sir Charles Elliott, giving the results of the recent Census of India in regard to the progress of Christianity. He had received from Mr. H. H. Risley, the Imperial Census Commissioner, the figures for the entire continent, except the Bombay Presidency and Burma, and presented the subjoined interesting table:—

Province.	No. of Christians in	
	1901.	1901.
Punjab . . . . .	53,909	71,864
Baluchistan . . . . .	3,008	4,026
North-West Provinces . . . . .	59,518	102,955
Bengal . . . . .	192,484	278,368
Andamans and Nicobars . . . . .	483	482
Assam . . . . .	16,844	35,969
Central Provinces . . . . .	13,308	25,571
Central India Agency . . . . .	5,999	8,114
Rajputana Agency . . . . .	1,855	2,840
Ajmere and Merwara . . . . .	2,683	3,712
Baroda . . . . .	646	7,691
Berar . . . . .	1,359	2,375
Haidarabad . . . . .	20,429	23,363
Madras . . . . .	1,580,179	1,934,480
Total (excluding Bombay and Burma)	1,952,704	2,501,808

Sir Charles in his letter remarked that the figures include Europeans also; and he added,—

“But the European element may be treated as fairly constant; for, if there has been a slight increase in the number of Europeans engaged in trade and commerce and professions, there has been a slight diminution in the military force, since some British regiments on the Indian establishment are now serving temporarily in South Africa. We may, therefore, consider the increase as having occurred almost entirely among Natives; and that increase amounts to about 550,000 souls, or about 30 per cent.—more than four times the growth of the whole population. In the Punjab it is over 33 per cent., in the North-West Provinces 75 per cent., in Bengal 45 per cent., in Assam 120 per cent., in the Central Provinces nearly 100 per cent., in Madras 20 per cent. We may look forward to a further elucidation of these figures when the Census report appears; but surely, as they stand, they are enough to cause all those who are supporters of the cause of Missions to thank God and take courage.”

In 1891, Bombay and Burma added 331,468 to the total, so that probably the present total should not be far short of three millions. This, however, would include Europeans. In 1891 they were about 250,000, and Sir C. Elliott, it will be seen, thinks they have not increased. In that case, the entire increase is among the Native Christians, who would be about 2,700,000. What proportion of these are the fruit of Protestant Missions we do not yet know. In 1891, more than two-thirds belonged to the Syrian and Roman Churches, and were for the most part the descendants of converts made in past centuries. We expect to find the largest Protestant increase in the American Missions, particularly the Methodists. They have been working very vigorously, and they baptize quickly—some think too quickly. We do not think that any great increase in Church of England Missions is to be looked for.

## NATIVE EVANGELISTS: THEIR SELECTION AND TRAINING.

**I**N the Statistical View of the Society's Missions, June 1st, 1901, we find the total number of labourers to be 9156. Of this number 7896, or about 86 per cent., are Native Christians of the various countries in which the Society is working.

The present time is one in which we are called to review, not anxiously, but honestly, all departments of the Society's work. The question has been raised, in this connexion, "whether sufficient care is exercised in the choice of missionaries." With regard to the 14 per cent. of European labourers it is not difficult to arrive at a conclusion. But it is not so easy to estimate the care taken in the choice of native labourers. It is not the mere fact of distance: we have to take into account the large variety of circumstances in the different Missions, and the consequent variety of methods.

We might describe in a few paragraphs the care taken in the choice of missionaries at home; but a series of articles would scarcely suffice to describe the practice abroad. The present article must not be regarded, then, as more than a contribution to an investigation that should be undertaken in all seriousness, and with the same thoroughness that characterizes the Society's investigations at home. There should be no hasty generalization, no hard-and-fast universal rule; but a patient examination into the methods employed in each Mission, with a view to testing their efficiency for that particular case, and their agreement with the unchanging principle that only those should be sent whom we believe to be verily called of God to the work.

It is not necessary that men and women called of God to missionary work in their own land should have all the qualifications that would be required of those called to go abroad to foreign lands. Neither will national characteristics be obliterated by the Gospel of Christ. The question, as I understand it, is not one of comparison between European and Native labour or labourers, but of the care shown in the selection of either class of workers.

I assume that the employment of native labour by a European Missionary Society is acknowledged to be right in principle. The acknowledgment of this principle need in no way interfere with the duty and privilege of the Native Christians to support their own pastors and employ their own evangelists. They are as much bound as any other Christians to preach the Gospel to every creature.

Taking it for granted, then, that the Society is right in employing native agents, and that these agents need not, as regards qualifications, be in all respects similar to its European agents, what care is taken in securing that they shall be only such men and women as we verily believe to be called of God for the work?

My contribution towards the answer to this question will be a short account of the procedure in the Mid China Mission as regards the employment of male agents of the Society.

The preparation of a full evangelist occupies four stages:—

(1) *Elementary Schools*.—Wherever there is a nucleus of Christian boys we, if possible, establish an elementary school. We are endeavouring to secure that the Christians shall at least provide the room and furniture for the school, the Society supplying the native master. Probably we shall be able to obtain more and more support from the Natives for these schools as time goes on. At present they are in most cases free schools, by which means we secure the attendance of heathen boys. The curriculum is the

same as that in the ordinary Chinese day-schools, with the addition of Scripture teaching. With the awakening of China and the demand for increased knowledge we may gradually extend the curriculum. But in these schools we keep three objects before us : first, evangelization of the Heathen ; second, Christian education of Christian children ; third, the training of future missionary agents. As to the first, I may say that every year sees baptisms as the result of the teaching in these schools. As to the second, Christian education is an absolute necessity unless Christianity is to die out in the second generation. As to the third, these schools are the feeders of our central training school at Ningpo. The schools open and close with prayer, and a large portion of the Gospels are committed to memory by the scholars. Any boy who remains a year in these schools will have been taught orally the whole of one Gospel, either St. Matthew or St. Luke. The teaching is tested by periodical examination. The children's ages vary from seven to twelve or thirteen, and there are about twenty scholars in each school. Any *Christian* boy who has reached a certain standard in these schools, and who has satisfactory references from his schoolmaster and pastor, and whose parents are willing to pay a small sum (\$6) annually, may apply for admission to the training school at Ningpo. He then, if admitted, enters on the second stage of his preparation.

(2) *The Training School at Ningpo.*—In the early days of this work the Society clothed and fed the boys in this boarding-school. Now the boys are clothed by their parents, who also pay a small fee towards their board. It must be remembered that these boys would otherwise be earning money at home. They enter the school with the expressed desire to give their lives to God's service. But there is no promise on their part to complete their course, nor is there any undertaking on our part to employ them at the end. There is, on the contrary, an express statement that we make no such undertaking. As time goes on, and they hear and see what the life of a missionary means, some leave us to take up other occupations, and it is a settled principle with us never to put the slightest obstacle in the way of their doing so. Others, again, we advise to leave, considering that they are not called of God to the work. On the whole, statistics show that just one-half of those who enter the school complete their course. The boys are with us six or seven years, and during that time there is ample opportunity for consideration on their part and on ours. As the boys grow in years the character of their calling is realized. If they accept it, they do so with their eyes open. When a boy is in his nineteenth year he comes before Conference. He is examined by paper and private interview. It is open to any member of Conference to see him privately. We wish that the experienced missionaries would avail themselves more frequently of the opportunity. The boy's case is considered in Conference. The testimony of the College authorities is given and discussed. It does not often happen that a boy reaches this point without the approval of the College authorities to his candidature, but rejection at this point has taken place. If accepted, the candidate is admitted to the meeting of Conference, exhorted by the Bishop, and commended to God in prayer. There is now also a special service in which the candidates are presented with their commission from the Society, and dedicated to God's service, in the presence of their schoolfellows. Everything is done to mark the step as an acceptance of the call of God. The young man is now a schoolmaster of C.M.S., verily believed to be called of God to the work.

(3) *Schoolmasters.*—The young worker is placed in charge of one of the elementary schools which have been described. He is tested here for five years. At the completion of that time he may volunteer for the next and

final stage of his training, viz. admission to the Theological Class. It is a principle with me never to invite any individual to enter this class. There is no sort of pressure or inducement to leave schoolmastering and become an evangelist. The only worldly inducement, if such it be, is that the veteran evangelist may obtain a maximum salary of \$10 per mensem, while the schoolmaster will not go beyond \$8. I believe that in most cases the motive is the call of God. The offers of service from schoolmasters are considered by Conference, and reports of their five years' work are received. Sometimes offers are not accepted. This present year—i.e. for the class of 1902—five out of seven candidates were admitted. I may mention that the candidate's work in the examinations in Scripture knowledge which he undergoes during his period as schoolmaster is carefully considered. If his offer of service is accepted by Conference he enters on his final stage of preparation.

(4) *The Theological Class.*—This is a two years' course in the College at Ningpo. The candidate on entering voluntarily resigns his hopes, if he has any, of obtaining the Chinese literary degree. He undertakes to go to any part of the mission-field in the Lord's service. He enters on purely spiritual work. His two years' course of theoretical and practical training is wholly directed to this end. At the close of this period he comes again personally before Conference, and, if accepted, is appointed to work as an evangelist. His appointment is marked in the same way by a special service. This is the native lay missionary of the C.M.S., and from the ranks of these men are drawn the native clergy for evangelistic or pastoral work. Of the method of selection of clergy space forbids that I should write.

There is, however, another avenue to missionary work under C.M.S. It is open to any missionary to recommend men whom he knows personally as short-course students at the College. These may be men who have become Christians later in life, but whom the missionary views as called of God to the work. They are received, with the sanction of Conference, into the College for a year's course. They may then be locally employed, if the Sub-Conference of missionaries at the station accepts them, by agreement for one year only. They do not come on to the permanent staff of the Society. It has been found that men of this stamp may be very useful as companions to more experienced evangelists. It is difficult otherwise to follow our Lord's example in sending men two and two. The agreement with these men may be renewed from year to year, if it seems desirable. Sometimes they enter the Short Course Class for a second year's training. One of the candidates for the Theological Class this year happens to be a short-course man who has proved himself by many years' work, and who is capable of benefiting by the more advanced course.

The missionaries are not bound by rules of the Society to employ only those agents who have qualified in the manner which I have described; but, as a matter of fact, there is scarcely an exceptional case. The above may be taken as an account of the measure of the care that is taken in the employment of native missionaries in the Mid China Mission.

I have purposely abstained from describing the course of study in the College, or dwelling upon the forces upon which we rely for success. I do not attempt to estimate the results of the system in the character of the native workers. A grievous lapse may not prove want of care in selection, as the case of Judas teaches us. I proposed to confine myself to the question whether sufficient care is exercised in the choice of evangelists in the Mid China Mission; and readers of this article should, I think, be in a position to form an opinion on that question for themselves.



It is a question whether the refusal to employ men who have passed the above tests, on account of financial pressure, is not equally a suspension of the avowed policy of the Society with keeping back European missionaries at home. Its effect, if it becomes necessary, would, in my opinion, be as prejudicial to the missionary cause abroad as similar action has proved to be at home. It is my hope and prayer that, whether at home or abroad, we may go forward, redoubling our carefulness and watchfulness over the money of the Lord, and seeking in all things to please Him; recognizing with joy that He may draw His messengers from every land; and welcoming and supporting all those whom we verily believe to be called by Him.

W. S. MOULE.

## OUR NATIVE CHURCH COUNCIL : AN EXPERIMENT IN SELF-GOVERNMENT.

A Paper read before the Madras Missionary Conference on September 9th, 1901.

By the Rev. W. D. CLARKE, B.A.\*

*Of the Madras Southern Pastorate, and Chairman of the Church Council.*

THE nineteenth century that we have just closed is rightly said to be the Century of Missions—a century in which a wave of missionary zeal swept through Europe and America, and resulted in the formation of missionary societies for sending out godly and devoted men to preach the Gospel to the Heathen. Through the earnest and self-denying labours of these missionaries the glad tidings of salvation through a crucified Redeemer have been proclaimed far and wide, hundreds of thousands of souls have been brought to the fold of Christ, and Native Churches have been formed in different parts of the world. But the twentieth century seems to me to be the century in which the Native Christians and not the foreign missionary ought to play an important part in the countries in which they have been established, and to continue the work which the foreign missionary had been carrying on in the last century. If, in the nineteenth century, the foundation of Native Churches was laid, the twentieth century must see the building up of the temple. In other words, the twentieth century missionary policy ought to be to encourage the self-support, the self-government, and the self-extension of the Native Churches. But the question will naturally be raised as to whether it is possible to realize it, though it may seem very desirable. Looking at the present state of the Native Churches, one may be tempted to despair. The state of things in many Native Churches is anything but satisfactory, and the general impression is that it is almost impossible to bring about this noble object in the near future.

I have very often heard it remarked that there is something wrong in the Native Churches, that Native Christians have not learnt self-help, and that they cannot therefore make their Churches self-supporting, self-governing, and self-extending. There is, I regret to say, much truth in this, but I would not altogether blame my native brethren for this state of things; for the policy of our first missionaries was to do everything for their converts. They not only preached the Gospel

\* It will be remembered that Mr. Clarke was one of the Indian clergymen who came to England as representatives of the Native Church at the time of the Centenary.—ED.

to us, but also built our churches, repaired and even cleaned and swept them for us ; they opened schools and taught our children free of all cost ; they fed and clothed us, and even gave us houses to live in rent free. And this was done not only when our Churches were in their infancy, but even several years after they were established ; and there are several instances in which such eleemosynary system is continued to this day. All this they have done with the best of motives and in the greatest kindness, for which the Native Church ought to be thankful. But how have these kind acts of theirs affected the Native Church to-day ? It is exactly what a poor widow did to her only child, whom she loved so fondly that she would never allow him to set his foot upon the ground ; she fed and dressed him and did everything for him with her own hands. When, however, he grew to be a big boy she was surprised to find that he was perfectly helpless, his limbs were still weak and useless, and he could not walk a step. I need not stop here to explain what was the cause of weakness of the child, or who was to blame for it. If the poor boy had received from his mother an early training to do everything for himself, what a strong, sturdy, manly fellow he would have grown to be, and how he would have helped both himself and his mother !

It has been said of one of our first missionaries in South India that he used to go to the houses of his converts and take their children in his arms and ask them whether they would like to have copper-pieces or eatables. As a result of this missionary policy there is a popular idea that conversion to Christianity is invariably followed by liberal gifts of food, clothes, &c. Native Christians were long used to receiving everything and getting everything done by their missionary friends, and not to pay or do anything for themselves. Thus no practical training was given in the matter of self-help.

The Native Church to-day is, consequently, a spoiled child. It is, therefore, imperatively necessary that steps should be taken at once to set matters right. But in introducing any scheme towards reforming the Native Church, care must be taken to see that no violent measures are introduced, and to do it with thoughtful and prayerful consideration.

I am not prepared to suggest a general scheme, but I would only tell you what the Church Missionary Society, to which I have the honour of belonging, has done and is doing in the way of encouraging self-support, self-extension, and self-government in Native Churches. If I am not mistaken, the Church Missionary Society was the first among religious societies which organized systematic efforts in this direction by establishing its Native Church Committees and Church Councils, and has taught its Native Churches to exercise their own powers as regards Church government and organization according to their capabilities and opportunities.

Let me give you a short account of the constitution of our Church Committees and Church Councils, and show you how well it is adapted to teach self-help in the Native Church. . . .

In all C.M.S. Native Churches we have what are called pastorates, which may consist of one or more congregations under the care of a native pastor and his assistants. Each pastorate has a Native Pastorate Committee, which consists of the native pastor and of at least three lay communicants elected annually by communicants who are subscribers to the Native Church Fund. Not more than one-third of these lay members can be Mission agents.

The duties of these Pastorate Committees are to collect and make regular

annual contributions to the Native Church Fund, to superintend the building and repairs of the churches, pastors' houses, and schools connected with the pastorate, to provide all things necessary for Divine worship, to do everything in its power to promote the self-support of the pastorate, and to promote the endeavours to lead the Heathen in the neighbourhood to Christ.

A Church Council is a body formed by the combination of pastorates in a district or locality, and consists of a chairman appointed by the Parent or Home Committee, who may be a European or Native; of all the Native clergy connected with the several pastorates; of any other clergyman, European or Native, appointed by the Corresponding Committee of the C.M.S.; and of lay delegates annually elected by and out of the members of each Pastorate Committee. Every pastorate is entitled to send at least two lay delegates, and their number increases according to the amount of their contributions to the Native Church Fund. If, for instance, a pastorate contributes more than Rs. 500 a year it is entitled to three delegates, if more than Rs. 1000 to four, and if more than Rs. 1500 to five, and so on, sending one additional delegate for every sum of Rs. 500 or fraction of Rs. 500 in excess of the first Rs. 500 annually contributed.

The duties of a Church Council are to receive the contributions from the several Pastorate Committees, and to fix and pay from the Native Church Fund the salaries of all the native clergymen and other Mission agents connected with the Council, to consider and make grants for purposes connected with the pastorates, to appoint and dismiss lay agents, to arrange for the transfer of pastors and lay agents, to manage and control all buildings and landed property which may be given to or acquired by the Church Council, and to deliberate generally on matters affecting the welfare of the Native Christian community. In fact, considerable powers have been given by the Church Missionary Society to our Church Councils, with the one object in view, viz., the promotion of the self-support, self-government, and self-extension of the Native Church.

I have been asked to explain how our Church Councils are constituted, and how far they have succeeded in relieving the Parent Committee in looking after their secular and spiritual matters; and whether this experiment towards self-government has been a success.

From what I have seen in the Madras Native Church Council, and from what I have heard of other Church Councils, I may safely say that this experiment is an unqualified success. The Madras Native Church Council was organized in 1867, and it is now composed of five ordained clergymen and fifteen lay delegates. Four large native congregations in the city of Madras and six smaller congregations in the districts, with 2349 members, of whom 1054 are communicants, nineteen schools, one of which is a high school, and eighty-two Mission agents, are under the management of this Church Council. Its first native chairman was the late Rev. W. T. Sathianadhan, B.D., who was appointed to that responsible position in 1877; and during the twenty-four years which have since elapsed the chairman and the secretary to the Council have been Indian Christians.

The unique feature of the Madras Native Council is that all its members and all its office-bearers are Indian Christians, and everything connected with the C.M.S. Native Churches in Madras is under their control. There are a few C.M.S. European missionaries in Madras, such as the Rev. Messrs. Sell, Goldsmith, and Moore; but with the exception of Mr. Sell, who, as the Secretary of the Corresponding Committee, is an *ex-officio* member of the Council, other missionaries have no connexion whatever, and exercise no control over the deliberations of the Church Council. And though the Secretary to the Corresponding Committee is an *ex-officio* member, he

seldom or never attends the meetings of the Councils, lest his presence should in any way influence the deliberations of the other members. The Corresponding Committee has the power of vetoing any of the proceedings of the Council, but as a matter of fact this power was exercised only on two occasions during the last twenty-four years. If there is any success in the C.M.S. Native Church work, it is entirely due, under God's blessing, to this fact, that the Parent and Corresponding Committees have placed implicit confidence in their Indian clergy and the lay members of the Native Church Council.

The C.M.S. Native Church work has made rapid progress in all directions during the last thirty-three years. There is a marked improvement in point of members, contributions, and voluntary missionary enterprise. Nearly thirty years ago there were only about 400 members in all the native congregations connected with the Church Council, while this year we have as many as 2349; and in contributions it has risen from Rs. 300 to nearly Rs. 5000 per annum. It may interest you also to know the great financial responsibility that is carried by the Church Council. Every year a sum of nearly Rs. 22,000 passes through its hands. The Church Council has, besides meeting the expenses connected with their churches, raised an endowment of Rs. 15,000, and as a Centenary memorial it has been resolved to utilize a portion of this endowment for building a C.M.S. Centenary Hall, a beautiful structure in Popham's Broadway, which is already under course of construction. From 1898 the Native Church Council has ceased to receive any grant from the Parent Society towards the maintenance of its churches and congregations; and so far as the pastoral and congregational work is concerned, the Madras Native Church Council is entirely self-supporting, and it also contributes a fair proportion of its income from purely native sources towards the maintenance of the other departments of its work, such as educational and evangelistic. It is earnestly hoped that with God's blessing this Church Council will, ere long, become self-supporting in the work connected with these departments also.

The Native Christians connected with the C.M.S. have been under the influence of Church Councils for nearly thirty-three years, and during this short period they have begun to realize that they have their own churches and schools, and that pastors, evangelists, and other agents paid by themselves labour in connexion with their churches and schools, and that it is therefore not only their duty to provide for their maintenance and support, but also to be responsible for the extension of Christ's Kingdom in India. I am thankful to be able to state that this spirit is gaining ground in most of our C.M.S. Native Churches, and there is every prospect of an independent Indian Church coming into existence in the near future. . . .

The Parent Committee of the Church Missionary Society, in their Memorandum on the Constitution of Churches in the Mission-field, state that it has long been a principle of the Church Missionary Society that the object of its Missions is the development of Native Churches with a view to their ultimate settlement upon a self-supporting, self-governing, and self-extending system, and that the purpose of the Native Church organization set on foot by the Society has been not only to relieve the Society's funds, not only by the provision of native pastors to free the missionaries for more direct evangelistic work, but also to train the Native Christians for future ecclesiastical independence.

Independence, of course, has its dangers as well as its advantages, but it may be hoped that the training given during what may be called the missionary period will foster sound principles in the Native Christian communities.

Measures should be adopted by the missionary societies concerned, both to attract to the ministry of the Church the best men of the Indian Christian community, and to prepare and to test the leading native clergy for positions of trust and responsibility, by giving them the superintendence of districts and similar duties of importance.

As already pointed out, a fair trial has been given to the C.M.S. Church Councils in South India towards self-support and self-government, and the experiment is not, I am thankful to say, a failure. I would like to see this experiment extended to churches connected with the other missionary societies also.

It is sometimes said that the Native Church is still backward, and that it will be a ruinous policy to allow Native Churches to govern themselves. This may be true, to some extent, as regards a few of the newly formed churches or congregations. But there is no one here, I trust, who will have the boldness to assert that it is the case in all, or even in a large percentage of them.

If, after labouring in this field for nearly a century, the missionaries should, at the dawn of the twentieth century, say that the Native Churches are not ripe for independence, or even for tentative measures for self-government, then, I say, there is something seriously rotten somewhere, and it is high time to look into it at once. To say that the churches formed and fostered by them are still unfit to look after their own affairs is a slur against themselves. Some may say that they have not the men qualified for it. But the real fact is, not that we have not men, but that we have not given them a fair trial; we are rather selfish, if not suspicious about their powers and capabilities, and are not prepared to admit that they can be trained in the Native Church. It has sometimes struck me as rather strange that while the British Government has placed such implicit confidence in their Hindu and Mohammedan subjects, and has allowed them to occupy positions of great responsibility and importance as judges of the High and District Courts, and as collectors of districts, the missionary societies have not found their own Christian converts, the fruit of their missionary labours, competent to occupy at least some of the important places in their field. It is like the mother not allowing her child to step into the water until it knew how to swim.

The Native Church is the glory of missionary work. But if in any mission-field you have not succeeded in planting a sound, self-supporting and self-governing Native Church, certainly your missionary labours are a complete failure, whatever else you may have done. God grant that we may have wisdom and power from on high to direct our missionary energy into right channels, and to devise such measures and plans as would promote the glory of God and the extension of Christ's Kingdom in this great land.

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[English readers of the above paper should bear in mind that it was read by Mr. Clarke at a Conference representing various Protestant Missions, and was virtually a recommendation to them to imitate the example of the C.M.S. in fostering the organization of the Native Christian communities. With this view, no doubt, it has already been published in two Indian papers, the *Christian Patriot*, a Native Christian organ published at Madras, and the *Harvest Field*, the organ of the Wesleyan Mission. We are glad to see that Mr. Clarke fully recognizes that the Society's recent Memorandum on Native Church Organization is in no way inconsistent with its existing methods of training the Native Christian communities to self-administration, but rather the enunciation of a proper development of those methods.—F.D.]

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## ZION CHURCH, MADRAS.

ANNUAL LETTER OF THE REV. W. DEVAPIRIAM CLARKE, TAMIL PASTOR.

[THIS interesting letter is a good pendant to Mr. Clarke's paper given above. Our friends will rejoice in his account of the two important baptisms—both of them the result of educational missionary work; and the reference to the Memorial Service on the death of Queen Victoria will not be considered out of date.—ED.]

*Zion Parsonage, Chintadrepetta,  
Nov. 29th, 1901.*

THE year 1901 will long be remembered as one of unique importance in the history of the world, inasmuch as it is the opening year of a new century. The nineteenth century, which we have just closed, has been the century of Missions, a century in which many a heathen land in general, and India in particular, received the blessed light of the Gospel of Christ.

As a member of the Church Missionary Society, which came into existence at the commencement of this century, I cannot be too thankful for all the blessings which India has received from God our Heavenly Father during the century through that venerable Society.

Suppose for a moment that missionary societies were not organized in the last century, and that no missionaries were sent to India, and that the Gospel Message was not proclaimed to my own countrymen, can you imagine how India would be to-day, and what I would be myself—a poor, miserable Heathen, without Christ and without hope? When I see my own countrymen, hundreds and thousands of them, still living in heathen darkness, and myself enjoying the blessed light of the Gospel of Christ, how deeply thankful I am to God, and how gladly I say, like David of old, "Who am I, O Lord God, and what is my house that Thou hast brought me hitherto?"

Certainly, no one would doubt that the nineteenth century missionary enterprise was one of remarkable success all over the world, and in India in particular. India has been, and now continues to be, one of the chief arenas of the missionary activity of the Church. I suppose I am right in saying that nearly one-third of the income of the Church Missionary Society goes towards its missionary operations in India. What is the outcome of all that has been done for India? Is it all a waste? Certainly not! I shall give you one of the many proofs to show that India

is an encouraging field of missionary activity.

When the census was taken about the beginning of this year, it was found that the most striking feature of the census in the Southern Presidency is the remarkable increase of the Native Christian population—an increase which cannot be accounted for by the normal increase of population alone, but by fresh accessions to Christianity. While the total increase in the whole population of Southern India was 7·14 per cent., the increase in the Christian population was 18·13 per cent. Within a period of ten years the Native Christians of South India have increased from 879,437 to 1,038,854. The percentage of gain among the Hindus is 6·15, and that of Mussulmans is 9·11, while that of Native Christians is 18·13 per cent. The numerical growth of the Native Christians is, therefore, an enigma and wonder to many, and let these figures speak for themselves.

To perpetuate the memory of the nineteenth century, several monuments and memorials are being set up all over the world. The C.M.S. Native Christians in Madras are erecting a grand hall in Black Town which will be known as the C.M.S. Centenary Hall, in memory of the Centenary of our beloved Society, and which, I trust, will be also a monument of the nineteenth century. The Right Rev. the Lord Bishop of Madras will (D.V.) dedicate it on January 1st, 1902. May God bless the hall for the glory of His own Name!

Another remarkable event in the year under review is the lamented death of our late beloved Queen Victoria. The sad news flashed like lightning to all the corners of the British Empire, and the whole world was suddenly plunged into the deepest mourning. I hope I shall not be exaggerating when I say that the nineteenth century virtually came to an end, not on December 31st, 1900, but on January 22nd, 1901, when the good Queen passed beautifully and peacefully into everlasting life. She was certainly a unique combination of majesty with-

out worldliness and of tenderness, holiness and dignity, such as would never be seen again. Certainly for all time, the nineteenth century would be known by her name and associated with her wonderful life.

You may, perhaps, like to know how India received this sad news. Words cannot express the shock and consternation which were manifest among all classes of people: Hindu, Mohammedan and Christian. The loyalty and devotion to her was as genuine in India as it was in England, and all her Indian subjects without any exception mourned for her as children would mourn for their own mother. Her Christian subjects felt the loss of their Christian Sovereign more keenly than others. All the churches were draped in black for nearly a month, while Zion Church observed the mourning till Easter. We had an impressive funeral service on that memorable day, in which Her Majesty's remains were committed to their last resting-place, and I preached a funeral sermon on the Sunday after her burial, on the words, "Blessed art thou among women."

On Wednesday, February 6th, 1901, we had a memorial service in the Sathianadhan Memorial Hall, with the Venerable the Archdeacon of Madras in the chair. The large hall was crammed with respectable people of all classes, most of whom were members of the leading Native Churches in the city of Madras. After a few words of introduction by the chairman, several short speeches were made both in English and in Tamil to which the large audience listened with rapt attention. I wish I knew words to express the solemnity which prevailed all through the meeting. The Rev. J. Sathianadhan spoke of Queen Victoria as a child; the Rev. J. S. Peter of Her Majesty as a wife; Mr. E. S. Hensman expatiated on her qualities as a mother; Mr. P. T. Tharyan on those as a friend of the poor and distressed. Mr. Paul Peter brought out the features of her character in which she shone as a Sovereign, and Mr. Sathianadhan and the Rev. H. D. Goldsmith those in which she shone as an ideal woman and as a Christian respectively. The meeting was closed with benediction, and the singing of the National Anthem.

Before closing this part of my Letter, I must add that during my visit to England in 1899 as one of the Indian

delegates to the C.M.S. Centenary Celebration in London, I had the pleasure of spending a day at Windsor Castle with Dr. and Mrs. Wright, who very kindly took me and the other delegates round to all the apartments in the Castle, and with the kind permission of the Queen, we enjoyed the unique privilege of meeting her in the evening and paying our respects to Her Gracious Majesty. This was my dream all my life-time, and how thankful I was to have that heart's desire really fulfilled. As soon as I saw her, I said to myself, "Lord, now lettest Thou Thy servant depart in peace, for my eyes have seen Thy handmaid."

Another important event in the year under review is the baptism of two respectable Hindu families, on Sunday, November 24th, 1901; one of them in the United Free Church of Scotland, in Black Town, and the other in Zion Church, Chintadrepetta. The former is the baptism of Mr. Adinarayana Iyer, B.A., B.L., the District Munsiff of Shizali, in the Tanjore district of this Presidency, with his wife and nine children. He received his first impressions of Christianity in the Madras Christian College, and although it took him nearly eight years to find out that Christ is the only Saviour of mankind, it was not before the expiry of a dozen more years that he could make up his mind to visibly put on Christ. The Hon. the Rev. Dr. Miller baptized him on Sunday morning, at 8.30, in the College Church, before a large congregation, which was composed of Christians and Hindus.

On the same afternoon, at 4 p.m., Mr. Kadirvel Nayanar, an undergraduate of the Madras University, and a head accountant in the collector's office at Tanjore, received his baptism in Zion Church. He is a high-caste Sivite Vellala, and comes from a respectable family in Tanjore. He received his first impressions of Christianity in the C.M.S. College at Tinnevely. He is also a Government servant, who, like Mr. Adinarayana Iyer, made a careful study of the Bible, and spent many years in thoroughly satisfying himself of the unique claims of Christ, and waited all this time to bring his wife and two children with him to Christ. As far as I can remember, Zion Church had never before witnessed a sight like this, and may all praise and glory be to God

Almighty! The Rev. E. Sell preached a most appropriate sermon on Romans xii. 1. Just before Mr. Nayanar was baptized, he spoke a few words of his life and conversion, and the following is the substance of what he spoke:—

"I beg to inform you that I feel that I have all along been miraculously led to Christianity by the Lord God of Heaven. I am a Sivite Vellala, of Tanjore. I lost my father while I was very young, and my elder brother when I was thirteen or fourteen years old. I was seeking aid from one of my distant relatives who was a police inspector in Tinnevely. At the age of sixteen, when I could have least expected, he married me to his own daughter who is my present wife, and took me to Tinnevely, and educated me there in the Church Mission College. I was an earnest inquirer, and the excellent instruction given me there stands as a monument and backbone of my character. I was introduced to Colonel Olcott as a youth ruined by missionary education, and I wrote several religious discourses to Madame Blavatsky. My father-in-law, who was also my patron, knew my inclination towards Christianity, and used to discuss with me for hours together. Some time afterwards, I was sent back to Tanjore on the false plea that my mother was dangerously ill, and was afterwards directed to stay in Tanjore, and through my father-in-law's recommendation I got into the Tanjore collector's office at Vallam. Here I was living in the midst of educated Brahmans and had no Christian influence for several years. However, I spent all my spare hours in religious inquiries, in religious discussions, and in contemplation of deep Christian truths. Whenever I went into camp along with the collector to a station, I was seeking Christian association, and I used to spend most of my spare hours with Christians there. I used to express my Christian views openly to all my friends, and discuss with them on different Christian topics. There was a world of difficulty in converting my wife to Christianity. In 1898 I took her to Trichinopoly and Palamcotta, and showed her a number of converts and Christian families of those places. In January, 1901, I wrote to the *Christian Patriot* asking the Christian community at Madras to help my poor wife.

"In April last, I took privilege

leave for one month and came to Madras, and took her round to a number of God-fearing Christian families. When I had to return to my duty, I made arrangements to leave her behind with Mrs. Clarke in Madras, so that she might receive more instruction from Christians at Madras. After all, thank God, she was converted, her heart was moved, and she desired to be baptized, when I was away at Tanjore. I waited for six more months and found her to be firm and faithful. I rejoice to see that she has not simply followed her husband, but has done so with sufficient faith in the religion of Jesus Christ. In this, the Lord God of Heaven has manifested His wonderful grace, and has led us to the light of His knowledge and of our salvation. May God be praised!"

After the baptismal service, the whole congregation, which numbered nearly 650, and among whom were some respectable educated Hindus and Mohammedans, met in the Saththianadhan Memorial Hall, and listened to three addresses which were delivered by Mr. Adinarayana Iyer, Mr. Kadirvel Nayanar and Professor S. Saththianadhan. The former two spoke of their own conversion, showing how wonderfully God led them and their wives to the blessed light of the Gospel. I was extremely thankful to God to see these two families in the hall, and to hear their own stories; the sight was certainly a powerful witness to the triumphs of Christ, and it created a deep impression in the minds of the hearers. Mr. Nayanar and his family are staying with me for a month, and they hope to return to Tanjore after their Christmas vacation.

Will you kindly remember Mr. Nayanar and Mr. Adinarayana Iyer and their wives and children in your prayers, so that they may grow in the knowledge and faith of the Lord Jesus Christ, that they may be filled with the Holy Spirit, that all their lifetime they may be living witnesses to the marvellous light of the Gospel, and that they may have grace to bring many of their own countrymen to the light of the Gospel? In fact, Mr. Nayanar has already commenced to do something for Christ. Whenever Hindu friends come to my house, he never misses an opportunity of speaking a word to them about Christ. He has very kindly promised to go with me to an open-air meeting



to-morrow and speak of the love of Christ, and, God willing, to accompany the Preachers' Association about the middle of next month to Pallaveram and proclaim the Gospel message to his own countrymen.

In the year under review there were twenty-six baptisms in Zion Church, of whom twelve were of adults.

My work in the congregation, schools, and all our voluntary evangelistic efforts, are making fair progress. If everything goes well, the next preaching band will (D.V.) start on December 17th, and hope to spend nearly a week in and around Pallaveram, which is about twelve miles to the south-west of Madras.

"The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest."

*Statistics of Zion Church Pastorate.*—Native Clergyman, 1. Native Christian Lay Teachers: Male, 22; Female, 12. Non-Christian Teachers, 15. Native Baptized Christians, 887. Native Unbaptized Adherents, 30. Native Communicants, 395. Baptisms during the Year: Adults, 12; Children, 14. Scholars: Boys, 413; Girls, 507. Contributions of Native Christians for religious purposes, Rs. 2425:15:6. Voluntary Unpaid Native Agents, 70.

## A NEW C.M.S. MISSION.

HYDERABAD, DECCAN.

(The following has been issued at Madras.)

THE Rev. Dr. Jex-Blake, now Dean of Wells, writing to the *Times* in 1888, said:—

"Hyderabad is a city of nearly 300,000,\* the largest and much the richest native city in India, with very friendly relations between the Natives and ourselves, and with a most loyal supporter of England in the Nizam and his Ministers, so that a C.M.S. or S.P.G. Mission would open under favourable auspices. Few cities in India have a lower moral standard, or need the Gospel of Christ more. . . . The hospital registers tell their own tale. The mortality among the poorer women in child-birth and their sufferings are excessive."

The Dean still retains his hearty interest in Hyderabad, and in a letter dated August 20th, 1901, writes:—

"I am very glad to hear that the Hyderabad Mission has become a definite part of C.M.S. organization, for that is a much stronger position. When first moving in the matter I tried both S.P.G., who seemed in the field already, and also C.M.S., who had so much of South India in their grasp; but S.P.G. flatly would not take it, and C.M.S. was delicate as to encroaching on S.P.G. . . . Unless you tell me to the contrary, I shall send offertory cheque as usual, for I am sure it is needed."

Sir Edwin Arnold (*India Revisited*) writes:—

"Hyderabad is unquestionably one of the most peculiar and interesting cities of India, although of no ancient foundation, and possessing no very remarkable buildings. Kutub Shah, who created this capital in 1589 A.D., having migrated from Golcondah for want of good water, called it after his favourite concubine, Bhagmati, and beautified the place with a stately mosque and the picturesque edifice called Chahar Minar, or 'The Four Minarets,' through the wide archways of which the main traffic of the bazaars still passes. The name and memory of the Sultan's mistress have, however, faded away, and this thoroughly Mohammedan city bears a Moslem appellation. Outside its grey and white walls runs the River Musi in stony channels which are filled with a turbid flood during the rains, but at other seasons trickle feebly with a chain of shallow pools, where elephants bathe and the town washing is clamorously done. This rocky stream is spanned by three [now four] broad bridges, separating the Hindu suburbs from the town proper, wherein all—or almost all—is Mohammedan in character. The long

\* In 1891 it was 312,390.

whitewashed streets of the capital, with their shop-fronts formed by Saracenic arches; the mosques occurring at frequent intervals; the tall sculptured minarets seen constantly rising above the city roofs; the sign-boards bearing Persian, Arabic, or Hindu inscriptions; the names of the shopkeepers, and the multiplicity of beggars on the mosque steps and at the gateways, give the general impression of a sort of Indian Damascus or Cairo. This is intensified by the busy throng blocking up the main streets with a perpetual tide of life; for here one sees perpetually the snow-white turban of the 'true believer' mingling with the red tarboosh of the Mohammedan Negro, and the green caftan worn by the Syed or the Hadji, who has made his pilgrimage to Mecca."

The C.M.S. agreed to take over the Hyderabad Mission from October 1st, 1901. Since the commencement of the Mission in 1891, at the request of Bishop Gell a C.M.S. man had been "lent" to take charge of it until better arrangements should be made. In the following year a young Mohammedan was baptized, who has since been ordained for this particular field, for which he has shown himself eminently qualified. But in the same year (1892) the work was abruptly stopped by the workers being recalled to Madras to supply a sudden vacancy there, and it was not till the end of 1893 that they could return. Another break threatened in 1898, but the Rev. T. H. Fitzpatrick consented to fill the gap caused by the enforced departure of the Rev. M. G. Goldsmith from ill-health, and the opportune return of the latter in December, 1899, only just prevented another break. One great need, therefore, to secure, humanly speaking, greater permanence to the Mission, is a second European colleague. The Indian agents have done excellent work, but have shown they are unable to stand successfully without European support, though we trust the time will soon come when they will be fitted to be leaders.

Hyderabad has been more influenced than other cities by the rationalistic, or reform, movement spreading from the Aligarh College and originally set in motion by the late Sir Saiyid Ahmad.

Sir Saiyid Ahmad, on his visit here a few years ago, was warmly welcomed, and received a large sum for the support of his Aligarh College. On the whole, it is believed that the breaking down of prejudice and superstition by this effort at reform must greatly further the cause of Truth, and may be expected more and more to prepare the way for the Gospel of Christ. This fact constitutes a distinct call to the Church of Christ to seize its opportunity.

In the mission-house a Bible and book depôt has been working successfully. At a distance of one mile, and on the main road to the city, a mission-hall is opened, where Hindustani preaching is carried on and is well attended.

Since 1891 there have been thirty-five baptisms in the Mission, including infants and some of Hindu birth.

The small Hindustani congregation meets in the centre hall of the mission-house; but once a month Holy Communion is administered in the Hindustani language in St. George's Church, after the close of the English morning service.

There are in the field other Missions, but none that give attention to the Hindustani people.

The funds have hitherto been due to the energy of the Rev. A. H. B. Brittain, whom Bishop Gell appointed Honorary Secretary for India, and were administered by the Diocesan Board of Missions. Various causes, however, led to the finances not being adequately supported, and the present Bishop of Madras decided that the Mission should be closed, unless the S.P.G. or the C.M.S. would carry it on. The S.P.G. for the

second time felt absolutely unable to help, and the C.M.S. then consented to do what it could. Some may think that in the present state of its finances this has been a rash decision; but it has been a decision made in faith and in response to an urgent appeal from the English congregation of Hyderabad, which has all along been in full sympathy with C.M.S. modes of Christian effort. Still, there will doubtless have to be a real struggle to raise money for the upkeep of the present agency, and, if the many openings for work amongst the Mohammedans in other towns of the Nizam's Dominions and of the Telugu Mission (to which Hyderabad is now officially attached as its farthest station west) are to be occupied, both means and men will be further needed; but if spiritual successes in this Mohammedan field depend on faith (St. Matt. xvii. 20) and prayer (St. Mark ix. 29), there seems no reason why the Lord's disciples should not be able to deal with even "this kind" (*τοῦτο τὸ γένος*).

"Brethren, pray for us, that the Word of the Lord may run and be glorified."

## THE FRONTIER OF CHINA AND TIBET.

### A Plea for the Aboriginal Tribes.

I FEEL it my duty to lay before the Society for prayerful consideration the needs of the aboriginal tribes on the border of our work in Si-Chuan, West China. It is now five years since we were brought into contact with them through Mrs. Bishop's journey amongst them, described in her book, *The Yang-tse Valley and Beyond*, and nothing has as yet been done to reach them with the Gospel. Our West China Sub-Committee have recognized that the duty and responsibility of their evangelization lies upon us, but up to the present time our staff of missionaries has been inadequate to do more than continue the work already undertaken among the Chinese.

While Song-pan was occupied by the Tibetan Band, the duty of evangelizing the other tribes seemed also part of their work, though they had no idea of taking it up; but since Song-pan has been handed over to us, and we have assumed the responsibility of evangelizing the Tibetans, the call of God to take up work among the Man-tse also sounds loudly and clearly.

The needs of the Chinese, Tibetans, and Man-tse are in progressive ratio, and our ability to meet their needs is in inverse ratio.

As to the Chinese, we occupy eight out of twenty cities for whose evangelization we are responsible, but we have besides one hundred villages or more, each large enough to claim almost the whole devotion of one man. No

English village of the average size of these Chinese villages would be without its parish church, while the largest villages would have two or three other places of worship besides.

To meet the needs of the Chinese, we have the whole Bible translated in both Wen-li and Mandarin. and at least two versions are striving for widest circulation, colporteurs being sent to every city and large market town to sell the Word of God.

Besides having the Bible in Chinese to put into the hands of all who can read, if they care to buy it at the very modest sum which is usually charged, we have also hundreds of tracts and booklets on Christian doctrine published at prices within reach of the poorest, and sheet tracts are distributed, broadcast sometimes, from every Mission station.

I do not overlook the fact that the majority of the people are illiterate, and that among those who can read many have no idea of what they read, and that the Gospel is not a book easy to understand, and its strange names of people and places are confusing. I know that what is needed is oral teaching of the simplest description, and I see thirty missionaries engaged in that work in our Mission.

What of the Tibetans? It may not be generally known that many tribes of Tibetans inhabit the mountainous districts in Western Si-Chuan, and that though Tibet is closed, yet these tribes can be reached from the Chinese

Frontier towns. Some missionaries in Kan-Suh Province have been working among Tibetans for the last ten or twelve years. In Si-Chuan the Roman Catholics have had a Mission station at Ta-tsien-lu for many years, and have endeavoured to get into Tibet that way, and have suffered severely in times past through the opposition of the Lamas, doubtless stirred up by Chinese officials. In 1892, Mr. and Mrs. Cecil Polhill-Turner left Kan-Suh and came to work among the Tibetans in Si-Chuan, taking up their residence at Song-pan. They had not been there more than three months when they were driven forth by a riot, and nearly paid for their devotion with their lives.

In February of 1893, Song-pan was re-opened, and was held by members of our Mission, while Mr. and Mrs. Polhill-Turner returned to England. Later on Mr. Cecil Polhill-Turner went out to Darjeeling to take the leadership of the Tibetan Band, and by-and-by the greater number of the Band came round to work amongst the Tibetans of the Chinese border, as it seemed hopeless to attempt to enter Tibet from India. As they had become affiliated to the China Inland Mission it was considered necessary that they should come to China and learn Chinese also.

As our work began to open up among the Chinese, the work at Song-pan was left, and for two or three years no missionary was located there. When the members of the Tibetan Band went to Song-pan, they found that the local dialects differed so considerably from the Tibetan which they had learnt at Darjeeling that it was almost like learning a new language, and later on Song-pan was given up, and premises were rented at Ta-tsien-lu. Our West China Sub-Committee took over the house at Song-pan and became responsible for carrying on the work; but with the exception of two short visits, one by myself in 1898 and the second by Mr. Simmonds and Dr. Squibbs in 1899, and a short stay of two months in 1900, when Mr. Kitley and Mr. Hamilton were there, nothing has been done to evangelize the Tibetans. The house stands empty, and the Tibetans come and go, sin, suffer, and die, without a witness for Christ to point them to the Fountain opened for sin and for uncleanness, and to tell them of the place which He has gone to pre-

pare for all who turn from idols to serve the Living and True God.

A few copies of the Gospels, translated by the Moravians and printed by the British and Foreign Bible Society, have been put into their hands; but, as I have said, these local dialects differ from the classical Tibetan of Lhasa, and another version is needed. But, alas! we have no Tibetan scholar in our Mission band, and I fear that when Mr. Kitley is married our Sub-Committee will not allow him to go and reside at Song-pan, which is 170 miles from the nearest Mission station, while the road is through mountainous country and takes about eight days' journey.

The Man-tse tribes, who are probably the aborigines of this part of the country, are still more neglected than the Tibetans. Until I went with Mrs. Bishop, no missionary had been in their territory; no one knew exactly where or how they lived. We saw them at Song-pan and on the way thither, and could easily distinguish them from the Chinese on the one hand and the Tibetans on the other. The Chinese called them "Man-tse," or Barbarians, while the Tibetans were called "Si-fan" (pronounced "She-fan"). We learned the names of a few of their tribes, such as "So-mo," where a queen was reported to be reigning; "Heh-shui," or "Black Water," from the name of the tributary which joins the Min River above Mao-cheo; and "Bo-lo-tse," who inhabit a district west or south-west of Song-pan.

Consequently when Mrs. Bishop came among us with a proposal to take a journey into the unknown regions where the Man-tse are at home, and I was asked to accompany her as escort and interpreter, I gladly went. Mrs. Bishop has dealt at length with that journey and her impressions in her book, *The Yang-tse Valley and Beyond*, though she has not given details of many of the difficulties which had to be surmounted. Unfortunately the journey could not be carried out to the end, as the roads were impassable for a chair, and in dangerous condition even for foot-passengers, even though mountaineers. Added to this our provisions gave out, and nothing could be bought, as the Mantse do not engage in trade or open inns for the convenience of travellers, and very reluctantly we had to retrace our steps and return to Kuan-hsien. The whole

journey occupied a month, the greater part of the time being spent among the Man-tse.

Their religion is Buddhism of Tibetan type. They use the prayer-wheel, which is called a *mani*, taken from the Tibetan formula of religion, "*Om-mani-padme-hum*." Prayer-flags are in evidence, and "prayer-mounds" of stones, sometimes crowned with a pole to show that prayer has been answered. One of the best rooms in every house is a shrine of the gods, and one of the sons in each family is a Lama, and he sits before the shrine nearly all day reading the Buddhist Scriptures in Tibetan character. They follow Tibetan funeral customs, and, it would seem, must have been converted to Buddhism by Tibetan missionaries. But they do not understand the Tibetan language, not even the ordinary salutation, "Are you well?" I wrote down a few of their words and afterwards compared them with Tibetan equivalents, but found not the least resemblance between them. The women enjoy their freedom like Tibetan women, but I fear that liberty degenerates into licence, and that there is a great deal of immorality among them. The Chinese, whose virtue is in word more than in deed, call them "dogs," which has this idea of immorality behind it.

I have no means of estimating the numbers of the Man-tse peoples. Their villages generally are situated high up on the mountain-sides, and we travelled along the valley, following the river. Mrs. Bishop says 20,000 for the four tribes under the Tu-tse of Somo.

We could not go into the Cho-ko-ki district, and we saw very little of the He-shui people, who are reported to be thieves; but it is evident that they occupy a very extensive tract of mountainous country, and beyond them the Tibetans fill the land. In the south of the province there are the Lolos, who give the Chinese Government a great deal of trouble.

Up till now our staff of missionaries has been scarcely adequate to the work already undertaken amongst the Chinese, and we have not been able to set apart men for Tibetan or Man-tse work.

Last year, in view of my return home on furlough, our West China Sub-Committee deputed me to visit the Chinese border towns, Song-pan, Mao-cheo, and Li-fan, to see what openings there

might be for work among the Man-tse tribes, that I might have a definite plan to lay before the Parent Committee. Mr. Seward went also as travelling companion, but we were not able to go beyond Mao-cheo, and after staying a few days there, living in an inn, and preaching to the Chinese on the streets, we set out to return. The attack on the Legations in Peking had already commenced, and special messengers had been sent out to hasten our return.

Eight years ago Mr. Horsburgh attempted to settle in a house at Mao-cheo, but the officials would not allow him to do so. A second attempt was also successfully frustrated. Since those days the prosperity of the city has declined. Last year the first crop of maize withered for want of water, and a second crop suffered considerably. A disastrous fire burned down two streets in the busiest part of the city, and the temple of the fire-god and his image perished in the flames. Most of the houses and shops have been rebuilt, but there are blank spaces still, any of which would be a grand site for a street chapel. Mao-cheo is a double city, the outer or southern part showing traces of former Man-tse occupation. The northern half, which is surrounded by a wall in good preservation, is of Chinese origin, and contains the Yamen and other public buildings. But by taking a walk round the wall I discovered many houses going to ruin and many open spaces, and I thought it ought not to be difficult to find a good site for future Mission premises.

The importance of Mao-cheo from a missionary standpoint is that it is the connecting link between our present nearest Mission station, Shih-ts'uen, and Song-pan; fifty miles west of the former, 120 miles south of the latter. All letters, silver, and supplies for Song-pan must be got from Shih-ts'uen and pass through Mao-cheo.

Mao-cheo is also a strategic point for reaching the Man-tse. They come into the city daily with loads of firewood, which they have cut on the mountains, and go about the streets seeking to dispose of it. Many of them speak a little commercial Chinese, and from them the first beginnings of the Man-tse dialects would be learnt. While living in Mao-cheo we should be under so-called Chinese protection, and it would be impossible for the officials to stir up the

Man-tse against us, as they would assuredly do if we attempted to go and live in a Man-tse village. But when once we had gained the confidence of the Man-tse, and had learned the language sufficiently, it would be quite possible to take long itinerations among them, moving on from village to village, in order to reach those people in the highlands, few of whom ever visit the Chinese border cities. As the work grows it will be possible to occupy Wei-cheo and Li-fan as centres from which to reach other tribes.

Recently I received a letter from Mr. A. A. Phillips, our secretary, saying that Mr. Jackson had been appointed to carry on my work in Anhsien, and in making this appointment our Sub-Committee had in view prospective work among the Man-tse, to which they thought to appoint me on return from furlough. As our missionary staff is being reinforced by so many returning from furlough it is a favourable time to go forward in this needy work.

WILLIAM KNIPE.

## THE AMERICAN CHURCH AND ITS MISSIONS.

**A**FTER my visit to the United States, the year before last, I gave the readers of the *Intelligencer* (August, 1900) some account of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church. Perhaps they will now be interested in a few notes on its recent Triennial Meeting, held at San Francisco in October last, gathered chiefly from the *Spirit of Missions* of November.

The Domestic and Foreign Missionary Society is conducted by a "Board of Managers," which sits month by month in New York. But being an official organization of the Church, it is under the ultimate authority of the General Convention of the Church, which meets once in three years, and which, at certain of its sessions, sits as a "Board of Missions." The recent meeting of the Convention was at San Francisco. For the first time the great governing body of the Church crossed the Rocky Mountains and assembled on the Pacific Coast. The result almost justified the complaint of a Californian member of the Ecumenical Missionary Conference of 1900, that so remote a city as New York had been chosen for it when San Francisco was now the centre of the world! For at San Francisco last October assembled no less than seventy-one bishops and nearly four hundred elected delegates, clerical and lay, from the dioceses in all parts of America. The Church of England, too, was represented, in the person of the Bishop of Newcastle, who crossed the Atlantic, and the Continent, on purpose to attend.

The Convention sat as a Board of Missions several times, generally in the evening. Like some other missionary organizations nearer home, the Society reported itself in a measure of financial difficulty. The total receipts of the financial year, which ends on August 31st, amounted to almost a million of dollars (\$998,904.47), but nearly half of this was for investment, or special in some other way, and the remainder had not sufficed for the expenditure. The Board of Managers had drawn from the reserve funds about 100,000 dollars. "Having these funds at its disposal, the Board was able to meet all obligations without borrowing, but faces the future with its working capital almost wiped out." But observe how it was proposed to meet this difficulty. The Board of Managers, it was suggested, should adopt the principle of "apportionment," i.e. should apportion the deficit among the dioceses, and each diocese should send up its share. This was not formally directed, but the Board was authorized to adopt the system for the future income as far as possible, calling upon each diocese for its proportionate share of one million dollars for its general work. The Bishop

of Montana stated that in his diocese a similar principle was applied to parishes, each parish being told each year what sum it must send in. Such a plan almost makes one's mouth water; but voluntary Societies like C.M.S. or S.P.G. have no authority to act in that way!

Able speeches on the finances were made by Dr. Lloyd, the Clerical Secretary of the Board of Managers, and Mr. G. C. Thomas, the Philadelphia banker, who is the Treasurer, and whose name is honoured far and wide in another connexion, viz. for the splendid Sunday-school he superintends, one of the largest and most perfect in the world. Mr. John W. Wood, the young and energetic Lay Secretary, reported on the Publications. He has transformed the *Spirit of Missions* into one of the brightest and completest missionary periodicals now published, and its circulation has risen fifty per cent. in the last three years. Independently of its general sale, it is sent free, month by month, to five thousand of the clergy.

There was an important debate upon a proposal by the Bishop of Tennessee to change completely the method of administration of the Society. Instead of the Triennial General Convention sitting as a Board of Missions itself, a Board was to be formed comprising the bishop and one clerical and one lay delegate from each diocese or "jurisdiction," to meet annually; and an Executive Committee (corresponding to the present Board of Managers) to be elected annually for the charge of current administration; the Board to apportion the required income among the various dioceses. Eventually, further consideration of the scheme was deferred for three years.

There was a separate report from the American Church Missionary Society, which is an autonomous but not a wholly independent organization, chiefly supported by the more evangelical members of the Church, and to which is committed the Missions in Brazil and Cuba, which are to the Roman Catholic population of those countries. I explained the position of these Missions in my article a year and a half ago. Another separate report was from a Society for Promoting Christianity among the Jews.

Naturally, the most interesting proceedings were the reports and addresses of bishops and others from the mission-field, both domestic and foreign. The Bishops of North Tokyo, Kyoto, and Shanghai, gave accounts of the work in Japan and China; Bishop Rowe, of that in Alaska; and Bishop Hare, of that among the Indians of Dakota; but the *Spirit of Missions* complains of the way in which official business cut their time short. The two Negro Bishops, of Cape Palmas (West Africa) and Hayti, also spoke. Bishop Kinsolving of Brazil, it is stated, "brought new life" into one of the meetings by his "stirring account" of the work in that priest-ridden land. Some of the home Bishops spoke on the Philippines, Porto Rico, Cuba, and Mexico. It is significant that American Churchmen—most of whom are what in England would be called more or less "High"—thoroughly believe in their duty to carry the Gospel to Roman Catholic countries.

The most important work of the Convention in its missionary aspect was the creation of six new episcopal "jurisdictions." I explained in my former article that while a "diocese" supports itself and elects its own bishop, a "jurisdiction" is a sphere which has to be supported, or helped, by the Missionary Society, and whose bishop is appointed by the House of Bishops. Many of the bishops in the Western States have only jurisdictions, and of course those in "foreign parts" are in the same case. One of the new jurisdictions is merely a sub-division in the territory of the United States; but the other five are abroad. They are Hawaii, Porto Rico, the Philippines, Cuba, and Hankow in China. But it is noteworthy that the

first three of these, although in what we should call "foreign parts," are reported by the American Church as "domestic," because they are within the dominions of the Republic. Hawaii has been hitherto an episcopal sphere of the Church of England; but on the annexation of the Sandwich Islands by the United States, the American Church claimed the right to appoint the bishop. The English Bishop of Honolulu, Dr. Willis, has therefore resigned, to make way for his American successor. Porto Rico and the Philippines are the prizes of the War with Spain. But Cuba, though the War delivered it from the Spanish yoke, the Americans are training for independence: therefore the episcopal jurisdiction is a foreign one.\* Strange as all this seems to us, it is certainly a more logical usage than ours. Our term "Foreign Missions" is quite misleading as applied to work in India and Ceylon, or in the British possessions in Africa. But if (say) the S.P.G. adopted the American method, its title would have to be "for the Propagation of the Gospel in Domestic Parts"—having regard to its original limitations.

For two of the new episcopal jurisdictions, missionaries have been chosen. A China missionary, Mr. Ingle, is to be Bishop of Hankow; and a Brazil missionary, Dr. Cabell Brown, "whose translation of the Prayer-book into Portuguese has given him a recognized place among American scholars," is to be Bishop of Porto Rico. For the important and difficult bishopric of the Philippines, a Boston clergyman has been already consecrated—the Rev. C. H. Brent. In his appointment I am specially interested, as he received me with great kindness at Boston, and I had the privilege of preaching in his church, St. Stephen's. His lines of working appeared to be something like those of the Oxford House at Bethnal Green.

To revert to the San Francisco meeting. Two special gatherings should be noticed. First, on Sunday, October 6th, there was the Annual Service of the Board of Missions, at Trinity Church. The sermon was preached by Bishop Graves, of Shanghai. The *Spirit of Missions* quotes the following passage on the power of the Gospel, in which Uganda is referred to as well as China:—

"We have seen God's Gospel take men who were liars and impure, and who hated one another, and so change them that they became truthful, and pure, and loving. We have seen dull faces become intelligent, and hard hearts softened. We have seen truth and reverence grow where they never grew before, and the whole position of a woman raised and ennobled. Those who once were Heathen fill our churches with the worship and praise of the one True God. And, if further evidence were wanting, men and women and little children have given up their lives for Christ, slain by the sword or burnt with fire in all the agonies of great persecutions, in which there have been repeated in these modern days the trials and sufferings, the nobility and faithfulness, of the ages of the martyrs. Look where you will, at China or at Uganda, the witness is true that the Gospel of Christ is a power which saves men, which raises them out of ignorance and sin, and transforms them into the image of Christ. That is the true success of Missions. Not the institutions they found, or the numbers they can count, but the fact that they win souls to Christ, and that Christ fills these souls with power to lead a Christian life and to suffer for the Christian faith."

There was one great public missionary meeting, which the Bishop of Newcastle tells me was the largest he ever attended, there being between 6000 and 7000 persons present. The singing was led by 300 "vested

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\* Probably another Roman Catholic country, Mexico, will be the next episcopal sphere for the American Church. Bishop Doane of Albany (the same who represented his Church at the S.P.G. Bicentenary) spoke enthusiastically of the Mexican Church, and said it was hoped soon to consecrate two of the Mexican Protestant clergy.



choristers" (we suppose in surplices as if in church) and a military band. Bishop Doane of Albany presided, and the speakers were the Bishop of Newcastle, Bishop Potter of New York, Bishop Partridge of Kyoto, and one layman, Mr. Burton Mansfield, whom I well remember as a leading Churchman at New Haven in Connecticut (where Yale University is).<sup>\*</sup> I should like to have quoted Bishop Jacob's speech, but neither the *Spirit of Missions* nor the *New York Churchman* has published a report of it. One striking sentence of Bishop Partridge's speech is given:—"A Buddhist priest was found in a Chinese temple, dirty, degraded, impure, with a card of invitation to the Parliament of Religions at Chicago in 1893 hanging about his neck—a typical picture of the legitimate product of non-Christian religions, and a warning against the danger of crediting them with any large amount of uplifting influence."

I must not fail just to notice the meetings held, during the Convention, by that powerful branch of the Missionary Society, the Woman's Auxiliary. Some hundreds of ladies had travelled from all parts of the States to San Francisco for the purpose—many of them having a week's continuous railway journey to get there. The proceedings included business meetings, conferences, and missionary meetings. The Woman's Auxiliary, besides raising some \$65,000 a year for the Missionary Society's general funds, presents at each Triennial Convention what is called "the United Offering," for some specific object or objects—fixed upon at the previous Convention. At the Washington Convention in 1898 it was resolved that the United Offering of 1901 at San Francisco should be "divided into equal parts: one part to be given to each of the Missionary Bishops in charge of domestic or foreign jurisdictions, and one equal part to the Commission for Work among the Coloured People." The amount proved to be no less than \$105,647.95, by far the largest ever raised. It was now resolved that the next United Offering, to be presented at Boston in 1904, should be devoted to the support of woman's work in the domestic and foreign field, including the training of women workers and the care of those sick or disabled; and it was specially added that the Missions in Brazil, Hayti, Cuba, and Mexico are to be included.

A great sorrow fell upon the Woman's Auxiliary, and indeed upon the whole Convention, in the very midst of the proceedings, by the sudden illness and death of the honoured Honorary Secretary of the Auxiliary, Mrs. Mary Abbot Emery Twing. This excellent lady had travelled twice round the world in the service of Missions, and was well known to many friends in England. I for one deeply respected her. She (as Miss Emery) was the first Secretary of the Auxiliary, thirty years ago, and during the whole of that period she was an untiring advocate of the missionary cause. She went to San Francisco to attend the meetings, became ill on the fourth day, was taken to a hospital, and died there six days later. Mrs. Twing was a member of Grace Church, New York; and the Rector, Dr. Huntington, at the conclusion of a striking sermon preached by him on his return from San Francisco, said, "Do you say it is pitiful that she should have died so far away from home? Yes, in a sense. But have you forgotten that good word of Monica, the mother of St. Augustine, 'No place is far from God'? And now she lives in Him. He is home."

E. S.

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<sup>\*</sup> He presided at a large dinner there in connexion with a Church Club, at which I was the chief speaker.

## THE MISSION-FIELD.

### Sierra Leone.

THE consecration of the Rev. E. H. Elwin to the Bishopric of Sierra Leone was fixed for St. Paul's Day (January 25th). He left Sierra Leone on December 22nd, and arrived at Liverpool on January 6th. Bishop Taylor Smith, the new Chaplain-General of the Forces, left Liverpool on November 30th for a brief visit to Sierra Leone. On his way back he stayed a short time at Madeira, and reached Southampton on January 14th.

During a recent itineration in the Temne country the Rev. J. A. Alley, of Rogbere, was addressing a large crowd in a headman's piazza, and when about to close was interrupted by a Mohammedan who attested to the conversion of his mother. Mr. R. Kinahan, who accompanied Mr. Alley, writes:—

The son said there was a time when his mother believed in witchcraft, charms, &c., but through the preaching of the Gospel at Port Lokkoh she gave herself to the Saviour. The change in her life was most marked and noticeable, for she threw over all her superstitious belief and practices, and gave herself wholly to Jesus, and lived a consistent life.

This testimony coming from a Mohammedan—who before and some time after his mother's conversion was greatly opposed to Christianity—unexpectedly confirmed Mr. Alley's words that Jesus Christ was a Saviour to the uttermost to all who surrendered themselves to Him. This woman suffered much persecution from her son and others, on account of her faith.

### Western Equatorial Africa.

The M.A. degree of Durham University has been conferred by vote of Convocation on Archdeacon Hamlyn, of Lagos.

In August and September Bishop Tugwell paid an "intensely interesting and most encouraging" visit to the Jebu Country. There are about 10,000 readers in this Mission, meeting in 119 centres, but they have only thirty-two recognized teachers, and most of those are men of very poor attainments. During the Bishop's visit a deputation of the leading men waited on him to beg him to ask the C.M.S. to send them a teacher who could train their young men to be teachers. In presenting their request they referred to the work in Uganda, pointing out how many Europeans have been sent to that country to build up the Church. Bishop Tugwell writes: "They do not ask for financial help, they only ask for one man to train their young men. They asked also for two ladies—one medical and one educational. . . . They are worthy of such assistance. It is a most remarkable movement. I have seen nothing like it elsewhere. They have recently raised 50*l.* for the British and Foreign Bible Society."

In *Niger and Yoruba Notes*, the Rev. J. J. Olumide gives an account of the starting of work at Isau, in the Ake district, Abeokuta, through the conversion of a priest of Ifa. We read:—

He was a Babaalawo, i.e. an Ifa priest, before his conversion. Ifa is a common idol in the Yoruba Country; its priests find their living in going about to consult the god in cases of sickness, &c. As a priest of Ifa, Thomas Fayenni found his living in going about to deceive the poor souls in darkness from village to village. One day, as he was busy at his work, he came across Jacob Fadipe, the evangelist, in a village at Erunbe, where he went to teach the Heathen. He was very much annoyed to meet him, as he knew very well his

profession could not stand the light of the Gospel.

He determined that he would learn to read in order that he might always contradict Jacob Fadipe in future. To do this he had to be friendly with some Christians in the neighbourhood, as the Heathen do not know how to read; so he got Daniel Aliberi and Samuel Lasinde to be his teachers. He was afraid to go to Fadipe, lest he should be persuaded to embrace Christianity. But the Yoruba primer is so arranged that no sooner one begins to form the syllables

into words to convey ideas than one begins to read some easy portions of God's Word.

Thus he came to know the truth, and went back to Fadipe, earnestly desiring that he should forgive him for what he had done, and show him more of the way to Jesus Christ. You need not be surprised that Daddy gladly forgave him, and rendered him all possible help to become a Christian. Thus by the power of the Holy Spirit He was led to know Him Who came to save them that are lost. In a few months he understood the principles of the Christian faith.

He was very eager to be baptized, and was very sorry to have missed the first occasion, when he thought he would be admitted with other candidates at Isau. The Rev. D. O. Williams told him that he was not quite prepared for it. He could not understand this; for he said he could read the Bible, and was able to repeat the catechism of the Christian faith. The pastor told him that he could not be baptized until he was the husband of one wife, which is the condition that every heathen man is admitted into the full membership of the Church.

He went back to his village sorrowfully, but asked Daddy Fadipe and the

Rev. D. O. Williams to pray that God might assist him to accomplish his desire. God accepted his prayers, for he met with no difficulty when he told his women that he must leave them in order to become a free member in the Church. The others went away with no reluctance, and he keeps to only one. On the next occasion he was admitted with the other candidates, and was baptized with the name Thomas. He is now ashamed to be called by the idol-name, Fayenni, i.e. "The idol Ifa fits me," and he is now called Thomas by the surrounding villagers.

Having found the way, he lost no time to point out the Saviour to his country-people and relatives, and regularly attended the services at Isau, a distance of about eight miles from his village. As time goes on the converts in that district are increasing. They meet together at his piazza occasionally when they cannot go to Isau. They have found the piazza too small, and have built a small church.

You will be glad to hear that Thomas is now the leader of a small congregation. They have no paid teacher of their own yet, and he undertakes to carry on everything for the present. Mr. Fadipe pays them occasional visits on Sundays and week-days.

At an ordination at Christ Church, Onitsha, on Advent Sunday (December 1st), Bishop Tugwell admitted to Priests' Orders the Rev. G. T. Basden, of Onitsha, and the Rev. G. P. Bargery, of Loko.

In the Lower Niger section of his diocese, Bishop Tugwell has appointed the Rev. S. R. Smith an examining chaplain, and the Rev. T. J. Dennis commissary and examining chaplain.

On September 1st, Mr. Basden and Mr. Blackett, the West Indian school-master, opened a Schoolmasters' Training Institution at Onitsha. Mr. Basden wrote on September 23rd:—

We have six young fellows training for schoolmasters, and there seems every prospect of success. Had we been ready to open an English school we should have soon had a crowd of boys, for there is an enormous thirst for knowledge out here. The Government has

now officially appointed an Inspector of Schools for Nigeria, and unless schools are ready, no doubt they will provide them, and that will most probably mean no religious teaching. At Lokoja this attitude is taken up by the Government.

Bishop James Johnson visited the churches of the Delta Pastorate in May, and in August and September paid a long visit to Brass. The Rev. H. Procter has sent to us an interesting history of the Brass Mission, at the end of which he gives the following account of the Bishop's visit:—

At a specially-called meeting of the chiefs at Nembe, the capital of the Brass country, the Bishop first publicly stated his object in coming to Brass. He said that he came amongst them as a minister, and as their own country-

man, to lay before them two or three matters for the good of the work.

The first matter was the support of their Church. In bringing this matter to their notice, he said it was everywhere the practice of the C.M.S. to

require Churches to support themselves. Previously the people have supported their juju or fetish religion, and now they have given all that up for Christ, surely they ought to support the Christian religion in a similar way. He urged them to do this, so that the religion might be looked upon as the religion of the country, as their own religion; the ministers and schoolmasters as their own ministers and schoolmasters. So long as a Church or religion is supported by foreigners, the work is looked upon as a foreign work, and has no root in the soil. There are many trees in the land which they looked upon as their own country trees, but which were originally foreign, such as the orange-trees, which are now acclimatized and rooted in the land. If the people will support their Church and make it their own, it will take root and grow; but if they depend on others, it must in time fail. . . .

The question of self-support to Brass, the Bishop said, was not a new matter; the Church and its workers had now been supported by the C.M.S. for thirty-three years. . . . We never feed a child always, when big it must feed itself; . . . we never expect one trading factory to pay for the work of another factory,—so now the Bishop urged the chiefs and people to take up their own work.

The chiefs thanked the Bishop for coming to them, and said they knew all he had said was for their good, and what they would now beg for would be time to consult about it.

Education was the second subject brought before the chiefs by the Bishop. In introducing his subject he said that he believed in education, but if education was to be of any use it must be given in the right way. When children are taught, the great object is to make them think and reason for themselves; not for them simply to learn to repeat like parrots, but to understand what they learn, so as to be able to use it for themselves. The Bishop said he had visited all the schools in the Delta and Brass, and he was sorry to say all the education was weak and feeble, and he did not feel satisfied. What makes it weak is not the fault of the children, or the teachers, or the ministers, but of the chiefs, who did not like the language of their own countries, and wanted only to have their children taught in English. This was the fault

he wished to see corrected, so that the children might be properly educated. . . .

The future of Brass depends upon the children of to-day; it was not true to say we did not want them to learn, we did want that, we wanted them to "know book" like the missionaries. We must pass away, and our places be taken by the children, and if they are not properly taught, how can they be expected to do well? Love your country, love your own language, and have your children taught through their own language, and then they will understand, and think and reason for themselves.

The Bishop used a very apt illustration when he compared children's minds with locks. "If I give you a good lock," said he, "you want a key to open it; if I give you the wrong key, you are not able to open it, and if you use force you will spoil the lock. Children's minds are like locks, made to be opened, and God gives you the key, which is the language of the country; if you refuse to use it, or try other keys, or force, you will either never open their minds or spoil them altogether. The English language is the key to open the minds of English children, not German or French; and so the Brass language is the key for Brass children. Use then the language of your country to teach your children, and then through their own language they will learn to understand English. If the children understand what they learn, they will take a pleasure in it, the work will be easier for the schoolmasters, easier for the children."

The third matter was the spreading of the Gospel, the evangelization of all the surrounding villages. The Bishop urged the chiefs and people to encourage the missionaries in their work as much as possible. . . . The Christians themselves must help in the matter, they must take the Gospel with them wherever they go; it is only in this way the Gospel can spread.

After having had meetings with the chiefs at Tuwon, as well as those at Nembe, and also congregational meetings, it was finally decided that each church should form a committee to carry out the proposal of the Bishop as to making their churches self-supporting. It is proposed to begin (p.v.) to pay two catechists and two schoolmasters and several pupil-teachers from January 1st, 1902, and as things

develop and funds increase to have as soon as possible pastors of their own. In this way, with God's blessing, it is hoped that the Christian religion may

not only spread throughout the country, but become the religion of the country, acclimatized and deeply rooted, and so lasting.

#### Eastern Equatorial Africa.

In August, Mr. B. Laight, of Frere Town, spent a pleasant holiday at Rabai. He was greatly interested in the work being carried on at the station. On the 11th great commotion was caused by a "War Scare," which he thus describes:—

The Wakamba, who live near to Rabai, had killed several Washiiri and stolen their cattle, and when the police went out to arrest the murderers they deliberately shot one of the guides with an arrow and killed him, the others having to flee. The police brought back the dead body and the news that the Washamba were all armed and were going to attack Rabai. This news was confirmed by a man who arrived in Rabai about mid-day, having passed through a number of armed Wakamba, who also attacked him. Classes were going on at 2.30 p.m., when the Government District Officer came down to consult the missionary in charge as to what was the best thing to do. His condition was a bad one, as he had very little ammunition in store, so to try to defend his place and the mission-houses was out of the question; the only thing possible was to send the ladies off to the nearest railway-station (so that in the event of an attack they could be sent on to Mombasa), call the Warabai together and get them out as scouts, the others, soldiers and male missionaries with the women and children, to make a fortress of the house of the Government Officer, and be prepared to defend themselves there.

No time was to be lost, so the native pastor went out to collect the Rabai warriors, Mr. Rogers went off to Changombe to fetch the lady missionary from there, and the other ladies packed up and went off very reluctantly to Mazeras station, many of the native children and women following them; and in the meantime Mr. Pearson had wired to Mombasa for help. Willing hands helped to block the many ways leading

to the house of the Government Officer, so as to be some check to the enemy in case of an attack. The soldiers walked up and down, keeping a good look-out; guns were all collected and put in readiness. One could see in the distance the war-men of the town in little groups, watching for the expected enemy.

In the meantime Mr. Rogers had arrived with Mrs. Vale, and she could not go on as her husband was ill, so she stayed behind to nurse him. Darkness came on, and every now and then could be heard the challenge of the sentries, "Who goes there?" About nine there was a great noise made by twenty-five soldiers, who had just arrived from Mombasa with plenty of ammunition. . . . At intervals the sentries were changed, and every light in the distance was carefully watched to see if it might be a camp fire. . . . At 6 a.m. another consultation took place, and it was decided to send and fetch the ladies back, as there were sufficient soldiers now to guard all the houses, and it was thought that the Wakamba were not likely to come now, as no doubt they had heard of the arrival of soldiers. So the ladies returned, and in a few hours, except for the soldiers out and on guard, the place looked peaceful enough.

Also at mid-day our fears concerning our sick brother were at an end, as the doctor came, and he has since, thank God, made a rapid recovery. The reader of these few simple lines will see that even in these days there is need for the prayers of God's people that His Word may cover the earth, that there may be peace and the Prince of Peace everywhere.

#### Uganda.

The first locomotive reached Port Florence, the terminus of the Uganda Railway on the Victoria Nyanza, on December 20th. The first rail at the sea-coast end was laid on August 8th, 1896, and the 582 miles of line from the coast to the Lake have thus been completed in four years and four and a half months. The temporary inclines which were built over the Kikuyu Escarpment while the permanent railway-line was in progress have been removed, and locomotives can run the whole distance from Mombasa to the Victoria Nyanza on the same set

of metals. At present the railway is only open for public traffic to Nduma station, on the Mau Escarpment (468 miles), to which station there is regular daily traffic from the coast terminus. The telegraph, too, is in full working order, and it is stated that the Foreign Office received a direct telegram from Port Florence announcing the arrival there of the first locomotive, the time occupied in the transmission of the message being only about an hour and a half.

Mr. Albert R. Cook, B.A. Camb., M.B., B.Sc. Lond., of Mengo, now at home on furlough, has taken the M.D. degree of the University of London.

The party of missionaries (consisting of the Rev. D. A. O'Connor, Mr. H. G. Dillistone, Miss G. E. Bird, and Miss H. M. Turnbull) who left Rotterdam for Uganda on September 14th, reached Mengo safely on November 8th. On the following day Miss Robinson and Miss Turnbull left for Koki. It was arranged that Mr. Casson and Mr. Savile should meet them on the Lake shore in Budu and conduct them to Koki.

A terrible disease which spreads quickly and is always fatal has made its appearance in Mengo. It is called "sleeping sickness." The first case in the hospital was in March last, and during the next six months there were twenty-one cases. No cure is known and its cause is just as obscure. Many of the deaths in Busoga that were supposed to be due to starvation are now found to be from the sleeping sickness. On the islands of Uvuma, off the Busoga coast, the people are dying off very fast.

We are sorry to hear that Mr. H. E. Maddox has been advised on medical grounds to leave Toro and come to England. While he was making preparations to leave, during a heavy storm on November 7th, the house he occupied was struck by lightning and burnt to the ground. With the help of the Natives nearly all his belongings were rescued. Mrs. Maddox had a wonderful escape. She was in bed at the time, recovering from fever, when the lightning struck the wall only a few feet from her, and bursting, scattered the rubbish all over the room. She, however, suffered not the slightest harm.

Nassa, in Usukuma, at the south end of the Victoria Nyanza, a station which has been occupied since 1888, has difficulties of its own. The climate is very trying to Europeans, and changes in the staff, especially since the death of Mr. J. P. Nickisson, have been frequent. Compared with other parts of the diocese the converts have been few, and although the king attends the services, he is suspected of secretly opposing the people from seeking baptism. We therefore commend to the prayerful attention of our readers the subjoined extract from a letter from Mr. A. W. Kemp:—

We have an early morning service in the church at nine, and one at the same hour in the evening, when we have a hymn and a few prayers. From five to twenty generally turn up.

We have a service on Sundays, taken by the native teachers, at 10.20 a.m., when we get from 200 to 400, including the king and his wives.

On the first three days in the week we have reading-classes, which vary greatly in number, sometimes twenty children attending; at other times we get from forty to fifty. We have 100 who come to read at one out-station alone.

Five came forward for baptism a few months ago, and we have some more whom we hope will soon come forward;

but our teachers are really very indifferent about the work, and very disappointing, while the Christians are feeble in character. We cannot judge them though, when we see the immorality around them, and remember there is no teaching specially for them. It is a wonder, humanly speaking, that they stand as they do. Out of six native teachers, one gave up his work for some time to trade at the coast, and three fell into immorality. Two of these, however, returned and confessed their sins before the Church, and said they were again going to follow the words of God. But we are not unhappy in our work. I only write in this strain that you may see what the Mission is really like.

The Rev. F. H. Wright, who left England to return to Nassa in September, wrote from Kisumu, Port Florence, on the Victoria Nyanza, on November 1st. Before leaving Mombasa he was encouraged to find there a Nassa Christian and to hear from Mr. Burt that he was standing with them in the open-air preachings, and enduring a great deal of persecution in consequence. Mr. Burt also said that others from Nassa were in the neighbourhood, and were well spoken of. At Port Florence three Nassa boys met Mr. Wright, and their joy at seeing him was most touching. He received a number of letters of welcome from Nassa Christians, and Mrs. Wright also had some from the native women, saying how delighted they were at the thought of seeing a white lady to teach them the "words of God."

#### **Palestine.**

At the beginning of last year, Miss M. B. McConaghy commenced work among the Arabs living in tents in the neighbourhood of Bethlehem—eight thousand men and women in a state of absolute ignorance concerning religion. In her Annual Letter she writes:—

Our first visits were very strange. It was not easy to make them believe that we wished to do them good and really cared for them. Simple medicine given gratis soon broke down prejudice, and now the change is marvellous. There is perfect stillness

in the tent where we gather the women together. They always welcome us, and sometimes greet us with, "All the wilderness looks green when you appear." Their faces light up with joy as we tell them of a God of Love and of a life beyond the grave; it is all so new to them.

Of educational work in Palestine, the Rev. C. T. Wilson, of Jerusalem, wrote on July 31st:—

In spiritual matters changes are taking place which act both for and against the spread of the Gospel. The Turkish Government is far more active in the matter of education than formerly (and it must never be forgotten that the whole of the education in Palestine to-day is the direct outcome of the Mission-schools started by Bishop Gobat fifty years ago). The teachers in the Government schools are usually very fanatical, and their influence as a rule is very hostile to Christianity. Still the people as a whole are being

educated, and a larger percentage than formerly can read and understand the Bible when placed in their hands. Fifteen years ago probably not more than five per cent. of the men could read, and of the women practically none. Riding up from Jaffa to Jerusalem the other day, I spoke to four different Moslems by the way, and three of the four could read. There is a growing friendliness towards Christians and Christianity, and but for the fear of punishment or death very many would become at least inquirers.

#### **Turkish Arabia.**

The first ward in the Mosul dispensary was opened on November 19th. Miss Butlin writes:—

We all went to take part in the opening exhibition, Dr. and Mrs. Sutton, myself, the dispenser and his assistant, and the door-keeper. It is a pleasant, sunny room, and has even the luxury of curtains. Two wooden bedsteads, clean mattresses, pillows, sheets, and scarlet counterpanes complete the whole. I think we enjoyed the exhibition more than the patients, for one poor boy began to cry directly he got into bed.

He first had to go through the washing process, his mother holding the basin, saying, "What! washing in winter; it will hurt him!" This, with the new flannel shirt, knitted cap, and clean bed, &c., was too much for him, and he begged to go downstairs and lie on a mat on the stone floor in all his rags and dirt. However, he was at last comforted, and said he was happy and comfortable. Are we ever like him?

#### **Persia.**

The Rev. C. H. Stileman, who left London for Julfa on October 2nd, wrote from Kirman on November 28th. The Medical Mission there, he says, is doing excellent work, and Miss Bird is already finding a very open door amongst the women. There

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were ninety-one (including over forty women) present at the Persian service in the dispensary on the morning of Sunday, November 24th. Mr. Stileman hoped to be in Yezd before Christmas.

#### **Bengal.**

The prayers of our readers are asked for a special effort, called the "United Evangelistic Campaign," to be held in Calcutta, commencing February 15th. The proposal is that all missionary societies labouring in Calcutta should unite in a special evangelistic effort throughout the city during the latter part of February. Meetings will be held in the vernacular and in English at different centres, and street-preaching and visiting will be organized on a more extensive scale. It is hoped that many will hear the Gospel who seldom hear it, and we ask our readers to pray earnestly that there will be much spiritual blessing attending it.

Over thirty boys in the boarding-school at Taljhari, in the Santal country, are coming to the principal, the Rev. H. J. Jackson, for instruction with a view to baptism, but only a few of these, he says, will be baptized at present. Some will have to wait till they are older. There are 160 boys in the boarding-school, and twenty boys in the Government Normal School. There are also thirty boys attending from surrounding villages. These are boys passed on from the infants' day-school managed by Mrs. Jackson, which has a total of fifty-three scholars.

The Rev. D. M. Brown, who, in the absence of the Rev. Canon Cole, has the pastoral oversight of the Santal Native Church Council district, reports :—

As regards the evangelistic work, the district of the N.C.C. varies very much in the matter of hopefulness. The southern district of Hiranpur and Talpahari shows the largest number of inquirers at present. In two of the most remote and inaccessible parts of the district one or two headmen of villages have come forward for definite instruction with a view to baptism; in some cases alone, in other instances with the whole of their families. They are urgent in their desire, not only for schools, but for a resident religious teacher. An instance of this at Kunjbona is especially interesting and

hopeful. In 1896, as we were leaving that camp, I was followed on the way by the people of Danga, who begged to have a school. It was not then feasible. In 1897 they were again preached to in the cold season, and when I went to inspect the opening work there in July last, I was reminded by them of that former visit. A seemingly genuine spirit of inquiry and earnestness has continued and grown, and there seems to be hope of some real spiritual fruit being gathered there. The timely offer from a parish in England to support a school teacher has enabled us to give them a village school.

The Rev. F. Etheridge, of the Godda district, Santalia, has brought out a weekly Cycle of Prayer to be used at the daily morning prayers by the various congregations. Each out-station is taken in turn, and the work—pastoral, evangelistic, and educational—in connexion with it is specially mentioned.

#### **North-West Provinces.**

The Conference of the North-West Provinces Mission assembled in Allahabad on October 30th, 31st, and November 1st. A Quiet Day was conducted on October 29th by the Rev. A. H. Bowman, Diocesan Missioner of Calcutta. A special feature of the day was the revival of the old practice of having a meeting for reports. Three or four missionaries were called upon to give brief reports of the work under their supervision; then followed prayer for the work just spoken of. The Rev. C. H. Gill, Secretary to the Allahabad Corresponding Committee, presided, and in his introductory remarks spoke of the work accomplished during the past year, and of the preparations being made for extending missionary operations. He mentioned particularly the opening of C.M.S. work in the Native State of Bhurtpore, near Agra. For years this district had been untouched, but through the interest of local and other friends a suitable building site had



been acquired, and building operations were almost at an end. A new centre is also to be formed in another native state, Rewah, between the North-West and Central Provinces, where a new medical missionary, Dr. Lowman, will be located. The Conference Sermon was preached by the Rev. W. B. Collins. The Bishop of Lucknow also addressed the Conference at a special Communion Service in the Cathedral; and the Rev. J. M. Challis gave the concluding address on All Saints' Day in the Divinity School Chapel. The Conference dealt with some important questions, such as the formation of an Educational Auxiliary, the development of Industrial Missions, the adoption of the Deputational System for increasing local interest and help in missionary work. The Ladies' Conference considered the question of the employment of Eurasians in Mission work and the opening of the new Lady Muir Memorial Home, at Allahabad, of which Miss de Selincourt, who originally went to India in connexion with the Missionary Settlement for University Women, Bombay, has been appointed the first principal under the Z.B.M.M.

In connexion with the Oxford and Cambridge Institute (C.M.S. Mission to Students) at Allahabad a series of lectures was arranged to be given by the Rev. A. H. Bowman in the Mayo Hall in December, viz. on the 4th, "Life's Great Problems," when the chair was taken by Sir John Stanley, Chief Justice of the High Court; on the 5th, "Sin's Great Sacrifice," Mr. Justice Knox, Vice-Chancellor of Allahabad University, in the chair; and on the 6th, "India's Great Hope," when the Bishop of Lucknow presided. The Rev. G. T. Manley also delivered an Educational Lecture in the Vizianagram Hall, Muir College, on the 13th, his subject being, "How to Prepare for University Examinations." The new Lieut.-Governor of the North-West Provinces and Oudh, Sir J. J. Digges La Touche, presided, and the hall was crowded with students.

We were grieved to hear, by telegram from Allahabad on January 18th, of the death of the Rev. T. Carmichael, of Annfield. He was an experienced missionary when accepted by the C.M.S. in 1885, having previously (since 1878) worked in the North-West Provinces of India in connexion with another Society. After a short course at Islington College he was ordained by the Bishop of London on Trinity Sunday, 1886, and in the autumn of the same year he sailed for India. He was stationed at Gorakhpur and Basharatpur. In 1887 the Bishop of Calcutta admitted him to Priests' Orders. In 1889 he took up work at Meerut, and shortly afterwards relieved the Rev. E. Droese of the charge of Annfield, an agricultural Christian settlement in the Dehra Dun Valley, about 150 miles from Meerut. His son, Mr. T. A. Carmichael, is a C.M.S. missionary at the latter station.

The Rev. and Mrs. A. I. Birkett, who were lent from Lucknow to the Bhil Mission, in the Central Provinces, for a year, have met with much success in their work. They have been ably assisted by Mr. E. Walker (until he was ordered away by the doctors as reported last month), and by Mr. Luxman Hari, who belongs to Karachi. On Sunday, November 24th, twenty-two people, including women and children, belonging to the Bhagat sect, were baptized at Lusaria.

#### **Punjab and Sindh.**

The *Punjab Mission News* records, with no ordinary feelings of sorrow, the news of the death of Mr. J. I. West, business manager of the C.M.S., Lahore, on November 30th. It is proposed to put up a tablet to his memory in the Amritsar C.M.S. church.

The Amritsar Church Committee purpose promoting a memorial to the late Rev. Dr. Imad-ud-din Lahiz. The scheme includes tablets in the Amritsar Church and Lahore Cathedral, and a new bell or bells in the Amritsar Church.

On November 21st, the Lieut.-Governor of the Punjab (Sir W. Mackworth Young) opened a newly-built hostel for non-Christians in connexion with the

C.M.S. High School at Kangra. In his address he offered particular congratulations on the confidence shown by parents of Hindu and Mohammedan lads in the Kangra missionary (the Rev. E. Rhodes) by the fact that they entrusted him with the entire training and education of fifty of their sons who are boarders.

#### Western India.

We are indebted to Mr. E. Walker, of the North-West Provinces Mission, for the subjoined translations from the *Shree Venkteshwar Samachar*, a widely-circulated orthodox Hindu paper, published weekly in Bombay, which generally opposes Christianity:—

Whether the Hindu religion is being injured by the missionaries or not; or whether by their work amongst orphans the Christian religion is being advanced or not, we cannot possibly withhold our praise of the missionaries when we see the religious Hindus and the well-wishers of this country indifferent and asleep as regards this worthy work.

In the famine of 1900 the missionaries, and especially the Americans, saved the lives of thousands of India's inhabitants. By their money, zeal, and toil vast numbers of orphans are saved for ever from the claws of famine and poverty, and are receiving instruction in handicrafts.

In the Ahmadnagar and other orphanages, besides food and raiment, five thousand children are being taught mechanical industry. The Americans have sent two competent men to impart proper instruction. It is expected that the orphans will receive from these men some other useful instruction.

But it is a matter of grief that excepting three or four inhabitants of India, no one can be found to consider the matter carefully and save the children's lives, preserve their religion, and impart proper instruction.

These are signs of this country's misfortune.

There are two things necessary for the propagation of any religion: (1) its well-established truth, (2) a proper missionary method.

Whatever be the nature of the doctrine of Christianity, it has made such progress in the past nineteen hundred years that no one can view it without astonishment. Those who have studied the peoples of the world know that Christianity has the most followers. The faithful adherents of this religion collect millions of rupees every year, and send men into all countries to proclaim Christian doctrine; and in order to draw the people of other persuasions, they distribute free literature, dispense medicines freely, and help the poor and suffering with food and clothing. And, moreover, the money collected is spent in a proper way, and the missionaries lay down their lives and do not forsake such difficult countries as China even. The efforts largely put forth by the Christians are slightly copied by the Arya Samaj. Whether we agree with them or not, they are most praiseworthy.

#### South India.

In his Annual Letter, just received, the Rev. T. Walker, of the Tinnevely Mission, gives the subjoined pathetic account of two promising young Tamil Christians who died early last year:—

The latter part of our stay in Dohnavur was saddened by the loss of two dear young Tamil brothers. They were baptized, by immersion, along with several others, in the waters of a lake hard by the bungalow, on the first Sunday in the new year and century. As one heard their glad confession of faith and looked upon their fresh young lives, it seemed as though they had a long course of happy usefulness before them, but the Lord had need of them elsewhere and called them to Himself.

One of them, baptized by the name

of "Shining of Victory," came out of Heathenism at the time of the C.M.S. Centenary. He had heard, in his distant village near the western hills, the good tidings of the Gospel, and definitely decided to become a Christian. Placed for a time in our Panneivilei boarding-school, he had there learned more fully the meaning of personal salvation, and then came on, with several other convert lads, to spend Christmas with us in Dohnavur, and to confess his faith in baptism. After we had spent several happy weeks together, he left us to return to Panneivilei,

intending to break his journey in Palamcotta *en route*. In the latter town he was attacked by cholera. Fortunately I was at hand, having gone there in the meantime for the Quarterly Conference. We did all that it was possible to do, but his home-call had come. He was only taken ill in the morning, but by night he had gone to be with Christ, which is "very far better." As I walked home in the darkness, after the end had come, I felt that I had lost a real brother, and that earth was emptier far for his departing. On the first Sunday in January he was baptized, on the last Sunday in January he was in glory.

The other lad was even more to us than "Shining of Victory." Some fourteen months previously he had come away from his Hindu home to the Panneivilei bungalow, in order to follow Christ. He was the only son of his parents (living), and great efforts were made by his heathen relatives to induce him to return home again. He remained quite firm, however, and had been steadily growing in the knowledge of Christ. When he came to spend Christmas with us in Dolnavur, we were struck by the spiritual improvement in him.

On that first Sunday of the century he was baptized by the name of "Shining of Life," and we had the pleasure of his company for some weeks after his baptism. One can see him

now enjoying, with the utmost zest, his first scramble on the mountains. One can see him again, as he stood on the rocks near Cape Cormorin, braving the billows which came breaking over him. His was a short Christian career, but it was not without fruit. He left us when the Panneivilei school reopened after the holidays, full of life and brightness. The sound of the Christian lyrics which he sang so heartily in the bandy as he left us still lingers in one's ears. A few short weeks passed away, and then came a telegram to say that he was down with cholera, to be followed by another, a few hours later, to tell us that he had fallen asleep in Jesus. He died in a Christian house, in the midst of a Hindu village. When the Heathen came to taunt him in his weakness, for having reaped in a premature death the reward of deserting the religion of his fathers, he testified to them quietly but firmly, and then fell asleep in simple faith and hope. His going has left a big gap in our midst.

These are the things which help us to understand something of the Apostle's loving care for the converts, "Ye are in our hearts to die and live with you." And these are the things which enable the missionary to realize that the bonds of affection which bind him to fellow-Christians of an alien race are just as strong and quite as real as those that bind him to fellow-believers among his own countrymen.

#### Travancore and Cochin.

The Bishop of Travancore laid the corner-stone of the new Baker Memorial School, Cottayam, on October 16th. The new school building now in course of erection does not complete the original scheme, which contemplated better accommodation for the boarders, and rooms for a lady principal; but only supplies what is actually necessary for the present, at an estimate of Rs. 10,000, towards which Rs. 8000 have been raised by subscription, and the C.M.S. has made a grant of Rs. 2000.

Owing to the death of the Rev. P. P. Joseph, the Rev. A. O. Mathai has been transferred temporarily to Kattanam, leaving Puwattur Pastorate in charge of the Rev. T. K. Joseph, the Diocesan Missioner. The Rev. P. A. Samuel, Mankompu, has also been transferred to Peer Maad to fill the vacancy caused by the death of the Rev. M. Nallathambi.

With a view to starting work among the jungle tribes of the Travancore mountains, the Rev. J. I. MacDonald, of the Alwaye Itinerancy, in September last visited the Muthawanmar. He left Alwaye with an evangelist on September 9th, and journeying eastward, on the 13th reached the Muthawan's village. Mr. MacDonald thus describes the people:—

We soon arrived at their village, but before we entered, we sent on a cooly to prevent their running away! We

found three men of average height and size, wearing cloths and ear-rings, &c. The oldest of them had a wilted arm;

it had been gored by a bison. They sat down quietly to listen to the good news of the Gospel, but in the middle of it the old man above referred to said, "Call the children and women and let them also hear these good words." About a dozen came.

One felt a new joy in proclaiming the Gospel to those who had never heard it before. After trying to teach them a text of Scripture, and consulting about the best way and time to visit them again, we started back to our camp.

Before leaving next morning one of

the Muthawanmar came to our camp with fowls. We reminded him of what he had heard yesterday, and to my mind he seemed much impressed with the Gospel.

There are three other tribes living in the Travancore Forests—Mannans, Uralis, Wishanans; they are scattered like sheep without a shepherd. Who will come to help to gather into Christ's fold these poor sheep? If you cannot come pray, and support the work and workers. The time is short, for opium is already doing its deadly work among them.

### Ceylon.

Our readers will remember that the Rev. J. D. Simmons, a veteran C.M.S. missionary, was appointed by the Ceylon Government in the autumn of 1900 to minister to the troops guarding the Boer prisoners of war in the camp at Diyatalawa. The Rev. R. P. Butterfield, of Haputale, has been assisting him in his duties as chaplain, and in his Annual Letter he wrote, on December 4th:—

The work at the Boer camp has been useful to me as well as unique. Our Sunday parades up till June last were held on the Parade Ground, but even as early as 7.30 the sun proved too hot for the "Tommies," and, in consequence, a temporary church was erected. This holds all the troops able to attend parade, and as many of the Boers and Afrikaners of the Church of England as care to come. We have had from fifty to seventy who have availed themselves of this privilege. This number apparently represents the Church of England among them.

Much has been said about the religious nature of the Boers. It is certainly evident, for twice a day, and more often on Sundays, a great volume of singing rises up from the assembled prisoners. The Boer is continually engaged in reading his Bible, too, when he is not driving a shrewd bargain with an intending purchaser of curios. But

what is it? Ask him about New Testament truths, and he is painfully ignorant; but talk about the trials and triumphs of the Jewish nation, and he will talk as long as you like, finishing up by comparing the histories of the two nations—his and the Jewish.

The concentration camps have been a source of much contention in England. I should like to give my testimony about the subject. A few of the prisoners have told me the news they have received from their wives and children in the camps. In only one case have I heard them spoken of unfavourably, and that man had nobody in the camps belonging to him. They testify that everything is being done for the comfort of their wives, and where a case of hardship has happened, the officer responsible is a Boer who has signed the oath of allegiance. This is indirect evidence contained in their wives' letters.

Some parts of the Tamil Cooly Mission were very fruitful last year. In Morawaka, ninety miles south-west of Haputale, Mr. Simmons baptized forty-five adults. They have built themselves a church costing Rs. 300, and have subscribed Rs. 75 for Mission work. Except one man and two evangelists, they are all estate labourers. The ages of those baptized are from 14, a girl, sister of two others, to 68, two men. A goodly number are from 20 to 35. A good few of these converts have a real zeal for the spread of the Gospel, and go with the conductor and reader preaching on Sundays to estates six or seven miles away. There are still about twenty real inquirers there.

A former teacher in Trinity College, Kandy, sends to the Ceylon localized *Gleaner* the following illustration of the spirit of the late Rev. R. T. Dowbiggin:—

It was the happy custom, introduced by the Rev. J. G. Garrett, when Prin-

cipal of Trinity College, Kandy, to assemble all his teachers every day in

the verandah of the mission-house, between the two sessions into which the school work was divided, for ten minutes' prayer for themselves and the boys.

Mr. Dowbiggin happened on one occasion to be present and take part in the daily prayer. The Principal, looking round on his assembled teachers,

said, "Dowbiggin, we are twelve altogether, the number of the Apostles; don't you think we ought to be able to do something?"

I was much struck with the appositeness of the response, given instantaneously and with much solemnity, "And greater works than these shall ye do, because I go unto My Father"!

#### South China.

When Miss E. E. Massey first began work in the dispensary in the native city of Fuh-chow, only country-women came, the city women were a little afraid; now the patients are chiefly city women, from well-to-do houses. A limited number of in-patients are taken. There is no trouble to get them to come; "the difficulty is," Miss Massey says, "to get the patients well quickly enough to take in those who are anxious to come and be cured." She is assisted by a capable Bible-woman, wife of a blind Taoist priest. This woman "never lets an opportunity slip by, but works very hard to teach and bring them to Christ."

Miss Leybourn writes that she arrived once more in Hok-chiang, in the Fuh-Kien province, on September 17th, and in the following two months there were sixty in-patients and over 2000 out-patients. Dr. Mabel Poulter and Miss Leybourn have been invited to render what help they can in a Leper Settlement about three miles away. There are about sixty men and fourteen women. Our readers will be glad to hear that the city church is too small for its present congregation. We read: "There are so many new inquirers and catechumens, both men and women, that sometimes on Sunday there is not sitting room for all. It is very encouraging to see so many new faces, and we can only pray that all those who come may really find a personal Saviour."

#### Mid China.

On St. Matthew's Day (September 21st), Bishop Moule admitted S. Yüih-ming to Deacons' Orders.

Just as we went to press last month we received with deep regret the news of the death of Miss Mary Moule, daughter of the Bishop, and briefly mentioned the fact under "Editorial Notes." We venture now to give the following extract from a private letter from the Bishop, dated November 7th, from Hang-chow:—

All the missionary and Christian community here are in deep sorrow at the departure, after only four days' illness, of my dearly-beloved daughter Mary; than whom, I venture to say, no C.M.S. missionary was ever more whole-hearted in our Lord's work, and few more efficient in her special departments of service.

My dearest child kept her forty-second birthday very happily just a fortnight ago, and the evening passed with pleasant singing to her accompaniment, and a parting prayer for a

blessing on all, and especially on my child's new year of life then beginning, so soon to end.

She was—and her mother and I feared it, but could not restrain her—systematically over-taxing her strength. Always fond of study, especially of the Bible, never allowing a task or an engagement to remain unfulfilled, and unable to resist any call on her sympathy with the poor or her friends,—no day was long enough for her undertaking, and she almost never allowed herself a whole night's rest.

#### Japan.

The opening of the "Warren Memorial Hall" in Osaka was reported in our January number last year (p. 49). The Rev. J. D. Dathan, chaplain of H.M.S. *Goliath*, a member of the Gleaners' Union, now on the China station, visited Osaka on September 16th, and again on October 2nd. On the latter occasion

he went over the Divinity School, one of the churches, the Girls' School, and other institutions. Of the Warren Hall he writes:—

Of preaching-places, as distinguished from churches, there are four. Of these I only had time to see one—the chief one—usually called “The Warren Hall.” This stands in a busy street, and is in a very good position for evangelistic work. On the ground floor it has one large room, with benches in European style, and a smaller room behind for classes. Besides being used for preaching, the room is also used as a reading-room, and two or three young Japanese are sitting there reading. To go up-stairs we have to take off our shoes, as it is all furnished in Japanese fashion, and our shoes would spoil the nice straw mats. There are three nice rooms—Japanese in fashion and furniture—with cushions to sit on on the

floor. They are divided by sliding panels of wood and paper; these can be opened so as to make one large room of the three. In this hall, on certain nights in the week, special evangelistic meetings are held. Mr. Warren has this under his especial charge, but a Japanese catechist lives in a house at the back of the hall and does a good deal of the work. Next to the Hall stands a small heathen shrine, very small and quite overshadowed by the Hall; but I fear many more seek the shrine than enter the Hall. The prayers offered there are very limited in their scope, being probably nearly entirely for temporal blessings for the living or dead, and never for spiritual or moral blessings.

Subsequently Mr. Dathan spent five days in Tokyo, seeing the missionary work there. The following references to the C.M.S. work are taken from his diary:—

Monday morning was begun by Morning Prayer in Japanese at 7.30. After breakfast I set out through the rain to find Mr. Buncombe and see something of the C.M.S. work in Tokyo. Fortunately I found him at home, and was able to question him as to what was being done there. From this I found out that there were at present working in and around Tokyo two ordained men, the Revs. W. P. Buncombe and V. H. Patrick, four ladies, one Japanese priest, and twelve catechists. At present there is a great united mission being held in Tokyo, and many inquirers are being brought in.

In Tokyo there are the church, the preaching-hall in the main street, and the beginnings of two other congregations, one of which has already thirty members, and is in want of a building to serve as church. There are several out-stations which have to be visited and superintended—one of them in four years has grown to a congregation of 106 Christians.

After talking to Mr. Buncombe and obtaining this information, Mr. Patrick kindly took me to see the church and mission-room. The church was originally near Mr. Buncombe's house, but as there were several other churches near, it was thought well to move it, and now it occupies a site well in the midst of the Japanese. The only fault of its new position is that there is no room to enlarge it. Outside in the porch is a sort of cloak-room, not for

hats but for shoes, where the Japanese, in accordance with their custom, leave their shoes on entering church.

From the church we went on to the mission-hall [the “Whidborne Mission House”], a photograph of which appeared not long ago in the *Gleaner*. It is in a fine situation, with a busy street in front of it. The ground floor opens right on to the street, and is arranged with forms in European fashion. Here every evening at seven preaching is held. Upstairs is another room—arranged Japanese fashion with what look like low stools, but are in reality tables; here those who are interested, and would like to know more of the Gospel, are asked to come, and kneeling on the floor with Bibles on their low tables, have the Word of God more fully set forth to them. There were two or three catechists of the C.M.S. at the hall, and one who has been for a time working in the Northern Island, who is now going out as a missionary of the Japanese Church to Formosa.

In the evening of Thursday, about seven, I went again to the mission-room in the Ginza. The service had already begun. The room has a splendid position in the main street in Tokyo, the only drawback being the noise from the trams and people passing outside; but a quiet street would mean no people. There were addresses by two catechists,—the first an elderly man in native dress, quiet and dignified in manner, but evidently a man with a

good deal of power, who seemed to hold the people very well; his address was on the text, "Come unto Me, &c." The second was by a younger man, more eloquent and energetic in speech and manner; his text was the parable of the Hidden Treasure.

The audience was one that would have delighted a missionary at home—a few old men, a few women, and a few children, but the bulk of the audience young men, apparently between seventeen and twenty-five, probably largely students. After the addresses downstairs any who cared to hear more were asked to come to the upper room. Some forty or fifty went up, knelt down on the floor Japanese fashion, and with Bibles on the low tables in front of them, listened to a Bible-reading by Mr. Buncombe. I noticed one man, a

rickshaw cooly; he had a Bible, but evidently did not know what to do with it, so the old catechist knelt down beside him, and carefully found the places referred to, and pointed them out to him.

I have not given a detailed account of all the work of the Church in Tokyo, but only of that which has come directly under my notice; but all that I have been able to see has given good grounds for hope as to the future. God's work is growing and extending, and the most interest and inquiry into Christianity is shown in the least educated quarters. If only good pastoral work can be done along with the good evangelistic work that is going on, and good leaders and teachers be raised up from among the Japanese themselves, the future ought to be very bright.

On September 21st, a prison-warder named Shimada was baptized at Fukuoka, in the diocese of Kiu-shiu. Miss E. Sells gives the following interesting facts about this convert:—

His old mother has been a very bright, happy Christian for some time, but the son held back for a long while on account of the persecution he knew he would receive if he became a Christian. Lately, however, he has been reading his Bible constantly, and attending the Sunday evening service as often as his duties allow him; he has also borne a good deal of ridicule and petty persecution from his fellow-warders, as he is no longer ashamed of being known as a Christian. We were very anxious as to whether he would be able to pass the necessary examination for baptism, as he is an exceedingly slow, quiet man, and besides he has had but little time for special preparation, as he has to be at his work each morning before five and does not return till 7 or 8 p.m.,

when he has to prepare his own meals and wash his clothes, as his old mother is too feeble to do things for him. However, to our great pleasure and relief he did extremely well when questioned, and as he was on duty the next day, Sunday, the same evening a few Christians were hastily called together, and we had the joy of seeing one more admitted into Christ's Church by baptism. In a short time this man is to be married to a Christian woman from Kurume.

We would ask your prayers that these two may mutually help each other in their journey heavenward. There are several inquirers amongst the women, but as most of them are very ignorant it takes a very long while to teach them.

#### **North-West Canada.**

In 1887, the Diocese of Calgary, with an area of nearly 100,000 square miles, was carved out of Saskatchewan, and this action by the Synod of the Province of Rupert's Land was confirmed by the Archbishop of Canterbury—with whom the Primacy over those dioceses then rested,—when he appointed the Bishop of Saskatchewan first Bishop of Calgary. Both dioceses have hitherto been under the same bishop, but the Calgary Bishopric Endowment Fund being now completed, Dr. Pinkham is to resign Saskatchewan and give himself wholly to the oversight of Calgary, whose population is increasing at a rapid rate. In October, Bishop Pinkham made a tour in the northern parts of both dioceses, and visited Battleford, Onion Lake, and other stations. He confirmed twenty-five persons at the Battleford Indian Industrial School, and fourteen at the Boarding-school at Onion Lake.

The first baptisms among the Eskimo of Blacklead Island were reported in our November number (p. 869). Mr. J. W. Bilby, who is now at home on furlough,

has received a letter from one of these converts, written in Eskimo character. From a literal translation of this letter we extract the following :—

But thus I think, thus, my friends. The conjurers do not indeed cause life to us. I have heard that the conjurers caused the dead to rise, but we also heard that Jesus caused the dead to have life, and also now He is able to cause them to have life. . . . My well (good) possessed friends to God I believe, thus indeed I believe. Of God,

His day (Sunday) I care for ; His books I also care for. I am not able to forget God. I am glad because I was caused to hear of God. I being commanded to believe His books also, for I was caused to learn them, the books because they are thus I will greatly generally read them well because I wish to die well (i.e. have everlasting life).

The arrival of the *Alert*, with Mr. E. W. Greenshield on board, at Blacklead Island on September 18th, was noted in our November number (p. 870). In a letter to his fellow-students at Islington College, Mr. Greenshield describes many of the scenes on board a whaler. The following is a sample of one of God's deliverances when surrounded by the ice in Davis's Strait :—

This night we had several pieces of ice, but there was not much wind and the ship would not answer well to her helm, and suddenly two large pieces appeared bearing down on either side. The second mate yelled out his orders, and we set about them pretty smart, I can tell you, but it was no good ; one piece came and hit us a tremendous crack, crashing and grinding along our sides, and the other piece was like to hit us on the other side, and had that been the case we might have been crushed. It was a very trying moment. The second mate, who was in charge of the watch, said there was nothing more to be done ; we could simply look at the great seething mass. I felt then the joy of knowing there is a Higher Power that we can approach at such times, and in a most wonderful manner this piece of ice drifted away from us.

We were hardly clear of it, however,

when another piece took us in the port bow ; we simply went right on to it. The second mate cried out in a voice that spoke of terror, "My God, this is awfu'! we canna' dæ ony thing mair." One prays in real earnest on such occasions, and prayer was again answered. The martingale of the bowsprit caught the ice, preventing it coming right against us, though the danger was of the masts breaking and bringing all the foregear down about our heads. It was all right, however, the ice swerving round, and we cleared it and began to breathe freely again.

I could only thank our Great Deliverer in all humility, feeling our unworthiness of all His care and love. When we went below the second mate said, "Well, I dinna' ken, but I think there must be some Providence watching over us." I agreed with him.

#### British Columbia.

The late fire at Metlakahtla destroyed nearly everything, and "one hardly knows," Miss West writes, "where to begin in getting the Homes up again, and in working order." Writing in October she gives the following instances of self-denial offerings on the part of the Indian Christians, who are anxious to see their church and schoolrooms, and the Church Army Hall, rebuilt :—

One man, the churchwarden, gave \$100 (204.), and he is an old man who must have been saving for years to get that sum of money. An old woman, too, has given the same sum, and she is a widow who has supported herself by washing. She is a fine old Christian, and, though she has worked in my house every week for ten years, I have never seen an inconsistent action, and *only once* have I seen her really angry. She

is dearly loved by all the children in our Home, who call her "Grandmother." She told me "God had stirred up her heart," and she had thought a long time about how much she could give for His new house, and she had settled in her heart to give her "poor little \$100." In addition to this, when the women of the White Cross Society wanted to give their own subscription, she contributed another \$5.



## NOTICES OF BOOKS.

TWO HUNDRED YEARS OF THE S.P.G., 1701-1900. By C. F. PASCOE, *Keeper of the Records. S.P.G. Office, Delahay Street, S.W.*

**I**N the *Intelligencer* of August, 1893, we reviewed the remarkable work published at that time, entitled, *A Classified Digest of S.P.G. Records*. We described it as a wonderful book, and a model of accurate statement which other societies might follow. Eight years have passed away, and the Society has celebrated its Bicentenary; and now the author of that *Digest* has enlarged it and brought it up to date. In its earlier form it was a thick and closely-printed book; it is now considerably thicker, and probably contains nearly 1600 pages. The pages actually numbered are 1470; but this figure is incomplete, for the ingenious plan has been adopted of inserting extra pages in different parts of the volume to take the new matter, and these extra pages are marked *a, b, c, d, &c.* In this way the previous work has been reproduced without serious alterations, and the additions are distinct, which, of course, has been a great saving of trouble and expense.

We must again express our great admiration of Mr. Pascoe's work. The amount of industry and care involved in its preparation can only be realized by those who examine it closely; and the wonder is that any individual engaged in current work could possibly have produced such a mass of well-arranged information.

The work of the S.P.G. has been so world-wide that its history, however limited to its own work, necessarily involves a great deal of general information useful to students of other Missions. Any one well acquainted with C.M.S. work in India, for example, will find his knowledge of the work in that country as a whole much increased by the reading of the large section of this book devoted to it. Naturally also the Colonies receive particular attention, and we suppose that nowhere else can the history of the Colonial Churches be so conveniently traced. Out of the whole ninety-seven Anglican Sees in what are called "foreign parts" (though the term is not a happy one), eighty-two owe something, and generally a good deal, to the influence and support of the S.P.G.; and of course these eighty-two include many in which the C.M.S. is also interested.

We heartily congratulate Mr. Pascoe on the remarkable service he has done to the Society. He will have his reward in the gratitude of all Churchmen who study the wonderful history of the expansion of the Anglican Communion.

THE AINU AND THEIR FOLK-LORE. By the Rev. JOHN BATCHELOR. London: B.T.S. Price 10s. 6d. net.

It is needless to say that Mr. Batchelor, the well-known C.M.S. missionary to the Ainu of the Island of Yezo, is the best authority on this interesting subject. His previous book, *The Ainu of Japan*, was at once recognized as a standard work, and the present volume will no doubt take its place by its predecessor. To some extent, indeed, it will supersede it, for Mr. Batchelor states in his Preface that after twelve further years he has become more intimately acquainted with the people, and desires to modify some of his previous statements. The only other work on the subject for the general public is *The Hairy Ainu*, by Mr. Savage Landor. Mr. Batchelor states that he has read "that production" very carefully, and that it is "too inexact to be used for any purposes of ethnological science." We are not surprised at this verdict, remembering Mr. Landor's excursions into other fields.

The present book comprises fifty-one chapters, and gives a complete account of the Ainu as a people, and their social and religious customs, bringing in a considerable amount of their folk-lore. There is nothing in it about the Mission, and we think there might well have been a concluding chapter giving a brief account of the efforts made by Mr. Batchelor and others to preach the Gospel to so strange a people, and of the remarkable results of those efforts in the last few years. If the book had been produced by an ordinary publisher we might have supposed that Mr. Batchelor had been forbidden to bring in the missionary subject, for fear of injuring the sale of the book. But with the Religious Tract Society the case is different; and we cannot doubt that the Society itself would have been glad for Mr. Batchelor to add the chapter we desiderate. However, the last words of the Preface do just state that the author desires to interest his readers in the efforts made to bring the Ainu under "the civilizing influence and saving grace of the Gospel of Jesus Christ."

**THE MODERN MISSION CENTURY.** By ARTHUR T. PIERSON. *London: James Nisbet and Co. Price 10s. 6d.*

Those who are familiar with Dr. Pierson's earlier books will welcome this larger work on the Missionary subject. The full title of the book is, "The Modern Missions of the Century viewed as a Cycle of Divine Working"; and it is further described as "A Review of the Missions of the Nineteenth Century with Reference to the Superintending Providence of God." It consists of twelve parts, of three chapters each, and the Table of Contents, giving the titles selected for these divisions and sub-divisions, is an interesting study as well as a striking revelation of the many aspects of the great missionary problem. The first part, "The Works of the Lord," deals with evidences of God's design, the workings of His providence, and the co-operation of His Spirit in Missions; and the second, "The Times and the Seasons," traces these Divine workings in the nineteenth century, in the rise of great movements and the succession of great events. The next five parts relate to the Lord's instruments: His Word, how it has been tested and preserved, translated and diffused; His servants, both men and women, both workers in the foreign fields and those at home, the latter in planning, organizing, preaching, writing, and giving. The eighth and ninth give instances of blessing resting on the work, of Gospel triumphs and revivals on a large scale, and of individual conversions. The tenth part is on "The Martyrs of Jesus"; the eleventh, "Things which are Behind," summarizes the review of the past century; and the twelfth, "Things which are Before," contemplates the work that still remains to be done. Such a scheme, it will be seen at once, offers abundant accommodation for the contents of a well-stocked Missionary Common Place Book, and Dr. Pierson's, we should judge, is stocked in an uncommon degree, for his points are richly illustrated from a wide and varied range of missionary literature. Every page, moreover, has some sparkling gems of thought and experience in the sententious and alliterative style of which Dr. Pierson is a master. For example, in the Introduction indicating the nature of the work undertaken, he says, "To annalize is one thing; to analyze is another"; and, in the first chapter, on the same subject, "Somewhat as a straight line differs from a circle, a century differs from a cycle. In the century, the hundred years appear in simple chronological succession, a procession of years in which one follows another. But, in a century-cycle, the years are seen arranged about a centre, obedient to law or plan, like planets in the solar system." And again, "The word 'Universe' suggests that all things turn about one centre"; and "History is *His story*." In the third chapter, Medical Missions, the

"Woman's Brigade," and the "Young People's Crusade" are referred to as the reserves called out in the last years of the century; and Dr. Pierson adds, "It cannot be denied that God, for the first time in the world's history, has now brought out of hiding into direct and organized activity all classes of society. He has no further reserves. The whole church army has been draughted into service; and this is a development of the past sixty or seventy years. If it does not hint at issues proportionately vast and important, if it does not indicate a marshalling and combining of foes never before known in history, if it does not forecast a final battle over a greater field and involving greater forces than any of the ages, then the strategy of our General-in-chief is for the first time at fault." In the fourth chapter, on "Times before Appointed," he says, "The fact is, men now live amidst marvels of history that so dazzle by their frequency and glory, that there is no little danger of being but half awake to the movements of God's providence, and, so, of losing the chance of the ages." In the seventh chapter, on "The True Sayings of God," occurs: "The man is sometimes in bonds, 'but the Word of God is not bound'; the restrictions and restraints which limit and fetter men do not touch the Book. The lapse of time and the stretch of space do not affect it. It knows no death, disease, or decay; utters no unwise word, takes no wrong step, forms no indiscreet alliances, and lowers itself by no political entanglements or worldly compromises"—and much more in the same striking strain. In the twenty-first chapter, on "The Words of the Wise," some remarkable quotations are given from the famous sermon preached by Edward Irving before the London Missionary Society in 1824. Dr. Pierson says:—

"Irving tells how he was moved to his preparation by hearing an eminent leader say that, if asked what is the first qualification for a missionary, he would say, Prudence; and the second, Prudence; and the third, Prudence. This utterance he contrasted with the teaching of the Epistle to the Hebrews, whose mighty heroes wrought 'by faith,' which is 'the substance of things hoped for, the evidence of things not seen; whereas prudence is the substance of things present, the evidence of things seen.' This raises the question whether the great commission is not still to be executed in faith—faith in God to furnish men and means, and render both effectual; or whether we are 'to calculate this undertaking as a merchant does his adventure; set it forth as a statesman does his colony; raise the ways and means within the year, and expend them within the year, and so go on as long as we can get our accounts to balance.'"

There are flaws in the book. One of them, in our judgment, is a tendency to appraise men and things, and to do so in exaggerated language. To write of an universally honoured missionary as "beyond any other since St. Paul" in the exemplification of a particular grace, and of another as having had "few equals and no superior," are examples which occur on one and the same page; another, excusable perhaps in an American writer, claims that the New York Missionary Conference of 1900 was "one of the greatest assemblies of history." There is also a too frequent and rather wearisome parade of long lists of names, some of which, too, seem to be introduced incongruously; Abraham Lincoln and Gordon of Khartoum strike one as out of place among missionary martyrs like Williams, Patteson, Hannington, and Allen Gardiner; and so do those of the great Earl of Shaftesbury and George Peabody among the conspicuous promoters of Missions. There are errors, typographical for the most part, which should be corrected in the next edition. The celebrated "Haystack" meeting, the progenitor of the American Board of Commissioners for Foreign Missions, is on page 57 given the date of 1896 instead of 1806; an error which on this side of the Atlantic, where the facts are less well known, might cause

perplexity. A table professing to give the number of people speaking various European languages at different periods since 1500, which would be most interesting if reliable, is certainly incorrect in several particulars, and grotesquely so in some. The castle in *Kinshia* (page 465) in which the Roman Catholic Christians were besieged in 1637 should evidently be "Kiu-shiu." References to the C.M.S. and its workers and work are frequent throughout the book, and Dr. Pierson has evidently studied Mr. Stock's History of the Society with care and pleasure. But the printers' errors confuse not a few of these references. Who will know Bishop Fyson in "Mr. Tyson," or the late Prebendary Gordon Calthrop as "Mr. Gordon Lathrop"? though William Duncan's well-known convert Legaic will doubtless be recalled as "Legiac" by those who have read the story. The printers cannot, however, be accountable for attributing (on page 144) to Alexander Mackay a previous meeting with Stanley before that at Usambiro in 1889; or in crediting (on page 394) the Victoria Nyanza region with other massacres besides those which took place in Uganda; or in ascribing (on page 289) to "Samuel Marsden, &c.," the progress of the work in New Zealand from 1829 to 1838. These, however, are mostly flaws of an order which only very exceptional care could avoid in a work of such wide scope. We have rarely met with a missionary book by an American pen which shows so much acquaintance with British Missions, while its naturally preponderant references to American Missions will render it, we are sure, not the less acceptable to English readers. Some of the chapters have a really fascinating power.

G. F. S.

*A Story Retold* is in the main a reprint of the book called *A Missionary Band*, published by the China Inland Mission in 1885, at the time when the famous "Cambridge Seven" went to China. Mr. Broomhall rightly thinks that the best way of reminding the young men of the present day of that great event, and perhaps thus rekindling the enthusiasm which some of us so well remember, is simply to reproduce the narrative issued at the time, including the farewell speeches of the seven men and their first experiences in China. It is surely a signal token of God's favour and blessing that after seventeen years every one of the seven should still be prominent in the Lord's work. Six of them are still connected with the China Mission. Mr. Studd alone has left it, on account of health, but has since worked in India and other parts of the world. Mr. Cassels is Bishop in Western China; Mr. Hoste has succeeded Mr. Hudson Taylor as Director of the C.I.M. in China: Mr. Stanley Smith has just gone out again after a second furlough; Mr. Beauchamp and the brothers Polhill-Turner are at home on furlough. We doubt if there has been in the history of Missions any record of seven men quite parallel to this. We heartily recommend this bright and attractive book in its sixpenny edition. Messrs. Morgan and Scott are the publishers.

*Savage Life in New Guinea*, by C. W. Abel, is the London Missionary Society's annual book for young people (L.M.S., Blomfield Street, E.C., price 2s. 6d.). It is a beautiful volume, handsomely got-up and well illustrated, and gives a graphic account of the eastern districts of New Guinea and the L.M.S. Mission there.

*Messages of the Old Testament*, by the Rev. George H. C. Macgregor, M.A. (London: Hodder and Stoughton, price 3s. 6d.) Mr. Macgregor, the gifted and fervent pastor for a few years of the congregation worshipping at the Trinity Presbyterian Church, Notting Hill, London, was for the last several years of his short life (he died, in his thirty-sixth year, in May, 1900) a regular and ever-welcome speaker at the Keswick annual Convention. A chapter of recollections of him at these gatherings, by Bishop Handley Moule, is found in his biography, which appeared a few months after his decease. These "Messages" on the Books of the Old Testament, from Genesis to Chronicles, and the Book of Joel, were delivered partly to his own congregation. They are thoughtful, spiritual, and practical.

## NOTES ON OTHER MISSIONS.

THE Report of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, 1901, has just been issued. The many ways in which this Society has supplemented the work of other missionary societies is well known. The new sees of Keewatin (Moosonee) and Shantung (China), now in process of formation, have both been helped by the S.P.C.K., which has also voted 1000*l.* towards the endowments of the dioceses of Corea and Waiapu, and a new see in the Central Provinces in India. By a grant of 1000*l.* to meet 9000*l.* to be raised from other sources an endeavour has been made to assist in the sustentation of the clergy in our oldest colony of Newfoundland. The building of churches and schools in the Colonies and mission-fields has also been largely assisted. Another important part of the Society's labours has always been its educational work in the training of native students. The Educational Mission to the Assyrian Christians has received 500*l.* a year for the last fifteen years. Large sums have also been devoted to India. One hundred pounds was given towards the training for the ministry of the Rev. J. M. Dwáné, the presiding "Elder" of the Ethiopian Body in South Africa, which claims to have seventy-five stations, with as many ministers, elders, or deacons, and 10,000 adherents, who have lately been received into the Church.

The help rendered to Medical Missions by the S.P.C.K. is also very important. There are now nine male and fourteen female students receiving assistance to enable them to obtain their diplomas. Towards the training of students, the supply of drugs, and the maintenance of various workers, the Society gives about 2000*l.* a year.

If we turn to the pages which set forth the foreign translation work of the Society, we find it stated that every language which has been reduced to writing is there represented. The amount bestowed upon the production of vernacular works at home and abroad reached in 1900-01 a total of 1542*l.*

The monthly organ of the LONDON SOCIETY FOR THE PROMOTION OF CHRISTIANITY AMONGST THE JEWS quotes from a very instructive correspondence which has lately appeared in the *Jewish Chronicle*. The subject has been the decline of religious life amongst the Jews, and of the continual drifting away of vast numbers who have been born in the Jewish faith. One rabbi most pathetically pleads for something to be done to "stem the drift which has grown into a flood." Another correspondent calls attention to the "entire absence of love and reverence for our Heavenly Father, and for our holy religion." Another writes: "The question is not how little the Sabbath is observed, but how much it is unobserved. The once-a-year observances of Yom Kippur cannot replace the Sabbath." Another, alluding to the deserted synagogues, explains, "it is because the structure of English Judaism is steeped, from foundation to highest battlement, in materialism and love of gain. It is because we lack faith, because spiritual ideals are wanting; we are sunk up to the neck in the earth, and that is why we cannot raise ourselves to Heaven."

What is all this but the cry of restless human hearts, discoverable alike in Jew or Gentile, seeking peace and finding none, because it is not sought in Whom alone it can be found. Surely such a cry as this should awaken its response in the more loving sympathy, and the more eager prayers, of those who labour for the conversion of the chosen people of God.

The work of the Anglican NEW GUINEA MISSION, under the Australian Board of Missions, apparently makes good progress. This may be seen by placing the figures of 1899-1900 side by side with those of 1900-1901. The compiler of the last Report says that they are given in no spirit of vaunting, but as evidence of God's favour and blessing on the workers. One noteworthy item is the amount contributed within the diocese. This reached 292*l.* 17*s.* 7*d.*, against 271*l.* 2*s.* 1*d.* last year. Of this total, 271*l.* represented native offerings, which last year amounted to only 21*l.* 2*s.* 8*d.* The following are the statistics:—Population, year ending March 31st, 1900, 7000, March 31st, 1901, 7900; mission buildings, 56, 90; school attendance, 499, 822; Sunday services: morning, 885, 948, afternoon, 1210, 1416; contributions, 271*l.* 2*s.* 1*d.*, 292*l.* 17*s.* 7*d.*; catechumens, 120, 136; baptisms:

adults, 14, 73; infants, 3, 22; confirmed, 1, 32; communicants, 32, 67; missionaries, white, 17, 23; Islanders, 5, 8; pupil teachers, 5, 9.

In the last Annual Report of the NORTH AFRICA MISSION, mention is made of progress amongst the Mohammedans in Morocco and Algeria. This is a cause of profound thankfulness. A hundred years ago in these lands, strongholds of Islamism and piracy, defying the governments of the civilized world, there were no little bands of converted Moslems or scattered individuals who were Christians. In Morocco there are now 5 stations with 9 male missionaries, including 2 medical; and 23 female, including 1 medical. The country of Algeria, containing between four and five millions of inhabitants, has only 4 stations at the present time, with 5 male and 11 female workers. Tunisia with its four stations has 6 male missionaries, including 1 medical; and 21 female. Tripoli has 2 workers with their wives. This large country, which is under the dominion of the Sultan of Turkey, has no missionaries to preach the Gospel to its great masses excepting the four workers just mentioned, who are at the one station of Tripoli. The Medical Mission here was open on 133 days of the year, and the men attending numbered 5149, the women 2225, making a total of 7374, an average of 55 per day. Egypt has two stations, one at Alexandria, the other at Shebin-el-Kom. Two male missionaries and four ladies work at the former, four male missionaries and two ladies at the latter.

The latest statistics of the FRIENDS' FOREIGN MISSION ASSOCIATION show that there are in India six stations, with 10 male missionaries and 21 female, including wives, at work; in Madagascar, stations, 5, missionaries, male, 7, female, 11; Syria, stations, 4, missionaries, male, 5, female, 10; China, stations, 2, missionaries, male, 8, female, 10; Ceylon, station, 1, missionaries, male, 3, female, 1. We are interested to learn that the F.F.M. Committee have recently opened a home for their missionaries' children at Needham Market, in Suffolk.

An important addition has this year been made to the useful list which annually appears in *Medical Missions at Home and Abroad*. Some of the missionary societies, notably the C.M.S. and the China Inland Mission, are representative not only of the Mother Country, but also of the Australian and Canadian Colonies. Among the medical workers there are graduates who hold their professional titles from universities and colleges in these Colonies, or from those in the United States of America. To correctly appreciate, therefore, the medical missionary interest of these, and other missionary societies, it has been deemed expedient to show the number of those brethren and sisters holding other than British degrees who are attached to their service.

The following are the figures, those in brackets representing other than British degrees which should be added to the general total:—C.M.S. 59 (6); Unit. Free Ch. Scot., 52 (1); L.M.S., 31 (1); Presbyt. Ch. Eng., 19; Ch. of Scot., 19; S.P.G., 15; Irish Presbyt. Ch., 13; C.I.M., 13 (5); C.E.Z.M.S., 12; W.M.S., 7 (2); B.M.S., 7 (1); Z.B.M.S., 7 (1); North Af. Miss., 5; Ranaghat Med. Miss., 5; F.F.M.A., 5; Edin. Med. Miss. Soc., 4; Brethren's Mission, 4; Meth. New Conn., 3; Welsh Presbyt. Ch., 3; Univ. Miss., 3; L.S.P.C.J., 3; N. Ind. Sch. Med. Women, Ludhiana, 3 (1); Presbyt. Ch. of Victoria, Aust., 3; Meth. Free Churches, 2; Presbyt. Ch. N.Z., 2; Tai-yuen-fu Med. Miss., 1; Ref. Presbyt. Ch. Scot., 1; Bible Christian Miss. Soc., 1; Swedish Miss. Soc., 1; Rhenish Miss. Soc., 1; Free Church of Holland, 1; Amer. Bap. Union, 1; Basel Miss. Soc., 1; Jaffna Med. Miss., 1; McAll Miss., France, 1; Jaffa Med. Miss., 1; Rabat Med. Miss., 1; Y.M.C.A. Internat. Comm., 1.

Attention is drawn to the steady increase of medical missionaries in foreign service. To-day the number stands at 312. A year ago it was 295. Twelve years ago it was 125.

Interesting is it also to note the variety of increase as affecting the different churches and societies. Referring only to medical missionaries holding British degrees, the Church Missionary Society, for example, has risen from 19 in 1890 to 59 in 1902; the Unit. Free Ch. of Scot., from 32 to 52; the L.M.S., from 10 to 31; the Church of Scotland, from 5 to 19; the Presbyt. Ch. of Eng., from 13 to 19; the S.P.G., from 3 to 15; C.E.Z.M.S., from 1 to 12; C.I.M., from 6 to 13, &c. In the same period the lady doctors have risen from 12 to 91.

As in previous years, India takes the lead with 115, and China follows close with 106. Africa claims 36, and Palestine 17. At a long interval Persia follows with 7, Madagascar and New Hebrides each with 6, while Egypt and Japan each has 4. The remaining 11 are scattered as units in various parts.

Of the 312, the Presbyterians claim 114, the Church of England 87, the Congregationalists 31, Wesleyans 11, Baptists 7. The rest are in mixed societies.

In the *Missionary Review of the World* an article has lately appeared on the Protestant Church of Germany and its foreign Mission work. The writer adduces various reasons for a statement which he makes, that the land of Luther has not been a leader in the Gospel propaganda of the nineteenth century, and shows the many influences, both external and internal, which unite to prevent the growth of a strong missionary spirit. Only one-fifteenth of the sum expended by the Protestant churches in the great cause is contributed by German Christians. Yet nowhere else are the theoretical problems of Missions so thoroughly discussed as in Germany, the Germans being particularly strong in the Biblical phases of missionary questions, and making the introduction of the Biblical idea of Missions into their congregations a matter of the greatest importance. Wide and deep foundations are therefore being laid for Gospel work on evangelical lines, which will ensure a much enlarged sphere in the future for this department of Church work.

As at present organized, the German societies work entirely independently of each other. They differ in reference to doctrinal position, the Hermannsburg, Neudetteslau, and Leipzig societies being most prominent in their Confessional and Lutheran attitude. A bird's-eye view of the work of these societies is given to show their status at the beginning of the twentieth century:—

Names of Societies and Chief Fields of Operation.	Founded.	Leading Stations.	Baptized.	European Missionaries.	Native Helpers.	School Children.
1. Moravian Brethren (Labrador, Alaska, Indians of North America, West Indies, German East Africa, Central Asia, &c.)	1732	131	91,288	216	1,114	24,174
2. Basel Society (South India, China, Africa)	1815	56	40,765	207	588	19,993
3. Berlin Society (I.) (Africa and China)	1823	74	37,293	122	559	6,606
4. Barren Society (Africa, India, Dutch Islands)	1828	91	77,819	144	980	13,988
5. North German Society, Bremen (Africa)	1836	4	2,407	19	21	1,037
6. Gossner Mission (India)	1836	20	43,348	44	305	4,368
7. Leipzig Society (India and Africa)	1836	45	18,532	52	286	7,587
8. Women's Society for Women in the Orient (North India)	1842	1	...	9	3	316
9. Hermannsburg Society (India and Africa)	1849	55	50,163	62	303	6,938
10. Berlin Women's Society for China	1850	1	...	4	11	100
11. Jerusalem Society (Jerusalem and vicinity)	1852	6	370	4	5	370
12. Schleswig-Holstein Society (India)	1877	7	1,103	14	16	632
13. Neukirch Society (Dutch and English India)	1881	10	992	17	24	432
14. Protestant Society (Japan)	1884	3	112	8	7	130
15. Society for East Africa	1886	8	343	20	...	572
16. Neudetteslau Society (South Sea Islands)	1886	5	14	12	...	90
17. China Society	1889	7	62	9	12	84
18. Society for Blind in China	1897	1	...	1	...	8
19. German Basel Society (Africa)	1898	13	2,142	7	50	1,300
20. Free Church, Hanover (Africa)	1892	9	2,730	9	12	300
21. Basel Mission for China	1895	3	...	5	...	...
22. German Inland China Mission	1898	1	9	1	4	32
23. Eisenach Mission (Africa)	1900	1	...	...	1	150
		552	369,493	986	4,301	89,157

The following tabular view of the Missions of the AMERICAN BOARD OF COM-  
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MISSIONERS FOR FOREIGN MISSIONS for the year 1900-1 appears in the *Missionary Herald* for January, 1902:—Stations, 97; Out-stations, 1209; Ordained, 167 (of whom 17 are physicians); Physicians and men not ordained, 18; Single women, 191 (of whom 6 are physicians); Wives, 168 (of whom 3 are physicians); Total number of missionaries, 544; Native helpers: ordained preachers, 240; unordained, 513; Teachers, 1930; Other native helpers, 800; Total number of native helpers, 3483; Places of regular meeting, 1661, Organized churches, 505; Communicants, 50,892; Added by profession, 4551; Adherents, 143,688; Average attendance, 82,618; Sabbath-schools, 929; Sabbath-school membership, 66,601; Theological schools, 17; Students for the ministry, 228; Boarding and high schools, 103; Pupils, 10,225; Other schools, 1135; Pupils, 49,375; Total number under instruction, 62,188. The statistics of the churches, schools, and native labourers in North China and Shansi were too incomplete to be included.

In its first number for the new year, the *Missionary Review of the World* gives a valuable supplement in the shape of a fly-sheet showing the Statistics of the Missionary Societies of the World for 1901. The table includes only Missions to non-Christian and non-Protestant peoples, and so work done in non-Catholic Europe is omitted, while that in behalf of Indians, Chinese, and Japanese in the United States is covered. The figures are derived almost wholly from annual reports, and relate in the main to 1901, though sometimes the year includes a part of 1900. The aim has been to leave the fewest possible blanks, and hence where official figures were not at hand, conservative estimates have been made, based upon former reports. We are, of course, unable to quote more than the summary, which presents the following figures:—Ordained missionaries, 5074; Laymen, 3322; Wives, 5742; Unmarried women, 3413; Total missionary force, 17,467; Ordained Natives, 4169; Total Native helpers, 78,965; Total force in the Field, 92,151; Stations and out-stations, 27,157; Communicants, 1,326,522; Added last year, 85,155; Adherents (Native Christians), 3,145,459; Schools, 23,442; Scholars, 1,089,237.

J. A. P.

## LETTER TO THE EDITOR.

### TITHES.

DEAR SIR,—May I submit a few queries suggested by the Rev. R. Brent's article, "By Heaps," and also by the Rev. R. Middleton's booklet concerning tithes?—

1. Can men rightly be said to *give* that which is already another's? Lev. xxvii. 30 asserts that "all the tithe . . . is the Lord's." Does not "giving" begin beyond, after the tithe has been set aside as God's due and man's duty?

2. Why do both writers speak as if the injunction were binding only on the Jews, when Mal. iv. 4 says, "all Israel"? What is the force of that emphatic verse with its reference to Deut. iv. 10, and Lev. xxvii. 34 with Mal. iii. 6-12? Even granted that we are only spiritual children of Israel, our Lord Himself did not abrogate tithes when He said Matt. xxiii. 23.

3. Therefore does not St. Paul's advice "concerning the collection" (1 Cor. xvi. 2) refer to the "tithing of *increase*" (Deut. xiv. 22) "as God hath prospered"?

4. If people withhold their tithes, are they not risking their own prosperity as well as "turning aside the stranger *from his right*" (Mal. iii. 5) by not adequately supporting Foreign Missions because they unconsciously "fear not Me, saith the Lord of Hosts"?

5. From earliest times Israelites were taught to consider "the stranger that is within thy gates" as if he were a matter of course; but considering Britain holds most of the principal gates of the world, does it not behove her as a Christian nation to make ampler provision for these strangers she has access to thereby?

GLENER 49.



## EDITORIAL NOTES.

WE hope the members of the Society are not forgetting the *Real Deficit*—not a possible deficit in funds when the year's accounts are made up, but *an actual deficit in men, now*. We wish that those of our friends who keep the numbers of the *Intelligencer* would look out the number for last June, and read over again the short article entitled, "The Real Deficit." They would then see why we used, and now again use, the word "real." The financial "deficit" of last year was not a *diminution* of funds, for they had increased. It was only that they had failed to cover the faster increase of expenditure. But the "deficit" of labourers was an actual diminution in new offers. However, it was principally in women missionaries, and was partly caused by the keeping back of several on account of the China troubles. But in the current year, i.e. from May last, there is the more serious fact of a diminution in the number of clergymen offering. Yet they are most urgently needed, in several of the Missions. Let there be earnest prayer that *this* deficit may be more than covered before the May Anniversary.

But ought we to ask for more men when it is doubtful what funds we shall have for their support? We will not now again answer this question. Our friends well know what the right answer is.

THE fact is that the Society cannot stand still when God plainly beckons it forward. Perhaps some will be surprised to hear that at this very time *three new Missions* are being undertaken! Two of the semi-independent states of India are about to be occupied, viz. Rewah, between the North-West and the Central Provinces, and Bhurtpore in Rajputana. The capitals of both, bearing the same names, will be found in the North India map in the Annual Report and in the N.-W. Provinces map in the C.M. Atlas; the former south of Allahabad, and the latter west of Agra. The whole expense of these two Missions is borne, for the present, by one generous anonymous friend. The Rev. J. M. Paterson, of the N.-W. Provinces Mission, is appointed to Bhurtpore, and a new medical missionary, Dr. Lowman, to Rewah. Some particulars of the former opening were given in "The Mission-Field" in the *Intelligencer* of last July (p. 547). Then in South India, the Society has taken over the Mohammedan Mission at Hyderabad, the capital of the Nizam's Territory. It has hitherto been a Diocesan Mission under the Bishop of Madras, but the missionary was the Rev. Malcolm G. Goldsmith, lent to it by the C.M.S. from year to year. The present Bishop of Madras, desiring that it should be regularly connected with one of the Church Societies, offered it to the S.P.G.; and as the S.P.G. could not undertake it, he applied to the C.M.S. The Committee have gladly accepted the charge, Mr. Goldsmith continuing his services, he being an honorary missionary; and his native staff and agencies will now also belong to the Society. Some further account of this work is given at page 115.

It has long been felt by many C.M.S. friends, including some leading members of the Committee, that in view of the urgency of the calls for extension of the Missions in the densely-populated portions of the Heathen World, and of the great difficulty of providing men and means for such extension, and even for the natural development of existing work, it was becoming a duty to reduce the expenditure upon the Red Indian Missions in the Dominion of Canada. Those Missions have for some years cost the Society from 16,000*l.* to 20,000*l.* a year, although the Indians within their

range number all told less than fifty thousand, the majority of whom are professing Christians (Anglican, Roman, or Methodist).

But no Missions have received more marked tokens of the Divine blessing. None have done more to stir the hearts of Christians at home. None have had nobler missionaries to work them. We can only look back, over the eighty years during which they have been carried on, with much thankfulness to God. And, under Him, to the Bishops of the several dioceses especially. To the venerable Archbishop of Rupert's Land, Dr. Machray, in particular, the whole Anglican Church is deeply indebted for his prolonged and untiring labours and singularly sagacious plans for the development of the Church among settlers and Natives alike.

It must further be remembered that anything like self-supporting Native Churches cannot be looked for in North-West Canada. In the first place, the few thousands of Indians are scattered over immense distances. In the second place, the tribes of the great plains which are gradually being occupied by white immigrants are partly supported by Government, the extinction of the buffalo having taken away their chief means of subsistence. In the third place, the tribes of the Far North only maintain a precarious living by hunting and fishing. There is nothing like the prosperous communities of West Africa or the large congregations of India and China. Therefore the Society which has been privileged to bring these Indians into the visible Church must not leave them unprovided for as regards religious ministrations.

Nevertheless, the greater claims of Asia and Africa cannot be put aside; and the Society must now begin to look to the Church in Canada to relieve it gradually of its burdens.

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Not that the false idea is to be cherished that Canada should concentrate its missionary interest upon the Red Indians of the Dominion, instead of extending its sympathies to Asia and Africa. That would be as if, supposing there were in England a few thousand members of an aboriginal race, the English Church were told to concentrate its efforts upon them. No: the whole Church is to evangelize the whole world; and this responsibility the Church in Canada shares with the Church in England and everywhere else. The Canadian Church will reap nothing but blessing from its sending forth of missionaries to Japan, and China, and India, and Persia, and Palestine, and Africa. But it should, in addition, regard the Red Indians as a part of the sphere of its Home Missions, or, as usually so styled across the Atlantic, its Domestic Missions.

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THE method now to be adopted to relieve the Society gradually of its heavy responsibilities is similar to that which has been successfully tried in New Zealand. Just twenty years ago, the Society formed there a Mission Board, consisting of the Bishops of the three dioceses it worked in, three clergymen, and three laymen. It continued to remit the full stipends and allowances of the English missionaries still surviving, and, in addition, a lump grant for all other purposes, which grant would diminish slowly year by year. It comes to an end in this very year, 1902, and after this the Society will only have two or three old missionaries to maintain. The Colonial Church in New Zealand has not risen to its responsibilities quite as was hoped, but it is awake now, and hopes to be able to keep the work going without damage. It is a nearly similar plan which is now to be adopted for North-West Canada and British Columbia; but the men are more numerous, and the funds to be provided are larger. The Society for some years to come will have to spend several

thousands a year upon the Missions. Any statement, therefore, that it is "withdrawing" will be almost as unjustifiable as it has hitherto been.

THE *Times* of December 23rd contained a letter from Mr. William Tallack, of Clapton, stating that he had written to the Foreign Secretary regarding the prohibition of missionary work at Khartoum, and appending Lord Lansdowne's reply. That reply gave a reason for the action of the Government which has not been pleaded before. "The attitude," writes the Foreign Secretary, "was not adopted without serious deliberation on the part of those who are responsible for the preservation of order in a country, the undeveloped condition of which makes it impossible to provide for the security of missionaries." The "preservation of order" is the obvious duty of the Government, and restrictions to effect that are legitimate. But protection for missionaries as such has not been, and is not, asked for.

If our readers will refer to Mr. Pole's "Far-Eastern Notes" in the *Intelligencer* of May last, they will find an interesting mention of the Marquis Ito, the distinguished Japanese statesman whose recent visit to England was so warmly welcomed. Mr. Pole states that it was by his approval and assistance that a copy of the Japanese Bible was presented some time ago to the Emperor; also that he strongly opposed certain regulations of the Japanese Education Department, prohibiting religious teaching in any of the schools—which regulations have since been practically withdrawn.

THE World's Student Christian Federation, of which Mr. Karl Fries (Sweden) is Chairman, Mr. Yoitsu Honda (Japan) Vice-Chairman, and Mr. J. R. Mott (New York) Secretary, earnestly asks for united prayer on behalf of students in colleges all round the world, on Sunday, February 9th. Many of the C.M.S. circle, we are sure, will gladly join in a movement so fraught with great possibilities. The Federation suggests the following topics for both thanksgiving and intercession:—

#### Grounds for Thanksgiving.

Thanksgiving that the Christian students of the world are united in spirit and in effort to make Christ King.

Thanksgiving that during the past year in many lands there have been spiritual awakenings among students.

Thanksgiving that in all parts of the world there is a growing interest in the study of the Word of God.

#### Objects for Intercession.

Pray that in all countries there may be an increase in the number of men who feel a burden of personal responsibility for winning students to Christ.

Pray that the missionary spirit in the universities of Christian lands may continue to grow in intensity and in helpfulness.

ANOTHER interesting tour round the world has been taken by Mr. John R. Mott, the able General Secretary of the World's Student Federation. The influence of his meetings in China, Japan, and Ceylon, has been remarkable; doubtless in India also. We have some very encouraging accounts to present, but we keep them back till next month, in case letters from India enable us to complete the summary of his work. He is due in England on February 3rd, and hopes to sail for New York on the 5th.

WE have received from the Bishop of Victoria, Hong Kong, a Pastoral

Letter to the Clergy and Laity of his Diocese, issued in August last. It is concerned with matters that may be regarded as relatively small, and yet are by no means unimportant. It gives regulations touching the administration of Baptism, the admission of Catechumens, Baptism by deacons and by laymen (infants only, not adults), preparation for Confirmation, the administration of the Holy Communion, Marriage, and conditions of Ordination. These are just the subjects upon which not a few missionaries, and all native clergymen, need careful direction, but which direction it is not the province of a Missionary Society to give. We may, however, go so far as to say that we think Bishop Hoare's instructions sound and judicious.

THE second week of January is a time when we in Salisbury Square are much engaged in discussing the position and prospects of the Society at home. The Association Secretaries from all parts of the country assemble in London, and three days are occupied in considering their reports of the work in their districts, and the various methods of spreading missionary interest and zeal. The gathering this year was signalized by the presence of the new Central Secretary, Canon Flynn, who was warmly welcomed. There were also four new Association Secretaries, all of them—as it happens—men who have been missionaries in India, viz. the Revs. E. Corfield, A. K. Finnimore, A. A. Parry, and C. W. Thorne, lately appointed to work respectively in the dioceses of (1) Ely and part of St. Alban's, (2) Rochester and part of Winchester, (3) Ripon and Wakefield, (4) Bristol, Gloucester, and Worcester. The proceedings began with a Breakfast at the Salisbury Hotel, at which the Rev. A. R. Buckland, himself formerly an Association Secretary, gave a striking address on the work, the trials, and the happiness of such an office, as analogous to that of the disciples during our Lord's earthly life.

The general tone of the conference was distinctly encouraging. Most of the Secretaries reported the approval of the Society's friends in their districts of the lines of policy adopted by the Committee. Several hundred parishes were stated to be preparing to observe the third week in Lent by special prayer for Missions and the advocacy of their claims, notwithstanding a good many complaints that the Society makes special appeals too often! Of course the reply to this is that special appeals can only be obviated by a general steady advance in interest and sympathy and self-denial, and that the purpose of the Lent proposals is to promote such an advance.

THE consecration of the Rev. E. H. Elwin to the Bishopric of Sierra Leone takes place before this present *Intelligencer* appears, but too late to be reported, viz. on January 25th, the Feast of the Conversion of St. Paul, at Westminster Abbey. Canon Gore for Worcester, and the Rev. G. Trower for Likoma, are to be consecrated at the same time. We earnestly commend Bishop Taylor Smith's successor to the prayerful remembrance of our friends.

SOME of the papers have announced that the S.P.G. and C.M.S. are arranging a Joint Intercession Service for Missions at St. Paul's in April next. This notice is inaccurate. The Service is not for two Societies only, but for all Missionary Societies of the Church of England. It is a Diocesan Service, arranged by the Foreign Missions Committee of the London Diocesan Conference, of which Prebendary Ridgeway is Chairman and the Rev. E. A. Stuart Secretary. We may well rejoice when the need of prayer for the evangelization of the world, and for a deeper missionary

spirit, is recognized, and the recognition acted upon officially, by our Bishops.

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At their ordinary meeting on January 21st, the C.M.S. Committee received Colonel Sadler, the new Commissioner of Uganda. He was addressed by the President, by Mr. Fox, and by Bishop Tucker, and in his reply he expressed very cordial interest in the Society's work, stating that he had read the accounts of it "with little short of amazement," and that it had his "hearty goodwill and sympathy." It is a specially interesting fact that Mrs. Sadler is accompanying her husband to Uganda; and he informed the Committee that she had been with him for twenty-five years in different parts of the world, and had always entertained a kind feeling towards native races.

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THE Society has lost a very old and staunch friend by the death of the Rev. W. S. Bruce, a fairly regular member of the Committee, and formerly Hon. Sec. of the Bristol Association. Another old friend removed by death was Mr. W. Hughes-Hughes, J.P., Treasurer for many years of the Islington Association. He was a brother of Mrs. R. Bruce, of Persia, and of the late Mrs. Urmston. A useful fellow-worker has died in North-West Canada—Dean O'Meara, of Winnipeg, a member of the C.M.S. Finance Committee there.

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THE sudden and unlooked-for death of Prebendary Tucker is a very touching event, coming so quickly after his retirement from the S.P.G. Secretaryship. Heartily as we have welcomed Bishop Montgomery to that important office, we shall always recall the great ability with which Mr. Tucker conducted his world-wide work, and his personal kindliness on many occasions to us of the C.M.S. We believe his high qualities will be more and more recognized as time goes on.

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THE Committee have accepted offers of service from Miss Annie Baker, daughter of the late Rev. Henry Baker, junior, of the Society's Travancore Mission; and Miss Florence Emily Henrys, of Hampstead. The latter on special agreement for a term of years, to assist in the Sarah Tucker College, Palamcottah. Major Gilbert Hamilton Fearon Mathison, an honorary missionary in local connexion in Ceylon, has been accepted as an honorary missionary in home connexion. Mr. Sedley Edmund Dear, of Marlborough, has also been accepted, and appointed Accountant in West Africa.

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THE Rev. Brij Lal Datt, *emeritus* pastor at Kangra, asks us to thank, in these pages, the unknown sender of the *Life of Faith* to him, which he values, and hopes he may continue to receive. He is also grateful for the C.M.S. periodicals.

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LAST month we were "amused," while confessing we ought to be "ashamed," at a curious mistake into which our December number had fallen. This month we are by no means amused, but thoroughly ashamed, to find that our correction needs to be corrected. The former C.M.S. missionary to whom we referred, Dr. Sandreczki, was not the father, but the grandfather, of the recently-accepted lady candidate of that name. Her father was a medical man, who was never a missionary of either the C.M.S. or the L.J.S., though on one occasion he acted for a few months as *locum tenens* for a medical missionary of the L.J.S.

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WITH reference to the late Rev. C. G. Hensley, whose portrait appeared last month, it must be stated that we inadvertently understated the period of his service (p. 38). It was not fifteen months, but three years and five months.

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## HISTORY OF C.M.S. ASSOCIATIONS—NOTICE.

IT is desired to organize a literary effort, the object of which shall be to deepen the interest of the Society's many distant supporters in—to use rather a grand phrase—the history and antiquities of their own Associations. With this view, friends within reach of the Library and archives of headquarters invite the co-operation of friends more or less remote therefrom who feel disposed to lend a hand, the plan suggested being somewhat as follows:—

Some country town, village, hamlet, London parish, where an Association exists, or once existed, would be taken in hand; the Society's Annual Reports would show when that Association began and (if it has disappeared) when it ended. The same valuable records will disclose who its original promoters and friends may have been, clerical or lay, or both; what deputations from the Society helped it on from time to time. In some places memories of those days may have been cherished down to the present, or may even have been preserved in old letters or press-cuttings. Here especially the local helpers might be of great use. But possibly all local memory may have died out, and not even a last year's Report be at hand to authenticate a twelve-months' history. The London friends could then come to the rescue, and at all events search the past Reports or other authority for the chronology and leading names, some of them being possibly able to ferret out information as to bygone residents by methods known to inquirers into biography. When all that is possible in this way is accomplished, what is to be done with the result—perhaps meagre and dry, perhaps full and interesting? The Editor of the *C.M. Intelligencer* engages to find a page or two of small print in every successive number for an abstract of the investigation, and so the village of A and the town of B, if not illustrious before, becomes so thenceforward!

Is the idea too ambitious to hope for realization? If distant friends think it worthy to be taken up with spirit, the Librarian at Salisbury Square may be relied on for providing an ample shelf to hold the accumulated short histories of C.M.S. Associations for future reference, and it is certain he will regard these records as among not the least of his treasures. Will any distant friends inform the Editor how this idea strikes them?

C. H.

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## TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the progress of Christianity in Japan; prayer that the workers may be filled with the Holy Ghost. (Pp. 86—97.)

Thanksgiving for the translational work which has been done for the Uganda Mission; prayer for wisdom and guidance on the language question. (Pp. 97—101.)

Thanksgiving for the increase of Christianity in India. (P. 103.)

Prayer for those responsible for the choosing and training of Natives for work in the Mission-field. (Pp. 104—107.)

Thanksgiving for the part taken by the Church Council system in India in preparing for the self-support and self-government of Native Churches. (Pp. 107—111.)

Thanksgiving for recent baptisms in Madras (pp. 112—115), in Sierra Leone (p. 124), in Abeokuta (p. 125), in Tinnevely (p. 132), in the Tamil Cooly Mission, Ceylon (p. 134), at Fukuoka (p. 137), on Blacklead Island (p. 137); prayer that the new converts may be confirmed and strengthened in the faith.

Prayer for the aboriginal tribes on the frontier of China and Tibet. (Pp. 117—120.)

Prayer for the special evangelistic effort to be made in Calcutta during the latter half of February. (P. 130.)

Prayer that the "real deficit" may be met by offers of service. (P. 147.)

Prayer for the development of the Church in the Dominion of Canada. (P. 148.)

Thanksgiving and prayer for college students throughout the world. (P. 149.)

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## HOME DEPARTMENT.

## Notes and Comments.

THE amounts raised for the Society in the various dioceses during the year 1900-1901, by means of missionary-boxes and sales of work, are given in the following lists. The sums stated to have been contributed by Bible-classes are included in the first column, and in the case of a large total from any Sunday-school, part of the amount only has been reckoned as given by the young.

Diocese.	Boxes.			Sales of Work.	
	General.	Junior.	Total.	Number.	Amount.
	£	£	£	£	£
Bangor . . . . .	88	32	120	3	110
Bath and Wells . . . .	873	247	1120	48	1288
Bristol . . . . .	799	431	1230	28	686
Canterbury . . . . .	1535	629	2164	58	2219
Chichester . . . . .	987	404	1391	44	1535
Ely . . . . .	647	284	931	31	827
Exeter . . . . .	1098	277	1375	33	688
Gloucester . . . . .	629	201	830	22	480
Hereford . . . . .	244	74	318	13	217
Lichfield . . . . .	570	398	968	25	525
Lincoln . . . . .	253	123	376	12	262
Llandaff . . . . .	239	144	383	3	55
London . . . . .	3169	1933	5102	83	3797
Norwich . . . . .	1176	432	1608	48	1194
Oxford . . . . .	659	221	880	36	614
Peterborough . . . . .	312	220	532	20	897
Rochester . . . . .	2008	1509	3517	57	2294
St. Albans . . . . .	1235	592	1827	57	1366
St. Asaph . . . . .	66	38	104	8	173
St. David's . . . . .	226	189	415	—	—
Salisbury . . . . .	480	210	690	39	449
Southwell . . . . .	969	614	1583	37	860
Truro . . . . .	102	33	135	4	40
Winchester . . . . .	1436	502	1938	54	1675
Worcester . . . . .	1477	962	2439	38	884
Province of Canterbury .	£21,277	£10,699	£31,976	806	£23,135
Carlisle . . . . .	423	241	664	21	460
Chester . . . . .	410	382	792	15	531
Durham . . . . .	549	369	918	25	534
Liverpool . . . . .	774	1072	1846	20	756
Manchester . . . . .	1117	1592	2709	26	615
Newcastle . . . . .	349	137	486	14	343
Ripon . . . . .	469	432	901	40	1107
Sodor and Man . . . .	21	18	34	—	—
Wakefield . . . . .	208	220	428	16	218
York . . . . .	1087	793	1880	82	1499
Province of York . . .	£5407	£5251	£10,658	259	£6063
Grand Total, 1900-1901 .	£26,684	£15,950	£42,634	1065	£29,198
„ „ 1899-1900 . . .	£26,776	£15,798	£42,574	1048	£28,780
Difference . . . . .	- £92	+ £152	+ £60	+ 17	+ £418

This table shows but little variation from that given in the *Intelligencer* of December, 1900. But the advance is probably greater than appears

for in an increasing number of cases the entry "O.O.M. Fund" or the like is found, and it is impossible to tell whether any portion of the sum has been raised by means of boxes or sales of work. In compiling such a list there is of necessity a good deal of mere estimation, but as that is made on the same plan year by year the figures are fairly reliable for at least the purpose of comparison, and any progress indicated may reasonably be taken as real.

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There can be little doubt that much larger sums of money might easily be collected by the more general use of missionary-boxes, but a good deal of energy is required to find holders of them. A specimen box should be on view at every missionary meeting, and reference should be made to it both by the Deputation and also by the chairman or some local speaker, care being taken that there is some friend by the door to receive the names of those who are willing to become box-holders. This, of course, can hardly be done at mass meetings, and the fact emphasizes the importance of holding parochial as well as general meetings in large centres of population. It is only at the smaller gatherings that boxes and magazines can be pushed.

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The Islington localized *Gleaner* a few months ago published the result of a careful analysis of the contribution lists of the Deanery, with special reference to missionary-boxes. It was not altogether encouraging, for it showed that while in this particular respect twelve parishes had improved and five remained stationary, eighteen had gone back. The increase made in the income-tax has undoubtedly affected the collection of small sums. But the chief point is to remember that it is well from time to time to examine carefully the contributions from each parish, so as to discover, if possible, whether there is any weak spot in the work, and if one is detected, to put it right.

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In the same way, while the amount contributed by means of Sales of Work and missionary-baskets is encouraging, there should be little difficulty in bringing about an increase in it. This opinion is substantiated by a perusal of the Contribution Lists which are published with the Annual Report of the Society. For instance, in the Diocese of Gloucester, which sends up 3431*l.*, there are twenty-two sales; in the Diocese of Lichfield, which gives 3850*l.*, twenty-five sales; but in the Diocese of Salisbury, which sends 3519*l.*, thirty-nine sales are held; and the figures for the Diocese of Oxford are very similar to those last quoted. It will be observed, too, that there are only fifteen sales in the four Welsh dioceses; but in Wales, of course, there are special difficulties. The contrast sometimes appears in different parts of the same diocese. Thus, how greatly would the total from the Diocese of York be increased if in every town sales were pushed as they are in York City and in Hull! Local circumstances may often account for the difference which appears to exist, but probably the condition of local enthusiasm has also much to do with it.

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There are many Bible-classes, particularly in Lancashire, which render great help to the Society, but perhaps the best results are attained by one for women which is held in a suburb of Manchester, for their contributions amounted to 37*l.* 13*s.* 8*d.* in 1899, 34*l.* 9*s.* 6*d.* in 1900, and 34*l.* 4*s.* 6*d.* in 1901. The Manchester localized *Gleaner* states that there is no special method of working adopted. Each Sunday a plate is held at the door, and the members contribute or not, as they feel disposed. At one time the plate used to be passed round; but it was felt that the more voluntary and



spontaneous the offerings were, the better ; and therefore the change was made.

Some of the readers of the *Intelligencer* will remember the zeal of a member of the Royal Irish Constabulary who every year collects from 30*l.* to 40*l.* for the Church Missionary Society. His Vicar tells of a collection for some home object which amounted to 46*l.*, and saying that this sum was largely due to the efforts of the R.I.C. member already mentioned and a comrade, who collected in advance 35*l.* of that total, adds:—"It happens that our best worker for the C.M.S. is our best worker for home funds. One way to make a good home worker is to make him a good missionary worker."  
C. D. S.

### Church Missionary House.

THE annual New Year's Service, with administration of the Holy Communion, for members of the Committee and their friends, was held at St. Bride's Church, Fleet Street, on January 7th. The Secretaries of the Society officiated, and the Rev. W. Abbott, Vicar of Paddington, gave the address, which will be found printed *in extenso* on pp. 81-86.

At the New Year's meeting of the London Lay Workers' Union, held on January 13th, the claims of the vast diocese of Moosonee, with its scattered population of Indians and Eskimo, were brought before the members by the Bishop, the Right Rev. J. A. Newnham. The newly-appointed Central Secretary, the Rev. Canon J. S. Flynn, was also present and spoke.

Under the title of "The Other Sheep," a deeply-interesting address on the Society's work in Persia was given before the members of the London Ladies' C.M. Union on December 19th, 1901, by the Rev. A. R. Blackett, of Kirman. The New Year's meeting for prayer was held on January 2nd, 1902.

### The Clergy Union.

THE Bishop of Moosonee addressed the members of the London Branch at the monthly meeting on December 16th, 1901, describing especially the difficulties and dangers and the hopes and fears of the work in his extensive area of episcopal control.

At the December meeting of the Liverpool Branch, held at the Church House, the Rev. G. H. Lander gave an address on "Missions in relation to the Second Advent." The meeting for January, held on the 10th, was of a devotional character, the Rev. F. B. Plummer, Vicar of Harthill, Chester, giving an address based on St. Luke x. Forty-four new members have been enrolled within the past two months, and arrangements are in progress for lantern lectures by the members.

### Local Associations and Unions.

THE Isle of Wight C.M. Prayer Union held the second annual gathering at Newport, Isle of Wight, on December 9th. The proceedings commenced with Divine service in St. John's Church, at which the Missionary Intercessory Form of Prayer was used, followed by sermon and Holy Communion. The preacher, the Rev. W. T. Storrs, B.D., Vicar of Christ Church, Sandown, took as his text St. Matt. v. 47, "What do ye more than others?" with the leading thought of what Christ expected from His true followers. A meeting of members of the Prayer Union was held in the afternoon at the "Legh Richmond" Hall, when the present financial position of the C.M.S. was discussed and suggestions made for meeting the needs of the Society. After prayer offered by several members, an address was given by the Rev. A. E. Richardson, the specially-appointed speaker, who noted the spirit of inquiry as to Christian truth manifest at the present time in all parts of the world, and also made interesting reference to the share he had

taken in the late pioneer work into Hausaland under the leadership of Bishop Tugwell.

In presiding over a well-attended meeting of the Gloucester C.M. Union, held at Cheltenham on December 11th, the Rev. Canon Roxby invited all those present to free and frank discussion of the question they had before them, and one that was uppermost in all hearts, viz. the best means to be adopted for permanently increasing the income of the Society, in order that there may be no need for retrenchment. The Rev. Grantley Martin followed, and, taking as his foundation St. Matt. xxii. 14, drew out the fact that how on the day of Resurrection the first thing the Risen Lord did was to expound the necessity of His dying in order to save the souls of men, basing on this a continuation of the chairman's appeal for further and fuller personal service. The Rev. E. F. Robins introduced the financial needs, and a brisk discussion on plans to be adopted for fresh effort brought the gathering to a close.

The fifty-ninth annual meeting of the St. Paul's Missionary Society (Messrs. Hitchcock, Williams and Co.), was held on the premises of the firm in St. Paul's Churchyard on December 20th. In the absence of Sir George Williams, Mr. Howard Williams presided, and spoke of the world-wide influence of the Society in regard not only to its Mission work, but also in its help to the lives and characters of its members. The Rev. A. R. Buckland (Chaplain) presented the report, showing a total of 129% collected, and addresses were given by the Rev. A. R. Blackett (Persia) and Mr. Eugene Stock.

## OUR COLONIAL ASSOCIATIONS.

**New South Wales.**—This Association is sending another lady, Miss Marshall, to join the Fuh-Kien Mission. She was to sail on December 7th for China.

The Sowers' Band is well worked in New South Wales. At the last annual meeting 700 children were present. There are sixty-six branches. The Sowers collected in the year 73*l.* 12*s.* 2*d.*, chiefly by means of 205 missionary-boxes. With this amount a blind Chinese boy is maintained, and a cot in the Hing-hwa Hospital, and a small organ has been given to Miss Oxley's Blind School; the balance being handed over to the New South Wales Association.

It will be remembered that this Association some time ago took over the Mission to the Chinese in the Colony. It has several small Chinese congregations in the dioceses of Sydney, Bathurst, Goulburn, and Riverina, and employs one Chinese clergyman, the Rev. George Soo Hoo Ten, and four Chinese catechists, Charles A. Young, John Cheong Lee, Matthew Ching Chong, and Leong Bong.

The localized *Gleaner* for New South Wales gives month by month many interesting notices of local meetings of branches of the Gleaners' Union. There are fifty-nine Branches, and 2285 members have been enrolled.

**Victoria.**—This Association reports a most interesting anniversary meeting of the Gleaners' Union, held on All Saints' Day in the large schoolroom at St. Matthew's, Prahran. This is the parish of which the Rev. A. R. Blackett, now of the Persia Mission, was formerly Rector. He has been succeeded by the Rev. W. T. C. Storrs, a son and brother of well-known missionaries in India. The Gleaners' Union also held an Open-Air Conference at a seaside place on the shores of Port Phillip, called Brighton, on November 9th, being the King's birthday.

The Victoria Association has a Women's Missionary Council, of which Mrs. Langley, the wife of the Archdeacon of Melbourne, is President. It superintends the work of various Ladies' Unions in the Colony, also missionary reading circles, also the sending to the missionaries what are called "Christmas Boxes," i.e. boxes with Christmas presents for them. The Council also provides hospitality for missionaries on furlough or deputation work, corresponds with missionaries in the field, and distributes missionary literature. Among other plans, for example, about 100 periodicals, including the *Intelligencer*, *Gleaner*, *Mercy and Truth*, &c., are left month by month at the rooms of various doctors and dentists in Melbourne, also in the sitting-rooms of hospital nurses, in the drawing-rooms of coffee palaces,

&c. In its various efforts the Council spends about 70*l.* a year, all of which is raised by special contributions.

**Canada.**—An important Missionary Conference was held at St. John, New Brunswick, on the last two days of October. The Bishop of Fredericton presided, and among those who took part were the Bishop of Nova Scotia, the Dean of Fredericton, the Rev. Dr. Sheraton (Principal of Wycliffe College, Toronto), and several other Canadian clergymen; also some ladies, including a medical lady, Dr. Mabel Hanington, and Miss Etches of the C.M.S. Women's Department, who has been in Canada for the last year and a half, conducting Bible-readings and other meetings for women.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, December 17th, 1901.*—The Committee took leave of the following Missionaries:—Miss J. J. Thomas, returning to the Yoruba Country; Mr. E. Dennis, returning to the Niger; the Rev. Canon and Mrs. Ball, returning to Bengal; the Rev. and Mrs. J. M. Paterson and Miss A. M. Tottenham, returning to the North-West Provinces; Miss A. W. Eger, M.D., and the Rev. and Mrs. J. H. Knowles, returning to the Punjab; Miss A. J. Askwith returning, and Miss E. Wiles proceeding, to South India; the Rev. J. I. Pickford, returning to Ceylon; Miss E. Casswell and Miss C. Carleton, returning to West China; and the Rev. J. Batchelor, returning to Japan. The Missionaries were introduced to the Committee by the Secretaries, and welcomed by the Chairman (Mr. Sydney Gedge), and were afterwards addressed by the Rev. G. S. Karney, who also commended them to God in prayer.

It was resolved to request the S.P.C.K. to undertake the printing of a medical phrase-book in Luganda, prepared by Dr. A. R. Cook.

On the recommendation of the Committees in charge of the Missions in West and East Africa, Turkish Arabia, India, China, Japan, and North-West Canada, various arrangements were agreed to with regard to those Missions.

*Funds and Home Organization Committee, December 31st.*—The Secretaries reported the resignation, on his appointment to a benefice in Essex, of the Rev. E. F. Robins, recently appointed Association Secretary for the Dioceses of Gloucester, Bristol, and Worcester.

The Rev. C. W. Thorne, formerly a Missionary in Bombay, was appointed an Association Secretary of the Society.

*Committee of Correspondence, January 7th, 1902.*—Major G. H. F. Mathison, an Honorary Missionary in local connexion in Ceylon, was accepted as an Honorary Missionary in home connexion.

The Committee approved plans submitted by Bishop Peel for the proposed Hannington-Parker Memorial Church at Mombasa, and sanctioned the issue of a further appeal for the needed funds for the erection of the same.

The Committee approved of a scheme submitted by the Group Committee in charge of the North-West Canada and British Columbia Missions, for the future administration of all the Society's work throughout the Dominion of Canada.

The Secretaries reported the resignation, on medical grounds, of the Rev. A. Elwin, of the Mid China Mission. It was to the Committee a sincere cause of regret that Mr. Elwin felt compelled thus to tender his resignation, in accepting which they placed on record their appreciation of his thirty-two years' service in the mission-field.

On the recommendation of the Committees in charge of the Missions in West and East Africa, Egypt, Palestine, Ceylon, China, Japan, North-West Canada, and British Columbia, various arrangements were agreed to with regard to those Missions.

*General Committee, January 14th.*—The Secretaries reported the offer of a benefaction of 5000*l.*, which amount is to be invested and called the "Charles Blagden Burnett Memorial Fund," and the interest used towards maintaining an English clerical missionary either at the Allahabad, or one of the Society's Divinity Schools in North India. The Committee accepted the offer, and instructed that their thanks should be conveyed to the donor.

## FINANCIAL NOTES.

**G**EORGE HERBERT says that "good words are worth much and cost little." Many good words have reached us about our present policy and need since our last issue. Again we print some of them, and rejoice to add that in nearly every case the writers have been inspired with the feelings of David when he said, "Neither will I offer . . . unto the Lord my God of that which doth cost me nothing." Gifts, some more, some less, according, as we believe, to the ability of the givers, have accompanied the words. Many have signified their wish to increase their annual subscriptions, and the proportion of increase which seems to find most favour is *as much again*. What a wonderful increase in the Society's income would result from all the annual subscriptions (or even all the guineas only) being doubled! We trust in God's good time it may be so. Amongst the gifts may be mentioned three of 1000*l.* each.

Gifts towards meeting the adverse balance of last year now amount to 6682*l.*, leaving 5799*l.* still to be met.

**A Bright Example.**

Amongst our acknowledgments will be found a sum of 100*l.* under 1 Chron. xxix. 14. The gift is from a working woman, whose story is told by a lady well acquainted with her as follows:—

"In service from quite a young girl, beginning with very low wages, and never until past forty receiving more than 11*l.* a year, and never after then more than 18*l.* Most faithful, unselfish, and self-denying. Interest in C.M.S. began only during her last years of service, but has steadily increased ever since. Though without much education, reads and hears all missionary information with intelligence, and follows many of the missionaries with great interest. Has taken (and read) *Awake* for some years. Also reads the *Gleaner*, and is delighted with *The Story of the Year*. Three poor sisters and a poor brother have been, and are, sufficiently helped by her to save them from all want. This donation of her savings for C.M.S. she was supremely happy to give. Her annual subscriptions have risen from a tiny beginning to 2*l.*"

**Good Words.**

*From a Subscriber*:—"I hope to increase my usual subscription by fifty per cent., and send you this amount, and would urge the Committee to continue their 'Policy of Faith.'"

*Another Subscriber* doubles her subscription, "Praying He will still bless the 'Policy of Faith' which honours Him."

*From a Gleaner*:—"Being abroad for a few months . . . I lent my copies of the *C.M. Gleaner* to an acquaintance . . . who has spent many years in India, and gives a strong testimony to the success of Mission work there. When returning my papers she kindly gave me 5*s.* for the Society."

*From a Friend*:—"Having heard of the completion as far as the Lake of the Uganda Railway, I cannot let the occasion pass without an expression of my thankfulness in the shape of an offering (from 'a friend') of 25*l.*, and hope that it may be used in prosecuting the work you have, I believe, commenced among the poor Pygmies of the Great Forest, if it should be thought fit."

*From a Missionary shortly retiring*:—"Herewith I enclose a cheque, 10*l.*, for the Deficiency Fund. I have just heard that the Committee have sanctioned my retirement in April next, so the best thing I can do is to help another to take my place. Put it, please, without my name, to help send another, by one retiring after forty years."

*From Three Sisters*:—"In view of the present deficit, we have decided, instead of our usual gifts to each other at Christmas, we will send 3*l.* to the Society. We feel very thankful that the Committee have not withdrawn from their faith practice."

*From the Secretary of a Foreign Missionary Band* connected with one of the Branches of the Y.M.C.A.:—"The members heard with great thankfulness to God of the decisions of your Committee regarding their future policy, and as a practical expression of their gratitude beg to be allowed to contribute two guineas to your funds."

*From a Friend* sending a gift to help clear off the deficit:—"I often pray that the money may come in, and I find I cannot do that without sending a little something extra myself. I am trying to get more in my missionary-box than usual, as well as giving to the Kent County O.M. This is the first year I have

had my 'dress allowance,' and I am trying to save as much as possible to give to the Lord's work."

*From the Vicar of a Country Parish:*—"Wanted, to avoid a deficit, 70,000*l.* If each contributor would give one-fourth more—(Will you help?) then put money in the box or send to the Vicar. Amount of our share, 15*l.* 1*s.* 11*d.*"

#### Special Gifts

Are invited to meet the following grants of Committee:—

Additional for Christ Church Girls' School, Calcutta . . . . .	£40
Drugs for various stations . . . . .	15
Losses of a missionary by fire at Metlakatla . . . . .	40
Additional for new Mission-house, Lagos . . . . .	306
Repairs, &c., to buildings, Uganda . . . . .	50

### NOTES OF THE MONTH.

#### ORDINATIONS.

*Niger.*—On Advent Sunday, Dec. 1, 1901, at Onitsha, by Bishop Tugwell, the Revs. G. P. Bargery and G. T. Basden to Priests' Orders.

*Eastern Equatorial Africa.*—On Sunday, Dec. 22, at St. Paul's Cathedral, by the Bishop of London, Mr. W. E. Parker to Deacons' Orders.

*Fuh-Kien.*—On Sunday, Dec. 22, at St. Paul's Cathedral, by the Bishop of London, Dr. W. Squibbs to Deacons' Orders.

#### DEPARTURES.

*Yoruba.*—Miss E. Ballson left Liverpool for Lagos on Dec. 14.—The Rev. J. S. Owen, Mrs. N. T. Hamlyn, and Miss H. R. Hewitt left Liverpool for Lagos on Jan. 11, 1902.

*Niger.*—Mr J. N. Cheetham left Liverpool for Forcados on Dec. 14, 1901.

*Egypt.*—Miss E. F. Waller left Marseilles for Cairo on Dec. 28.

*Bengal.*—The Rev. and Mrs. W. P. Parker left London for Burdwan on Nov. 15.—The Rev. and Mrs. C. Grant left Liverpool for Calcutta on Dec. 6.—The Rev. Canon and Mrs. W. H. Ball left London for Calcutta on Jan. 8, 1902.

*North-West Provinces.*—Mrs. J. P. Haythornthwaite left London for Agra on July 6, 1901.—Miss C. E. Fry left London for the North-West Provinces on Oct. 11.—The Rev. and Mrs. J. A. F. Warren left London for Bombay on Nov. 13.—Miss A. M. Tottenham left Marseilles for Azimgarh on Jan. 9, 1902.

*Punjab and Sindh.*—The Rev. and Mrs. T. E. Coverdale left Trieste for Batala on Oct. 3, 1901.—Dr. and Mrs. S. W. Sutton left London for Dera Ghazi Khan on Dec. 13.

*Mauritius.*—Miss E. J. Bagley left Marseilles for Mauritius on Nov. 1.

*South China.*—Dr. and Mrs. L. G. Hill and Mr. S. Wicks left Marseilles for Hong Kong on Jan. 3, 1902.

*West China.*—The Rev. Dr. and Mrs. W. Squibbs, Mr. and Mrs. W. L. Knipe, Mr. T. Simmonds, and the Misses E. and M. Casswell and C. Carleton left Marseilles for Shanghai on Jan. 3.

#### ARRIVALS.

*Sierra Leone.*—The Rev. and Mrs. E. H. Elwin left Sierra Leone on Dec. 22, 1901, and arrived at Liverpool on Jan. 6, 1902.

*Yoruba.*—Miss M. Blackwall left Lagos on Dec. 4, 1901, and arrived at Plymouth on Dec. 24.—Mrs. J. B. Wood left Lagos on Dec. 4, and arrived at Liverpool on Dec. 25.

*Niger.*—Mrs. T. J. Dennis and Miss A. L. Wilson left Onitsha on Dec. 10, and arrived at Plymouth on Jan. 2, 1902.

*Eastern Equatorial Africa.*—The Rev. A. R. Steggall and Miss E. Mayor left Mombasa on Nov. 23, 1901, and arrived in London on Dec. 20.

*Palestine.*—The Rev. J. G. B. Hollins and Miss M. Rosenhayn left Jaffa on Nov. 29, and arrived at Plymouth on Dec. 14.

*Bengal.*—Mr. S. W. Donne left Calcutta on Nov. 30, and arrived in London on Dec. 15.

*North West Provinces.*—The Rev. J. J. Johnson left Bombay on Nov. 30, and arrived in London on Dec. 20.—Mrs. J. W. Goodwin left Bombay on Dec. 13, and arrived in London on Jan. 2, 1902.

*Punjab and Sindh.*—Mrs. A. E. Ball left Quetta on Nov. 1, 1901, and arrived in London on Nov. 22.

*Japan.*—The Rev. and Mrs. W. P. Buncombe left Yokohama on Nov. 2, and arrived at Southampton on Dec. 19.—Miss A. P. Carr left Tokyo on Nov. 2, and arrived in London on Dec. 13.—The Rev. and Mrs. W. R. Gray left Osaka on Nov. 4, and arrived in London on Dec. 15.

## BIRTH.

*Uganda*.—On Nov. 16, at Bukaleba, the wife of Mr. W. G. S. Innes, of a daughter.

## MARRIAGES.

*Uganda*.—At Mengo, on Nov. 14, the Rev. G. R. Blackledge to Miss H. D. I. Scott.

*Persia*.—On Nov. 13, the Rev. W. H. Walker to Miss M. E. Perkin.

*North-West Provinces*.—On Nov. 15, at Holy Trinity Church, Allahabad, Mr. T. Law to Miss L. M. Hayward.

*Mid China*.—On Jan. 1, 1902, at Belfast, Mr. A. J. H. Moule to Miss Annie Henrietta Riddall.

## DEATH.

*North-West Provinces*.—By telegram received Jan. 18, the Rev. T. Carmichael.

*Punjab and Sindh*.—On Nov. 30, 1901, at Lahore, Mr. J. I. West.

## PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice :—

**The Church in Uganda.** Speech by the Bishop of Uganda at the Church Congress, Brighton; reprinted from the *C.M. Intelligencer* for November. Copies can be obtained at the rate of 6d. *net* per dozen, or 4s. *net* per 100, post free.

**Come and Help Us.** A Paper addressed to Children and their Parents, to take the place of an existing Paper entitled, "Do say, 'Yes,'" which will be withdrawn from the list. Supplied free of charge in small numbers. The blank space on page 15 of the Paper should be filled up by the Box Secretary, before copies are distributed.

**Independent Testimonies concerning Missionary Work.** A new and enlarged edition. Single copies free of charge, or in small quantities free for special gatherings, such as those of Business Men, &c.

**The Five Porches.** A new Medical Mission Leaflet (No. 10). Free for a few copies only, or 6s. per 100.

**India and its People.** An Illustrated Paper for Children. Free in small numbers.

**Travellers in China.**

**Heathenism on the Niger.**

} Illustrated Papers for Children. Free of charge.

**Sunday-school Lesson, No. 12,** entitled "A Continent in Darkness." A continuation of the series of Sunday-school Lessons. Full particulars on application.

The following new books have been added to the stock kept by the Publishing Department, Salisbury Square, for the convenience of friends in obtaining them :—

**Between Life and Death.** By Miss Irene H. Barnes. Published at 3s. 6d. *net*; supplied for 3s. 10d., post free. The Story of C.E.Z.M.S. Medical Missions in China, India, and Ceylon.

**The C.E.Z.M.S. Picture Album.** Published at 2s. *net*; supplied for 2s. 4d., post free. A book for the Drawing-room Table.

**Found; or, Our Search in the Western Valley.** By Florence I. Codrington, of the C.E.Z.M.S. Published at 2s. 6d., and supplied for 2s. 3d., post free. This is a book for children.

**India: its History, Darkness, and Dawn.** Paper covers, 1s. 6d. *net*, or 1s. 9d., post free; cloth, 2s. 6d., supplied for 2s. 3d., post free. See notice on page 954 of the *C.M. Intelligencer* for December.

**Miracles of Missions.** By Dr. A. T. Pierson. *Fourth series.* Paper covers 1s. 6d., post free; cloth, gilt top, published at 4s., supplied for 3s. 4d., post free.

## "The Islingtonian."

The students of the Church Missionary College at Islington have a magazine of their own, which comes out once a year, in December, and records the chief events of the year. The recently issued number is full of interesting matter, occupying fifty octavo pages. With it are given portraits of all the Islington men who have gone out into the mission-field during the year, and of Bishops Burdon, Ridley, Reeve, Griadale, and Peel, all old Islingtonians. It can be obtained from the C.M. House, price 7d., post free.

All orders for books, magazines, and papers should be addressed to

THE LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.





Reprinted from the "Student Movement"

**THE STUDENT CONVENTION AT TOKYO.** (See pp. 174-5.)  
(Mr. Mott is near the centre of the front row; Bishop Awdry on the steps behind.)

(By permission of the B.C.C.C.)



# CHURCH MISSIONARY INTELLIGENCER.

## "AFRAID!"

THEY SAW IT FIRST, and then they were afraid!—*then* they were afraid!

THE history of Joseph and his brethren speaks to us as I teach, as this year, on the first two Sundays in March. I tell a few words on the subject in that history, with a suggested adaptation to the present position of the Church Missionary Society and the people for God.

1. The restoration of the corn money, and replacement of broken sacks' contents, I imagine, interpreted generally as one of Joseph's purposes to test his brothers' repentance, because of their former conduct of a mixture of cruelty and covetousness. Did they now have more than brotherly kindness? Could they without fault restore to him a stranger's piece of good fortune, a gift, and not the result of their own? Very possibly this test was a wise step to take. But was there not something warmer and deeper to expect? A higher love, if they could accept it, that their feelings were seduced so far from demanding restitution, revenge, and a new and more shameful start that shameful bargain—the twenty pieces of silver to be paid for all the added wrong of twenty years' bondage, and then to go so far from this, he was ready to cancel all the past, and to begin to deal with them with gifts and help for the future.—"I will not sit over you a little ones." If this be so, it adds one more to the very many faint yet most legible types in this history, of our Lord and his salvation. "Their sins and iniquities will I remember no more," and "thou hast blotted out as a thick cloud our transgressions." "By Him we are redeemed unto you the forgiveness of sins," and "small not God, with our Son, freely give us all things"; "The fulness of the Spirit," "the breadth, depth and height, and the knowledge of the love of God, which surpasseth knowledge"; "All the fulness of God?"

2. The—let me apply and adapt these words to our present state and position.—"When they saw their bundles of money, they were afraid,"—how can I be afraid of much money? I answer:

1. Those who have it and clutch it tight, and if they use it, *use it to their own profit, not for the highest good of many*; but for self first and for others last. "Go to now, ye rich" (laying up treasure for self and not for God), be afraid indeed, "weep and howl for your miseries that shall come upon you. Your riches are corrupted . . . your gold is moulded as silver are rusted; and their rust . . . shall eat your flesh as fire." (St. James v. 1-3, R.V.).

2. There are—sudden rebound, and very many are justly "afraid!"—bundles of money—filthy here as they, but not St. Paul, some who estimate it. Better so; better to abjure it all together, than to say they "have nothing," than to love it for its own sake, or for the sake of

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THE  
CHURCH MISSIONARY INTELLIGENCER.

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“AFRAID!”

“When they saw their bundles of money, they were afraid.”—*Genesis* xlii. 35.

**T**HE history of Joseph and his brethren speaks to us and teaches us this year on the first two Sundays in March. I offer a few words on one event in that history, with a suggested adaptation to the present position of the Church Missionary Society and its work for God.

1. The restoration of the corn money, and replacing it in the sacks' mouths is, I imagine, interpreted generally as one of Joseph's plans by which to test his brothers' repentance because of their former shameful and mean mixture of cruelty and covetousness. Did they still love money more than brotherly kindness? Could they withstand the temptation of such a strange piece of good fortune, unsought, and through no fault of their own? Very possibly this test was in Joseph's mind. But was there not something warmer and deeper than this? A hint, an evidence if they could accept it, that their terribly wronged brother, so far from demanding restitution, revenge, full compensation with interest for that shameful bargain—the twenty pieces of silver to be paid in full with all the added wrong of twenty years' banishment and slavery,—so far from this, he was ready to cancel all the past, and literally to load them with gifts and help for the future.—“I will nourish you and your little ones.” If this be so, it adds one more to the very numerous faint yet most legible types in this history, of our Lord and His salvation. “Their sins and iniquities will I remember no more.” “Thou hast blotted out as a thick cloud our transgressions.” “By Him is preached unto you the forgiveness of sins,” and “shall not God, with His dear Son, freely give us all things”: “The fulness of the Spirit,” “The length, breadth, depth and height, and the knowledge of the love of Christ, which passeth knowledge”; “All the fulness of God”?

2. Then let me apply and adapt these words to our present state and wants. “When they saw their bundles of money, they were afraid.” Who need be afraid of much money? I answer:

(a) Those who have it and clutch it tight, and if they use it, *use it not for God, not for the highest good of man*; but for self first and for self last. “Go to now, ye rich” (“laying up treasure for self, and not rich toward God”), be afraid indeed, “weep and howl for your miseries that are coming upon you. Your riches are corrupted . . . your gold and your silver are rusted; and their rust . . . shall eat your flesh as fire” (*St. James* v. 1-3, *R.V.*).

(b) There is a sudden rebound, and very many are justly “afraid” of “bundles of money”—filthy lucre, as they, but not St. Paul, somewhat indiscriminately call it. Better so; better to abjure it all together, and willingly to “have nothing,” than to love it for its own sake, or use money

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for sin, for the gay world, for self. But the dread of the mammon of unrighteousness does not mean that the possession and right use of money is unrighteous, or a mere homage to a god of wealth. God does not mean a mere platitude for missionary meetings by, "The silver is Mine, and the gold is Mine," *q.d.* "It does not much matter what our collection is this evening; God will provide; it is His to give the means; we need not trouble." True; nobly true; but also only a perilous half-truth, if you fail to acknowledge that the silver and the gold in *your pockets* also are *His*. Yield all to Him—all belongs to Him—you will not lose. The world may gain; and this which is "filthy lucre," when apart from God, in His plastic Hand shall help to pave the

"Streets of shining gold."

(γ) The rebound goes further sometimes, and takes the form almost of deprecation. "Remember," the speaker says, "it is not your money that we ask for, but your prayers." True again—yet a very perilous half-truth if stated too baldly. "Depart in peace," missionaries, evangelists, doctors, teachers, nurses, visitors, translators, colporteurs, "be ye warmed and filled"; there is the prayer, warmed may you be, and filled, and strengthened, and blessed in your work! "Notwithstanding we give you not those things that are needful to the body";—we give you nothing so mean as money, that would be beneath your notice. Yet God says, "Bring all the tithes into My storehouse." He cares for His servants, body, soul, and spirit.

Yet this rebound takes a deeply spiritual direction in some who are greatly afraid of these bundles of money; or of being suspected of wanting them. "We will never *ask for money*." True once more, nobly true, and oftentimes a proof of triumphant faith in God's devoted and high-souled servants, who have His work to do, and know not where to ask for the means, save direct from Him. And he honours such faith abundantly. But if we know who should give to God's great enterprise, and who can give if they will; if we attempt to bring before them its claims, and say nothing of this way amongst others—(personal service, continuous prayer, and the like)—by which they can help, it is surely something like a dumb request, Give me something without my asking; or it is a dereliction of the duty of pointing out duty and privilege to those who gravely need such exhortation.

(δ) I have but a few words more to add. I will not argue long here and to already convinced readers, as to the ignorance of the "alarm" felt by some at the "vast bundles of money" going out of the country to non-Christian lands for this spiritual enterprise. Think, they say, of two-fifths of a million pounds in connexion with this one Society (we hope it will be this sum this year, and half a million next year) given away, while England's loud cry of the distressed and outcast and poor and suffering is so loud! We reply, deaf, though all attention, the while: England spends 160 millions annually on what is to a small extent a necessity, to a large extent a luxury, to a vast extent a curse—alcohol. She gives five millions at the very least to her home charities. You must not be "afraid" at this little bundle of money.

(ε) Are you "afraid," dear self-denying, retiring, almost unknown

worker and praying soul, that your own missionary-box, your collected money from a few only less poor than you, will produce a very small "bundle" this year? "She hath done what she could." With prayer and faith lifted to God, your bundle may be in His sight, and by the Holy Spirit's blessing, "more than they all."

(5) And you, honoured officers and directors of our long-loved Society, are you "afraid" sometimes of what the close of this windy month of March may bring forth, this gusty season which yet leads on to April skies and flowers and the full fruit and harvest soon? What "bundles of money" will come in; what supply of that which is required in God's Name and for His service? Will it be possible (without robbing one Mission to support another, without diverging or crippling one branch of work to institute another), to stand and hold our ground, and to advance into the opening world? God says to us all by His mercy and blessing in the past, "Fear not, I will nourish you; and your children."

A. E. MOULÉ.

### BISHOP CHURTON ON MISSIONS.\*

WE have no faith in the policy of only reading books that are in agreement with our own opinions. Let our principles be fixed, and steadfastly upheld; and then we may often learn much from works proceeding from quarters with which we have little or no sympathy. The reviewer of books from such quarters finds it an easy task to brand them with some party name, and warn his readers against them; but this is often an unworthy course to adopt, and almost always unprofitable. Our Lord's Golden Rule applies in this case as in all others. In what spirit do we wish the writings on our own side in any controversy to be judged by readers on the other side? In *that* spirit we must in our turn judge the writings emanating from that other side.

The book now before us is one of a series entitled "The Oxford Library of Practical Theology," edited by Canon Newbolt and the Rev. Darwell Stone, Principal of Dorchester Missionary College. The whole series represents the views of advanced High Churchmen; and Bishop Churton's volume is no exception. Therefore one might pick out sentences here and there, string them together, and argue from them that the author is an extreme "Romanizer." But, on the other hand, it would be a still easier task to pick out other sentences, string them together, and make them prove that he is a fervent and spiritually-minded Evangelical. We propose to do neither. Our purpose is to give a fair account of an able and interesting book which expounds with great impressiveness the view of Missions taken by a Colonial Bishop who is a very advanced but a very devout High Churchman. Although its standpoint is far removed indeed from our own, there is in it a large amount of true spiritual teaching, and no little judgment and common sense in dealing with practical missionary topics. One

\* *Foreign Missions.* By the Right Rev. E. T. Churton, D.D., late Bishop of Nassau. Longmans, Green and Co., 1901. Price 6s.

conspicuous feature is the constant reference to the Word of God. Almost every statement or suggestion is based upon, or illustrated by, passages of Scripture. Every part of the Bible is brought under contribution; and while we do not agree with all the inferences drawn, or concur in the applicability of every text quoted or incident referred to, it is refreshing to see the evident habit of seeking for precedents of all kinds in the Sacred Volume, and the ready skill with which they are drawn from all parts of the Old and New Testaments.

The scheme of the work is, on the face of it, highly significant of the distance between the positions of Bishop Churton and ourselves respectively. It is in two Parts. Part I. is entitled "The Missionary Church." After an introductory chapter on the present position of Missions in the Church of England, the Bishop turns "to the one omnipotent Source of all effort that is blessed of God." "We shall look," he says, "to the Saviour of the world." The second chapter, accordingly, is entitled "The Divine Saviour of the World," and is a really beautiful exposition of the Risen Lord's work and will. Then follows a chapter on the Church, in which there are, of course, statements which we cannot accept; and then three chapters on "the Prophetic Office in the Missionary Church," "the Sacerdotal Office," and "the Regal or Pastoral Office." Part II. is entitled "The Bishop the Fount of Missionary Work and Organization," and occupies more than half the volume—a significant thing in itself. Chap. 1 describes episcopal functions; chap. 2 dwells on the missionary bishop's "vocation, election, consecration, subordination to the Province," and on his "first survey of the diocese"; chap. 3 discusses "choice of clergy, extension of work, plan of visitation"; chap. 4 sketches the Bishop as Teacher, and as Judge, and considers the question of his Council or Synod; chap. 5 gives suggestions touching his daily life and the ordering of his household; and chap. 6 forecasts the trials and vicissitudes of his career.

Bishop Churton not only lays down at the outset the true foundation of Missions, but lays it down with much impressiveness. "The glory of Christ's Resurrection is the glory of saving the world" (p. 24). "Not till the great offering for sin had been made" could He be proclaimed as Saviour of the world. "But now, having shed His Blood for all, He gathers the whole human race in one, and says to His disciples, Go, make disciples of all nations" (p. 25). "To all who desire to consider the cause of Foreign Missions in a Christian spirit, it is essential to accept the responsibility here involved. They must kneel at the feet of our Risen Lord till their hearts have responded to the "Go ye" (p. 25). On another page he repudiates the idea that national responsibilities are the true ground of Missions. "The real inducement must be love of Christ, and of the souls for whom He died. That," adds the Bishop, "was enough for the Twelve Apostles, and it should be enough for English Churchmen to-day" (p. 9).

Deferring to a later chapter the "visible corporate existence" which Missions are to have "through the manifold activities of the Catholic Church," the Bishop proceeds to insist on the secret and spiritual work of the Holy Ghost. "But," he says,—the "but" being a disjunctive

after the reference to the Church,—“the Saviour’s personal working must be inward and hidden” :—

“The chief witness to Christ’s power to save is always the unseen Holy Spirit, Whom He sends from the Father that He may secretly direct and rule the hearts of men, both those who convey and those who receive the one Divine Gospel.” (P. 28.)

“The great importance of acknowledging this is, that by faith in the Holy Ghost, as quickener and sustainer of all true missionary effort, we are able to distinguish between Him and His poor human instruments, and yet to regard with a confidence that is just and reasonable what these attempt by His inspiration and direction.” (P. 28.)

“A missionary’s natural gifts, however ably cultivated, are powerless to break the tyranny of Satan over heathen natures. On the other hand, God, the Creator Spirit, fashioneth the hearts of all men, and understandeth all their works. His will is that all should be saved, and come to the knowledge of the truth.” (P. 29.)

Then, after referring to the trials and dangers and persecutions which the true missionary must expect, Dr. Churton goes on :—

“Here, then, is the prospect which opens out from the Mount of Olives, at the feet of Christ risen. Our Master stands there as Saviour of the world, and His command is that we should go and save others, acting under the guidance and inspiration of the Comforter Whom He sends. A mighty enterprise, for ‘all have sinned and come short of the glory of God.’ Wholly unequal in themselves to the great task, His disciples go nevertheless, and proceed on their way full of joy, because of that wisdom of the Gospel which the Holy Ghost imparts, and that love which has taken possession of their souls, shed abroad by Him, an enduring and ceaseless delight. Yet they know that in fulfilling a commission which is so great and broad and high, they must needs suffer : ‘Ye shall be hated of all men for My Name’s sake.’ But they refuse to look forward anxiously. It is the era of the Resurrection. Now is the Almighty power put forth, new-born, for man’s salvation. Now is the beginning of that ‘justifying of many,’ by which His soul’s travail shall be satisfied. This He regards as ‘good and acceptable’ before Him, that all should come to the knowledge of the truth. Indeed, the joy of the Lord is the missionary’s strength.” (P. 34.)

Who will now presume to say that we Evangelicals and C.M.S. men have a monopoly of true missionary principles ?

Dr. Churton then goes on to dwell upon the Church, to which the great task of proclaiming Christ is committed :—

“The Church is an object of faith : ‘I believe one holy Catholic Apostolic Church.’ We call her the Church of the living God, because as Christ lives by the Father, so she lives by the life of Christ. She lives because of His precious Blood, wherewith God purchased her for Himself, and by the power of His Resurrection, imparted by the sanctifying grace and unfailing guidance of the Holy Ghost. Now, as the Spirit’s presence is hidden, it follows that the Church’s life is also in a sense hidden and invisible ; and we believe in her existence and growth, as of a temple made without hands, the outlines of which are known only to God.” (P. 36.)

This is delightful ; yet here we and the author part company. This beautiful description he applies to the Visible Church, the external organization, calling it “Christ’s mystical Body.” Now in a Visible Church founded by Christ we entirely believe ; but our Church of England, when she prays for it—for “the good estate of the Catholic Church”—identifies it with “all who profess and call themselves Christians” ; and to the vast majority of them the description above quoted does not and cannot apply. Christ’s “mystical Body” is not “all who profess and call themselves Christians,” but, as the Church of

England expresses it in another prayer, "the blessed company of all faithful people"—which, sad to say, is a totally different thing. Ideally, of course, the Visible Church, and the Invisible Church (so far as it is on earth), are identical; but they are not so in fact, and the failure to see this, as that great Anglican divine, Hooker, saw it, is the fruitful source of much error among High Churchmen. It was just the same in the old dispensation: "all were not Israel who were of Israel." The whole nation of Israel is frequently addressed as if it were in fact what it was ideally; and so is the whole Church in the New Testament: witness the terms in which St. Paul writes to Churches in which both "tares" and "wheat" were growing together.

However, it is of the Visible Church that Bishop Churton speaks, with its outward organization and its hierarchy of sacred orders; and we must in fairness judge his further remarks from this standpoint. "The Foreign Missions of the Church are bound to have that organization which shows the Body of Christ living, united, advancing, governed from above. Hence there will always be Bishops presiding. Even though the Mission be small, it must have its overseer" (p. 48). It follows, of course, that Presbyterian and Methodist Missions are not true Missions of the Christian Church; and equally, of course, to this we must refuse concurrence. But we are not to go to the other extreme. There are people who look upon bishops as a kind of luxury which we can do without. Yes, if we are Presbyterians or Methodists; but not if we belong to the Church of England. A C.M.S. Mission is incomplete if there is no bishop, because it belongs to a Branch of the Visible Church which is Episcopal. Episcopacy is not of the *esse* of the whole Visible Church; but obviously it is of the *esse* of an Episcopal Church, for without it a Church ceases to be Episcopal. Yet there are some who doubt even its being of the *bene esse*. Very different was the attitude of the Fathers of the Church Missionary Society.

In a footnote (p. 88), Bishop Churton refers to the Roman Catholic theory that "a visible Church postulates a visible head, viz., the Pope"; that it is "a lifeless trunk" without him. Disputing this, he quotes the late Dr. Bright as saying that the Visible Church is "not complete in itself, like any temporal society," but that its Head is Christ. Nevertheless Dr. Churton would be willing to "allow to the Pope a precedence over all other bishops"; that is, we presume, in a re-united Christendom the Bishop of Rome would hold a place similar to that of the Archbishop of Canterbury in the Anglican Communion, having "precedence" without "headship." We fear that a pure Church comprising all Christendom will not be seen in this dispensation; so the question which of all the Bishops or Archbishops or Patriarchs would in such a case "take the chair" (as we should say) at a grand General Council is too speculative to interest us. But assuredly Rome would have to be greatly changed if her Chief Pastor were to be accepted by the rest of the Visible Church.

In describing the work of the Church, the Bishop, as already indicated, adopts, or rather adapts, the names of the threefold functions of the Lord Himself as Prophet, Priest, and King. Regarding the Church as Christ's delegate or ambassador—which she should be—this adaptation



is natural and reasonable. The prophetic office includes evangelistic work; the "priestly" office—though we should not use that word, lest we even seem to trench upon the prerogatives of the Great High Priest—includes sacred ministrations of all kinds; the "regal or pastoral" office includes direction and discipline. In these chapters, naturally, much is said to which we might well take exception; yet much also that is good and wise.

The second part of the book, on the Bishop and his work, is particularly interesting, and while to a considerable extent the underlying theory is what we cannot accept, many of the practical counsels are excellent. Dr. Churton considers that the right normal practice is for the Bishop to be elected by the Diocese and the election confirmed by the Province. St. Celestine's rule is quoted, "The consent and wish of the clergy, the people, and the Order is to be required" (p. 119). But, he observes, in the case of Missionary Bishops this is rarely practicable; where they are really pioneers, impossible. Then the Province should send him; or, if there be as yet no Province, "he may be sent by Canterbury" (p. 120). But Bishop Churton does not like this last method if it can be helped. He has small respect for the "ordinary English mind," which knows "no ecclesiastical potentates except the Archbishops of Canterbury and York" (p. 124). He objects to the Missionary Bishop being thought of "as a sort of half-fledged bird, borne on the wings of Canterbury, and quite unable to fly without its mother" (p. 129). He is jealous for Provincial independence, and for Provincial control over an individual Bishop. "This principle will require to be asserted more and more in days to come, when the State Church fable has been finally exploded; when Greater Britain has learned to expect no more special countenance or subsidies from home, whether through civil establishments or ecclesiastical" (p. 124).

The new Missionary Bishop is to remember that he has much to learn. But from whom shall he learn? "It is not always wise to take the word of men who have abandoned their work and come home, disappointed and weary." "Still less can one place implicit trust in a certain class of platform speakers, who foretell victory all along the line." "He had better wait till he has crossed the sea" (p. 123). In the field, Bishops, if they cannot often meet, should write to one another, and help each other in difficulties, and pray for each other. Dr. Churton asks in a footnote (p. 129), "In the bitter anguish through which Hannington passed to his terrible but glorious death, may he not have been cheered by remembering that he had once knelt to receive the blessing of his noble brother of Central Africa?" We may well imagine, at least, that the converse was true; that Bishop Smythies was himself cheered by the recollection that he had had the privilege of invoking the Lord's benediction on his "noble brother" of Uganda.

The Missionary Bishop is to have a Council or Synod, though not in the earliest stages of the work; but Dr. Churton thinks of St. Paul reminding the Corinthians that though they had "ten thousand instructors in Christ, yet not many fathers," and that he was their one father, who had "begotten them in the Gospel"; and he urges that "a chairmanship of boards, committees, or even Synods, is not so noble or so

holy as this unity of the Pastoral Office under Christ" (p. 178). "If the comparison be not too undignified," he apologetically remarks in a footnote (p. 165), "a primitive Bishop was captain of an eleven, whereas the modern is only an umpire"—which he deprecates.

The chapter on the Bishop's home life has some good counsels. Particularly, he is to study the Bible, and pray over it. "If his devotions are to be in proportion to the grandeur and difficulty of the Episcopal Office, his mind must be enriched in all utterance and in all knowledge, through study of the very words of God in the Sacred Scriptures" (p. 193). Again, "We cannot spend our days *νυστάζοντες καὶ χασμώμενοι* [S. Chrys. *De Sacerdot.* iv ('napping and yawning')]—we must pray for our people" (p. 194). Again, "Use hospitality: but always so as to utter a protest against idle dissipation." "A missionary eats his bread as if with staff in hand, preparing for an Exodus." "The Bishop's library is well stocked," but the clergy "never expect to find sentimental literature" there. "Music in like manner. Music was to George Herbert among his chiefest recreations. So it may be to a missionary, but never of that sort which encourages 'moonlight dreaming'" (p. 188).

There are various practical remarks as to missionary methods. Bishop Churton deprecates the Roman Catholic practice of baptizing Heathen infants. "One clings rather to the old examples: Cornelius and his household, Stephanas and his household, the Philippian gaoler and all his" (p. 81). He justly points out that the "facility and speed" with which the Apostles baptized converts is no precedent for us, for their converts were mostly "educated Jews or proselytes, who knew the Old Testament Scriptures and believed in one God" (p. 82). On the question of baptizing a polygamist:—

"It must be hard to refuse a well-meaning catechumen because he cannot bring himself to put away his wives; but, by God's grace, whatever is right can be done, and no Christian can demand more. If there are sometimes reasons why this putting away cannot be accomplished without cruelty, then the covenantal blessing must be postponed; but one would not say of such a man, 'He has not the Spirit of Christ, He is none of His.'" (P. 82.)

Here is another excellent remark, against "denationalizing":—

"We dwell among 'the inferior races' too much as strangers and sojourners. We fail to see that if we summon even a negro to receive our God for his God, we ought not to forget the counterpart of that, namely, that his people should be our people. The wisdom of the Apostles refused to impose Jewish ceremonial and Jewish abstinence from meats on their Gentile converts. While we insist on living abroad as mere English gentlemen, with English social customs in our houses and English ritualisms in our churches, we do not truly fulfil the law of Christ in bearing one another's burdens." (P. 19.)

It is interesting to observe, amid much that is definitely sacerdotal in tone and teaching, the limitations which even a Bishop of the most advanced school recommends. For example, he thinks that "too much cannot be said in praise of the Anglican ideal, that there should always be communicants with the priest," and he rather apologizes for the necessity of "celebrating" without them, because new converts should only be admitted to Communion three or four times a year, and after careful preparation. As regards Confession, he of course advocates it;

but the missionary is not to say to his converts, "You must," for "their will is left free, according to the rubric, and it ought to be free." But then he urges that to say simply "You may" is useless; it should be "You ought." We see at once how easily a High Church clergyman may persuade people to come to Confession, and yet disclaim "compulsion." Among the "several Sacraments" referred to by Dr. Churton is "Unction," which missionaries may usefully "restore to its right place"; but it is not to be "Extreme Unction." "While recommending it for joy and health in sickness, of soul if not of body," they must not "let the holy oil be sought after as a charm against death" (p. 86). Perhaps Bishop Churton is unaware that "Unction" in his sense has been revived of late years by some Christians who "anoint" a sick person for healing, basing the practice, as he does, on St. James's injunction. When the late J. A. Robinson and Graham Wilmot Brooke, with Dr. C. F. Harford Battersby and Mr. Eric Lewis, were at Lokoja in 1890 as a party of C.M.S. missionaries, and one of them was apparently sick unto death, the other three, having tried every medical remedy possible without result, gathered round the sick one, solemnly anointed him, and then prayed earnestly for his recovery. What followed? The promise, "The prayer of faith shall save the sick, and the Lord shall raise him up," was literally fulfilled. We state this simply as a historical fact; but it may serve to illustrate the difference between "Unction" as advocated by Bishop Churton and the Romish practice of "Extreme Unction." But the brethren on the Niger did not call it a "sacrament."

To revert to the limitations which a devout High Churchman puts on his own teaching. Here is a highly significant passage how, in the face of Heathenism and in the instruction of converts, true doctrine has to supersede the accretions to which we Protestants so gravely object:—

"It is very true that our Lord is to be adored in His most Holy Sacrament; but to look for His Presence there *alone* would be both untrue and mischievous to our people, who should rather be told again and again of the watchful Eyes that are in every place, beholding the evil and the good; or of the earth, and the wide sea also, full everywhere of the manifold riches of God. It is very true that the Holy Eucharist is the Church's great Sacrifice and Intercession; but we must add to that, constantly, that 'if any man sin,' or if any be tempted to sin, and *whenever* he is tempted, 'we have an Advocate with the Father, Jesus Christ the righteous'; always entreating our weak ones to fly to Him for succour, and in the very hour of trial. The sign of the Cross may be a most useful help against sins of the flesh; but surely, the *Veni Creator* (or some invocation of the Holy Spirit) is far better." (P. 167.)

It is a curious instance of the misuse of terms in popular phraseology that the word "ritualist" is so often employed to denote all advanced High Churchmen. But a man may be, like the earlier Tractarians, very extreme in doctrine, and even in practice, and yet not strictly a "ritualist." That is to say, minute questions of dress and posture and "manual acts" do not interest him. Now Bishop Churton is avowedly a sacerdotalist; but he is severe upon missionaries who are before all things "ritualists." "It may be questioned," he says, "whether most of our ritualists attend as much as they ought to proportion, or even to edification" (p. 101). He himself approves of "holy water" at the

church door, as a reminder of "regeneration in Baptism" (p. 171); and of "a well-ordered procession" (p. 171), though he suggests that it should be in the open-air, "under the glorious sky of the tropics," because it cannot have "much dignity" in "the contracted space within a small mission church" (p. 101); and of "Reservation," "to provide for poor helpless creatures who in their wretched cabins would have no corner for an altar, or whom death might surprise (as so often happens in the tropics) with scant warning" (p. 171). But he deprecates "a Form for adoration of the Reserved Sacrament," or "a systematic use of Invocation of Saints in the public services of the Church" (p. 172). He complains that "recruits" come out to the mission-field with "a smattering of controversial learning combined with lamentable ignorance of the sacred Scriptures," their "ideal convert" being one "whose excellence might be summed up in two words—that he should assist at Mass and go to Confession"—"these two things being apparently all that they care to talk about." He desiderates "men of God, thoroughly furnished, not mere skeleton-Catholics like these" (p. 139). He further complains that "a great ritualist," "under a heat of 160° Fahr. (sun's rays)" "will insist on your wearing a heavy pleated surplice, or make you an offender because your cope is not stiff and ponderous enough to suggest a coat of mail!" (p. 140). And he deprecates a man "fancying work abroad because he chafes at what he thinks Erastianism in the ruling powers at home" (p. 140), or "reviving everything which can be shown to have been customary in medieval England, directly one is discharged from the yoke of the Anglican Establishment, and without asking any questions about suitability to the conditions of a Mission."

But it is not only "ritualistic" recruits who disturb the good Bishop's equanimity. The "asceticism in some applicants will be strangely set off by the secular tone of others," who use the mission-field as "a stepping-stone to preferment." "So ingenious are these men, and so constantly wide-awake for their own interest, that they commonly find what they want, but find it at the expense of the Mission!" (p. 141). Again, there is "the missionary priest who lacks meekness and lowliness of heart." However, "if men of that kind adventure themselves among heathen or semi-heathen people, they seldom stay long; but in fact they do not often adventure themselves" (p. 143). But is not this last remark a case of the wish being father to the thought?

Bishop Churton does not say much about the intellectual calibre and academical status of missionaries. To him the "spiritual" status (in his sense of the word) is almost everything. But he notices the way in which "the poor Padris" have been looked down upon in India, and observes that "the old feeling has been considerably mitigated" since "the Universities have been strongly represented at Delhi and Calcutta." Is it not strange, this continually recurring mis-statement? Can Bishop Churton be aware that on the staff of the great Missionary Societies in India the Universities are represented tenfold more than at Delhi and Calcutta and Poona put together?

But this may possibly be accounted for by the Bishop not reckoning

the Church Missionary Society—which has the majority of University men in India—as a Church Society at all. It is only once mentioned in the book, and then in a curious way. Before further explaining, let us imagine a different case. Suppose we, or any other C.M.S. writer, were to mention the S.P.G. only once in a book on Missions, and then in a sort of apologetic way, as if the calamity of its existence were just compensated for by the fact that, after all, its agents did increase the total number of missionaries—what would be said of us? Imagine the outcry against such “bigoted narrow-mindedness”! Well, here is Bishop Churton's one and only allusion to the C.M.S.:—

“While the Diocesan authority has been a little shadowy, and the Provincial much more so, the clergy have had to take their marching orders from one or other of the well-known societies in London. We should remember, however, that even in the Roman Church, the Jesuits and most missionary Orders are nearly independent of the Sacred Congregation *De Propaganda Fide*, which is the recognized source of control over Missions generally. Indeed, experience would seem to have proved that allowance must be made for some diversity of management in an enterprise like evangelizing the Heathen, to support which even the best Christians do not turn with extreme alacrity. If the Church Missionary Society ceased to exist, far less money would be given, and the supply of missionaries, both men and women, would be still more inadequate than it is to-day.” (P. 234.)

This extract is from an Appendix, on “Some Modern Phases of Missionary Activity, with Comparison of Methods.” One would have thought that the largest of Missionary Societies must at least exhibit some “phase of missionary activity,” and that its “methods” might be included in such “comparison,” even if for disapproval. Let us hope that the omission is really due to the Bishop's generosity. He could not refer to C.M.S. Missions with approval—not even though they maintain twenty bishops (16 entirely, 4 partly), and provide the entire Church agency in twelve dioceses (besides extensive work in twenty other dioceses)—and so, perhaps, he would spare them by not referring to them at all. Of Nonconformist and Roman Missions he does speak. On the latter, he acknowledges their “enormous power,” and “the courage, self-devotion, and discipline of their victorious legions”; but he grieves that “they wage war upon ourselves as they do against the Heathen,” and, in the reports they send home, “draw comparisons to our prejudice, and in favour of the worshippers of idols.” “We can still pray for them,” he says, adding, in characteristic language, “and unite our intention with theirs in celebrating”; “but any outward agreement is entirely out of the question” (p. 233). On the non-episcopal Missions he writes, “The sects cover the ground faster than we do, and, requiring less of their converts, are able to boast of larger numerical gains. Their agents are not wolves to scatter the flock”—this is generous again!—“and our missionaries are often indebted to them for much kindness in the course of their travels. Still, neither courtesy nor gentle and blameless behaviour can quite undo the mischief of their vague teaching on faith and morals to an utterly undisciplined people.” “Yet possibly we may have failed somewhat in respect of a truer kind of love towards these dissenting competitors. All good men deserve to be honoured for the sincere intention of their work” (p. 231). Clearly the Bishop's genuine kindness tries hard to leap over the barriers of his

exacting theories. But we wonder what actual Missions he is referring to. It is just possible that among West Indian Negroes—with whom Dr. Churton is, of course, familiar—some of the lower class of Methodist and Baptist teachers may “require less of their converts” than the Anglican clergy do, and even do some harm by “vague teaching on faith and morals.” But if the Bishop would visit (say) South India, he would assuredly find the London and Wesleyan Missions at least as particular as the adjoining S.P.G. Missions; while, on the other hand, he would find out the truth of the words of that great S.P.G. missionary Bishop Caldwell, when he said, “The Roman Catholic Hindus, in intellect, habits, and morals, do not differ from the Heathen in the smallest degree” (*S.P.G. Digest*, p. 541).

But let us conclude our extracts with two or three that are pleasanter to read. Alluding in passing to home organization, the Bishop well says:—

“When shall we come to the last of these unfortunate deputations? When a servant of Jesus Christ returns from a distant field in which he has laboured long and much endured, he should be invited to tell his story by all means; but when he has finished, instead of his sending round the bag, there should be a general thanksgiving. The money should be raised at other times and by a different system.” (P. 8.)

On the sad fact that Asiatics and Africans visiting England find out at once in how very small a sense we are a Christian nation, he has a striking and most true paragraph:—

“Visitors from the people we try to convert are coming more and more to London, to see with their own eyes how much of virtual heathenism is there. Or they pass through three years as students at Oxford or Cambridge, and no one lifts a finger to point them to Christ crucified. There may be no harm in this. For it is best that they should know the truth, and instead of taking England for a wholly Christian country, and so being offended again and again by the behaviour of English civilians near their own homes, should realize that in England, as everywhere, the Lord’s people are few in number, but that there is always a faithful remnant who fear the Lord, and speak often one to another, and pray to the Lord of the harvest, and strive to make known His ‘way and saving health.’ It is best that they should know this; but at the same time, their knowing it must tend to deprive missionaries of a factitious advantage which they might have possessed once, in being taken for representatives of the cherished policy of a great and mighty nation. No one in India—scarcely, perhaps, any Asiatic—can pretend in these days that England is bent on his conversion.” (P. 230.)

We have before mentioned how continually Dr. Churton refers to Scripture texts and Biblical examples. Let us illustrate this welcome feature of the book. Enjoining hospitality as one duty of a Missionary Bishop, he says, “With S. John i. before us, must we not allow the first foundation of the band of Apostles was laid in a gracious act of hospitality, offered by our Blessed Lord to two young men who had never approached him till that day?” (p. 189). Again, the Missionary Bishop goes on a journey, and when he comes back to his central station finds his barbarous adherents have been backsliding: “his return is nearly as sad as Moses’ coming down from Sinai, when he found the golden calf” (p. 203). Again, native clergy should be properly trained, “else they may run, like Ahimaaz, having no certain tidings to take with them, and the word of God will fall into contempt” (p. 64). (By the way,

Ahimaaz *hail* "certain tidings," but, from love for David, feared to tell them.)

It only remains to add that there is a short bibliography in the Appendix, in which, among others, a few C.M.S. publications are included. Among the several biographies of bishops recommended, we are surprised to miss the most valuable of all, that of Bishop French.

To conclude. We welcome Bishop Churton's book as an authoritative exposition of the modern High Church view of Missions. It is good for us all to understand it. Thereby we shall be saved alike from uninstructed admiration and indiscriminate denunciation. We shall see what teachings we have to lament, and, in any mission-fields where ours are in contiguity, regretfully to oppose. And we shall see also that "notwithstanding, every way, Christ is preached," and we shall feel that a Gospel marred (as we are bound to think) with some accretions is better than no Gospel at all.

E. S. j

### MR. MOTT'S MEETINGS IN ASIA.

**L**AST month we briefly mentioned Mr. John R. Mott's tour round the world to hold meetings of students in universities and colleges. He left New York on August 27th, went westward across America and the Pacific Ocean, spent a month in Japan, two or three weeks in China, and nearly two months in Ceylon and India. Then he came straight to England, and arrived on Saturday, February 1st, having crossed the Channel in the terrible gale of that day. He was three days in London, and sailed for New York on February 5th.

At a Breakfast given by Lord Overtoun at the Y.M.C.A. Office in Exeter Hall, Mr. Mott delivered a most statesmanlike and deeply-interesting address on the outlook in India, China, and Japan, and on the brief campaign he had been carrying on. The same day he came to the C.M.S. Committee, and again spoke there with great power, creating a profound impression.

The meetings for students were held at Tokyo, Osaka, Kyoto, Sendai, Okayama, Kumamoto, and Nagasaki, in Japan; at Shanghai, Nan-king, Peking, Canton, and Hong Kong, in China; at Colombo and Kandy in Ceylon; at Madras, Calcutta, Allahabad, Bombay, and we think two or three other places, in India. At every place the largest obtainable hall was thronged with students, mostly, of course, non-Christians, Buddhists, Shintoists, Confucianists, Hindus, Mohammedans, &c. In only one place was the hall not crowded, and at most places large numbers failed to get in. The universal testimony is that rarely, if ever, not even in Mr. Mott's previous and longer tour, have the minds and hearts of the auditors been laid hold of in so marked a manner. Mr. Mott himself attributes this, under God, to two causes. First, to the fact that missionaries, Native Christians, and other friends, sank all differences, and united heartily in preparing for and promoting the meetings. Secondly, to the prayer which for some time had been earnestly offered in no less than thirty-three different countries for a blessing on the tour. Mr. Mott is very cautious about estimating results. He says he would rather wait six months before giving any opinion regarding them. But the independent accounts which we subjoin give striking evidence of abundant blessing.

First we extract from the *Guardian* of January 29th an important letter

from Bishop Awdry, of the South Tokyo Episcopal Jurisdiction. It is a notable fact indeed that such a testimony from such a man should appear in a paper like the *Guardian* :—

**Bishop Awdry's Letter to the "Guardian."**

"Two subjects have been more in the air among the Christians in Japan than any others during the present year, and they may be regarded as the key-notes struck for Christian aims at the opening of the new century. The same key-notes are, we believe, ringing throughout Christendom at this time. They are Evangelization and Reunion—Evangelization a triumphant major key, and Reunion its relative minor, since it is largely a call to repentance for that which our Lord so sadly foresaw would prevent the outer world believing in His Mission.

"These two subjects cover a large part of the public duty of Christians. Some seem to think they include it almost entire; but readers of the *Guardian* will, of course, recognize that evangelization without adequate pastoral care and instruction to follow, and unity at the cost of truth or order, are inadequate, and will issue in failure now as in the past, and in Japan as elsewhere.

"At the same time it is a great happiness when without sacrifice of principle we can find ourselves side by side with others who are not of our Church, forgetting our divisions for the moment, because what we have immediately to say is absolutely common to us and others, and showing a more united front for the time in the presence of those who are not believers in Christ at all, and to whom 'One Lord, one Faith, one Baptism, one God and Father of all, Who is above all, and through all, and in us all,' have no meaning.

"No doubt difficulties arise in regard to direct co-operation at a very early stage, and if disregarded or indiscreetly handled they very quickly make for very visible disunion. Thus two Christian newspapers in the Japanese language, and edited by the Japanese, have already been taking very opposite views of the fruit of recent co-operation in evangelistic work; and their divergence has been commented on by secular papers. But so far as I was able to judge, the recent visit of Mr. J. R. Mott to Japan in order to arouse interest in Christianity among the students of Japan, to draw together those that were interested and to bring them into close touch with those who are already Christians, to form groups and lay down lines for extended work among students, was as far from those elements which tend to mar interdenominational work as it is possible for such a thing to be.

"Delightfully definite and full of common sense, yet spiritual in the highest degree; not touching points of difference, not from any vagueness, but from having a steady eye to the central things; not combating other Christians because he had not leisure to do so in the campaign which he was carrying on against things unchristian or anti-Christian in the heart of the individual, and of a nonchristian society—he did not, when I was there to hear, say a single word in which I could not heartily rejoice, both as a Christian and as a Churchman. It was a great spiritual pleasure to hear him awaken souls without undue excitement, and summon them to repentance and faith, self-knowledge, and trust in God through Christ, to the forsaking of sin and the effort to do their duty with a sense of responsibility which they had never felt before.

"Mr. Mott held many meetings during his short stay in Tokyo, some of which were evangelistic meetings for students themselves, while one series which I was privileged to attend was limited to about 140 persons carefully



selected, of whom somewhat more than two-thirds were Japanese Christians, the rest being selected missionaries. The Japanese were leading educationalists from the University and elsewhere, leaders in the Y.M.C.A. of Japan and other Christian student institutions, representative students and teachers from the University of Tokyo and higher schools and the like. The President of the Lower House of Parliament was there also. Everything had been well considered and prepared, and those who could become the guides of the student movement were thus brought into close touch with each other and with Mr. Mott for a sufficient time to receive a real stimulus from him, and to learn something of his methods, and of the power of his healthy and stimulating personality.

"Mr. Mott visited for shorter periods several other cities where students abound, Sendai, Kyoto, Osaka, Okayama, Kumamoto, and Nagasaki, before leaving for China.

"The following extract from a report by Mr. Galen Fisher will sufficiently illustrate Mr. Mott's method as it appeared to those who were working most closely with him:—

"In Tokyo the bulk of the preparation was done by student associations, under the lead of the University Christian Association. When one considers the vastness and the distractions of the capital, the completeness and efficiency of the arrangements seem all the more remarkable. It should be added that concord and a controlling purpose to carry all to a spiritual conclusion were strong factors in the success crowning the preparations in all the cities.

"Mr. Mott arrived at Yokohama on September 23rd, and after extended conference with association secretaries and leaders, began his meetings at Sendai. Within four weeks he held eighteen separate evangelistic meetings in seven cities—Sendai, Tokyo, Kyoto, Osaka, Okayama, Kumamoto, Nagasaki—attended by 11,580 young men, of whom 1464 became earnest inquirers or disciples of Christ. Of these over 1000 were students. Unusual precautions were taken to ensure serious and intelligent decisions. All the meetings where men were to be pressed to decision consisted of three sections: first, an address to awaken a sense of sin and the need of power to conquer it; second,

a meeting to which all who felt special interest were invited to remain to hear specifically of the path to purity and power through Christ. After this address Mr. Mott generally spoke as follows:—"All of you who wish to declare your earnest desire and purpose to become disciples of Jesus Christ that you may come to know Him as your personal Saviour and Lord will please raise your hands a moment."

"The full import of this declaration was invariably dwelt upon. Then workers passed blank cards for names and addresses. Third came a meeting limited to workers and those who had signed cards, when Mr. Mott gave sympathetic counsel and warning, covering these points: Church membership after proper preparation and examination, cutting loose from all known sin, beginning daily prayer and Bible-study, joining the Student Christian Association where possible, making restitution, informing friends and relatives of the decision, conquering the fear of men and the assaults of temptation by a living trust in God. The difficulty and importance of conserving results were realized from the first."

"So far as one can judge, contact with Mr. Mott is likely to be a blessing to any one; and I do not doubt that his visit to Japan will have been fruitful for good.

"WILLIAM AWDRY, *Bishop of South Tokyo.*"

The report of Mr. G. M. Fisher, of Tokyo, from which Bishop Awdry quotes, gives fuller particulars of the campaign in Japan. It is published in the current number of the *Student Movement*, the English organ of the B.C.C.U. and S.V.M.U.

That periodical also publishes a striking photographic group of the Convention, which we reproduce in our present number by permission of

the British College Christian Union. Mr. Mott will be seen sitting in the front row; and Bishop Awdry is standing on the steps behind.

We next give an account of the meetings at Kumamoto, kindly sent to us by Miss C. L. Brown, of that city, which will serve as a specimen of Mr. Mott's work:—

Mr. Mott's meetings in Kumamoto surprised every one, even Mr. Mott himself. For years this city has been difficult to work. Being a stronghold of conservatism in Kyushu, the people have, up to this time, presented a solid front of indifference to the preaching of the Gospel. Hence when it was known that Mr. Mott would visit Kumamoto, we all felt a joy in his coming, and believed it would result in good; but none was prepared for what actually followed. Even the bright hopes of the most optimistic were partly shattered by the news that Mr. Mott would have to change dates and give Kumamoto, instead of three days, only one day and two nights. To-day it is really sad to think of the words of some earnest young men, in which they expressed their belief that not more than twenty-five real inquirers could be expected from the Mott meetings.

Then began a series of prayer-meetings not soon to be forgotten. Churches filled to the back with Christians earnestly praying for the success of the meetings, and the *Taikyo Dendo* (United Evangelistic Mission) immediately to follow, was something never seen in Kumamoto before, certainly not for years. Those who may have been apathetic now knew for a certainty that the Lord of Hosts was with us.

Mr. Mott arrived on the afternoon of October 19th. Immediately a conference was held with the members of the two (student) associations of Kumamoto. Mr. Mott revealed his plans and asked for hearty co-operation and earnest prayer. From this time the public meetings were simply a series of great victories over the power of sin. Not more than half who came could enter the building on the night of the 19th. With facts gathered from long experience and thorough study, Mr. Mott hammered away at nearly one thousand young hearts. He told the young men of their peculiar temptations and their sins. Nearly every soul remained for the second meeting, when slips of paper were passed, and by signing their names and giving their addresses, exactly *one hundred men* indicated that they wanted

to know Christ. A third meeting of special instruction was held afterwards for the hundred who had signed.

Sunday morning, nine o'clock, was the hour set for a prayer-meeting under the historic old pine-tree on Hana-oka Hill, near Kumamoto. The meeting was well attended by a large number of Christian workers, who again went down into the valley with new power and strength.

For the Sunday afternoon meeting one of the largest theatres in the city was rented. This was filled with more than a thousand persons, mostly young men from the schools. In connexion with this meeting was one striking incident. At a meeting some time before in the interests of education, these words in English had been written just above the stage and in full view of the audience: "*God's mighty power through endless ages.*" In the back of the theatre, and facing these words, stood a cold, lifeless image of Inari (the fox-god). At the close of the inquiry meeting a striking proof of "God's mighty power" was the signing of their names by *one hundred and eleven* of those who wished to know Christ.

On Sunday evening Mr. Mott addressed a large hall half full of students and professors at the Fifth Koto Gakko (Fifth Higher School). Of course he was not able to follow up this meeting directly. The Christian workers then adjourned to the Young Men's Association building, where an executive committee was appointed to devise plans for following up as soon as possible the results of Mr. Mott's meetings. A few days later a special meeting for all inquirers was held in one of the churches. Bible-classes were organized for all the students. The work is still in progress. How to care properly for these returning sheep, who yet know not their Shepherd's voice, is the most serious question before us.

It will be interesting here to note that Mr. Mott's meetings were followed by a vigorous campaign of *Taikyo Dendo*, which is to continue till November 10th. Already, in round numbers, 150 persons

(in addition to those in connexion with Mr. Mott's meetings) have handed in their names as sincere seekers. The Lord of Hosts is with us.

And just here I want to drop this word of encouragement to those who have long been sowing the seed of the Word and have been doing little reap-

ing. A large percentage of those who have given in their names as serious inquirers are those who have either been members of some Bible-class or have heard Christian teaching for one or more years. Though it be wearisome, let us not cease sowing.

Passing on to China, we print an account of the Student Convention at Nan-king, sent to us by the Rev. W. J. Southam, one of the Secretaries of the Student Movement in China. Mr. Southam is a Canadian clergyman who at one time expected to go out as a missionary under the Canadian C.M. Association:—

What Matlock is to the students of Great Britain—what Northfield, Winona, Ashville, and Pacific Grove are to the students of Canada and the United States,—Nanking has been this year to China's Christian students.

The third National Convention of the College Young Men's Christian Associations of China was held at Nanking from November 7th to 10th.

Nanking, the old southern capital of China, is on the Yangtse-kiang, about twenty-four hours' journey by river-steamer from Shanghai. It is one of the most interesting cities in China, with a population of 400,000. The wall is twenty-three miles or more in circumference; and next to Peking, therefore, this city covers the largest area of any in the empire. Great devastation was wrought during the T'ai-ping Rebellion, and now one sees within the walls, acres and acres of land under cultivation, which before the rebellion were crowded with dwellings and shops. On entering the city, therefore, the first impression one gets is that of a large village or villages. Of course there is a big section filled up with houses, yamens, &c., conveying the idea of a congested population so common to most of the cities and towns of China.

Nanking is the centre of a strong missionary work. The Presbyterians, Methodists, Disciples, as well as Quakers are well represented.

The Convention was held in the compound of the Nanking University, a bamboo pavilion having been erected, which seated 700 people. This was beautifully decorated with evergreen, bunting, banners, and flags of different nations, and Chinese lanterns, the entrance being made very attractive by an array of Chinese lanterns hung on bamboo poles. Inspiring mottoes in

large characters were placed on either side, and at the rear of the tabernacle, such as, "Know deeply Jesus Christ," "Be overflowing with the Spirit," "Spread abroad the Gospel sound"; while over the platform was written the prayer of Christ, "That they all may be one." These helped to lead men's thoughts in the right direction, and gave the keynote to the prayer life of the Convention.

The importance of this gathering was intensified by the presence of Mr. Mott, our senior Student Secretary, whose visit to this country has long been looked forward to. Some of the leading educationalists of China were also present as speakers, such as President D. Z. Sheffield, of Peking; President O. F. Wisner, of Canton; the Revs. Timothy Richard and J. W. Lowrie.

*Personnel.*—In preparing for the Convention the Committee attempted to limit the attendance to 100 picked Chinese and twenty-five foreigners, yet in spite of all their efforts the total number of delegates rose to 131 Chinese and thirty-nine foreigners. These were all carefully chosen men, and for the most part are leaders in Association work, and therefore may be regarded prospectively as leaders of the New China.

The Chinese delegates were from thirty-three colleges, and included members of fifteen different denominations. At least eight dialects were spoken and as many provinces represented. Twelve of these delegates were pastors and preachers, thirty-three were teachers, and seventeen were presidents of their respective Young Men's Christian Associations. Most of them were of mature age, as is indicated by the fact that the average age was twenty-five.

Regarding the thirty-nine foreigners,

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thirty-two were regular delegates, of whom fourteen were presidents of colleges or academies, two were fraternal delegates from Japan and Korea, and five were general secretaries of the Associations in China. Fourteen different missionary societies were represented, that is practically every missionary society doing educational work in China.

Apart from the regular delegates, more than 600 other students, teachers, pastors, and workers from Nanking and its environs were in constant attendance at the Convention.

Though not the largest, yet this Convention was the most representative and influential of any yet held in China.

*Object of the Convention.*—The object in brief may be stated as follows:

(1) To discuss and pray over problems and methods of reaching young men for Christ; (2) To consider the place that Christian men must hold in the work of evangelizing China.

*Meetings and Addresses.*—These naturally group themselves into four classes:—

(1) Those bearing on the evangelization of China. The following topics will give some idea of the nature of these addresses:—"The Christian teacher an evangelizing force." "The secret of success and failure in making the Christian College the source of supply for the Christian Ministry." "The literati and the regeneration of the empire." "Dangers and possibilities in the evangelization of China." "The baptism of blood." "The price of evangelization."

(2) Those bearing on the conduct of the work, its problems and methods. These were led by Mr. D. Willard Lyon, and were focussed on two main lines, "The Missionary Department" and "The Bible Study Department."

(3) Those bearing on the cultivation of the spiritual life. Most of these were delivered by Mr. John R. Mott, who spoke on the following subjects:—"Christians of reality." "Need of more of the evangelistic spirit in our Movement." "Use of the tongue." "Jesus Christ the Centre of all." "Be filled with the Spirit."

In addition to these a Conference was held on Sunday afternoon attended by the missionaries, the subject being "The devotional life of the missionary."

(4) Evangelistic Addresses: these were all given by Mr. Mott on Sunday

afternoon and evening. The Presence and Power of God the Holy Ghost were manifested, and as a result seventy-six men were led to accept Jesus Christ as a personal Saviour, and 150 Christian young men also signified their definite intention, in writing, to give up specific besetting sins, and to claim that Power by which alone they could do so. The whole Convention was deeply stirred by this evidence of God's Power. The opening prayer of the Conference, "that God the Holy Spirit would preside at and control the entire Convention," was answered. There was a rising tide of blessing, and the climax was reached on Sunday evening, when Mr. Mott spoke on "Be filled with the Spirit."

*What about Results?*—Probably the greatest results can never be tabulated. Eternity alone will reveal them. A few may be mentioned, however:—

(1) Seventy-five men were led to Jesus Christ, and 150 others sought cleansing and the power to lead victorious lives.

(2) A practical demonstration of the possibility and power of Christian unity was another great result.

(3) The delegates went away with a broader vision of their opportunities and possibilities.

(4) A deeper sense of the obligation of China's evangelization.

(5) The spirit of liberality was quickened. At the Sunday morning session the delegates pledged \$1735.62 for the work of the National Committee.

(6) The evangelistic impulse was intensified.

It was a great spiritual uplift and inspiration for all. Faith was strengthened and zeal stimulated.

*Secret of Success.*—The prayerful preparation and the spirit of prayer which pervaded the entire Convention. Each night one of the secretaries drew up a list containing special topics for prayer. A copy of this was handed very quietly to three or four leaders, who in their respective boarding-places undertook to have a meeting for prayer each morning, composed of those who were staying at the same house. The leader then quite naturally would suggest topics for prayer, and so, without ostentation or apparent prearrangement, groups of men were meeting day by day around the Throne of Grace, and a volume of united prayer ascended

to the King. Once again we have felt "not by might, nor by power, but by and proved that the blessing comes My Spirit, saith the Lord of Hosts."

Mr. Southam adds: "Two meetings were hastily arranged for Mr. Mott at Hong Kong, one in the Government College, at which nearly seven hundred Chinese men were present, and the other in the City Hall, attended by eight hundred Chinese men. They were meetings full of power, and as a result sixty-five men signified their definite purpose to become Christians. These men are now being followed up, and Bible-classes have been organized among them. A great work seems possible."

We are glad to add that some of the Chinese who "came out" at the Shanghai meetings were students at the Anglo-Chinese School of which Mr. W. A. H. Moule, son of Archdeacon A. E. Moule, is Principal.

Regarding Ceylon, we have also received a letter from the Rev. J. G. Garrett, of the C.M.S. Ceylon Mission, stating that Mr. Mott held a Convention for Christian Students at Trinity College, Kandy, which was attended by students from all parts of Ceylon. A deep impression was made; eighteen men professed conversion; and twenty-three pledged themselves to spend their lives in evangelizing their fellow-countrymen.

With regard to India, we feel it important to be specially cautious. The opponents of Christianity there, both Hindu and Mohammedan, and, we are sorry to add, including some Englishmen, watch our periodicals in order to gather from them any statement which may alarm the non-Christian mind, and fan the flame of antagonism. We will only say, therefore, that our accounts of the work at some of the cities visited are not less encouraging than those already quoted, and in certain aspects even more remarkable. One of the most signal evidences of the deep impression made was that the men stayed to the end of the first meeting, at Calcutta and elsewhere, and came again to the next one,—a very rare thing in India. We cannot, however, do wrong in printing what has already been printed in India, and therefore we extract from the *Christian Patriot*, the Native Christian newspaper at Madras, the following article on the work there:—

The visit of "the great student leader of the world" to Madras will ever be remembered by the hundreds of Christian young men and others who had the privilege of hearing his inspiring words. The convention lasted from the 14th to the 17th December, and was in every way a success. This was the second visit of Mr. Mott to Madras, and those who had heard him previously, and who know what a mighty power he wields over his audiences, and those who have heard of his work in the Universities of Europe and America, left no stone unturned to make this visit of his, though short, beneficial to as large a class of hearers as possible. The rapid development of Association work in this Presidency since Mr. Mott last visited this city has been chiefly helpful in securing accredited delegates from a large number of Mofussil colleges and associations. Several missionaries also availed themselves of the opportunity

of hearing Mr. Mott, and had travelled great distances with a view to be present at the convention. From beginning to end God's Spirit seems to have worked mightily at this convention, and we feel sure that the results of this convention will be seen in years to come, not merely in the strengthening of the Christian lives of our young men, but in their being led to work more earnestly than they have done hitherto for the evangelization of India. This last main object of the convention was kept steadily in view by all those who took part in the convention.

At the opening meeting on the 14th instant Mr. Mott spoke on the *need of reality* in Christian life. It was a very powerful address, and it went home to the hearts of his hearers. Oh, the shamness of our religion! Would that we realized more fully the inconsistency between our beliefs and our lives! One special feature of Mr. Mott's addresses

is that they are peculiarly adapted to his audiences, and there was nothing that he said that did not fit in with his Indian audience.

On Sunday morning a quiet hour was spent with Mr. Eddy. The influence that Mr. Eddy has over the Christian students of India is indeed very considerable, and we are glad to hear that he is returning to student work after the completion of his language study. On Sunday afternoon, Mr. Mott addressed educated Hindus in the Anderson Hall, and a very memorable address it was. It needs a strong man to move an audience of educated Hindus, and it is no exaggeration when we say that Mr. Mott's straightforward, forcible, earnest talk has created searchings of heart in many of his hearers. We wished that Mr. Mott could have stayed with us a little longer, so that a regular campaign among educated Hindus, like the one that is arranged for him in Calcutta, might be got up. There are strong indications of a change over educated Indians in this city and in this province. What we want are personal workers like Mr. Larsen to follow up individual men who have had stirrings of heart.

The Rev. T. Walker, M.A., from Tinnevely, addressed the convention both on Monday afternoon and on Tuesday morning. He spoke on the subjects of zeal in the Master's cause and service for the Master. His powerful appeal to young men to sacrifice everything for Christ has, thank God, not been without its effects. A great deal has been said about the causes that keep Indian Christian young men, especially graduates, from joining the ministry. We wish those who have written and spoken on the subject in our columns had listened to Mr. Walker's most powerful address. We fear that a little too much has been made of position and status and salary by Indian Christians. The time has come for us to lay aside these as matters of secondary importance. If only our young men are consumed by zeal for their Master, they would talk less about these matters!

The morning session on Monday was devoted to a consideration of the Y.M.C.A. and its work. Mr. Mott gave reasons why this work is important in

India, what its conditions of success and failure are, &c., &c.

On the Monday, after the morning session, Mr. Mott had a conference with Indian Christian workers. We are struck with the way he masters the situations connected with Christian evangelization in every country, and this is because he tries to get at the mind of the people and not depend on mere second-hand information. If only the various delegates that are deputed from time to time to represent Missions in India were to follow Mr. Mott's example, they would certainly effect salutary reforms in their respective organizations!

The concluding session was held on the evening of Tuesday. Mr. Wilder presided, and gave the right turn to the whole meeting by his very presence. Mr. Studd was also present, and spoke of the constraining love of Christ that should make us witness for Christ in our own land. Very effective were his references to the Chinese Christians who have paid with their lives for their faith in Christ. Mr. Eddy followed with a stirring address on the great need of Bible-study. Over a hundred signed the Morning Watch pledge, and then, lastly, came Mr. Mott's address on "Personal work for Christ." The audience listened to him with rapt attention and drank in every word that fell from his lips. There is nothing of emotional excitement about this young speaker. Nothing strikes one more than his great self-control; but then the downright earnestness of the man is something contagious. Many a young man left the Y.M.C.A. hall determined to serve the Master with greater zeal than before.

It is difficult for us to estimate the fruits of this convention; but that it has strengthened the faith of many, and made them resolve to be witnesses for the saving power of the Gospel of Christ, we are perfectly sure of. As we sat listening to the burning words that fell from the lips of this consecrated leader of men, one thought that struck us was that the religion of Christ, which brings such forces to bear upon India, must indeed triumph in the long run. Let us each, in our own way, do something to hasten the coming of that day!

This is practical Christian work of the highest kind. God grant His blessing to follow it all!

## ON THE SLOPES OF MOUNT ELGON.

**M**OUNT ELGON is one of the great mountain masses of Equatorial Africa. It lies to the north-east of Uganda and Busoga, and north of the country usually marked as Kavirondo. There seems some uncertainty about this name, and some letters use it to cover an extensive district stretching away northward, including Mount Elgon itself, reaching to Bukedi or even beyond, completely surrounding Busoga on the north and east, and abutting on Lake Kioga. The map in the C.M.S. Report will show these various territories.

In the *Intelligencer* of May last year (p. 369) there was a brief account of the impending extension of the Uganda Mission in these directions. The Rev. G. R. Blackledge had first visited the Bakedi in 1899. The Rev. T. R. Buckley had gone into the country early in 1900, and visited a Christian Muganda chief, Semei Kakunguru,\* who had been appointed by the British authorities to govern those parts of the Protectorate; and the Rev. W. A. and Mrs. Crabtree had gone thither at the end of that year, especially with a view to his studying the local languages, and preparing a kind of "first reading-book" (a *mateka*) for the people. It was a letter from Mr. Crabtree to Mr. Buckley (who had come home on furlough) that was printed in the *May Intelligencer*. Then in November last, under the head of "The Mission Field," we published another letter from Mr. Crabtree, addressed to Mr. Roscoe in England, briefly describing the beginnings of his work. We are now able to present a good deal more information. First, we give some short extracts from Mr. and Mrs. Crabtree's journals and letters:—

## From the Rev. W. A. and Mrs. Crabtree.

*Near Mount Elgon, March 4th, 1901.*

This place is not called Kavirondo. The Baganda speak of it as Masaba, i.e. Mount Elgon. This site is far healthier than any I have seen at Sio Bay or Mumia's. It would make a good sanatorium for workers in Kavirondo, Busoga, and the Teso country.

Pray very much for the Kavirondo work; it is very different from anything else connected with Uganda, except perhaps Usukuma, which is very similar, and has a striking resemblance of language.

Whereas Uganda work has depended on some one big and influential chief—sometimes called a king,—in Busoga we found many such chiefs, each independent of the other, and the work has been slow in consequence. There is no chief or king of *all* Busoga, and what is done at one chief's has little influence in any other part of the district.

In Kavirondo the chiefs are more subdivided still. Here, for instance, within an hour of us are four local chiefs, owning no one head. Kakungulu will do a most useful work in uniting

these together, but just at present there is a good deal of resentment felt against the Baganda for coming into the country. Whilst Kakungulu and some of his chiefs are most tactful, there are a good many common Baganda who do a good deal of bullying. They know that they are a superior race, and look down on the other people. It is this trait in their characters which is often a hindrance to otherwise excellent teachers. They are a sort of Protectorate Police. They find it most difficult to learn the speech of the people they go to teach.

Whilst therefore valuing the opening which Kakungulu and his Baganda have made here, there are some drawbacks which will, for a time at any rate, prevent the Baganda from teaching the people. The people have clung so much to their clans, always expecting a quarrel with their neighbours, that they are terribly ignorant and distrustful, and resent the most trifling things. I feel sure the Baganda under Kakungulu are the right sort of people to enlarge their minds, and what a help that

\* In the subjoined letters, this chief is called both Kakunguru and Kakungulu. The *r* and the *l* are often interchangeable in Africa.

will be towards the evangelizing of Kavirondo!

Since Kakungulu decided to build a place an hour away, leaving only a few Baganda here, the people have felt freer to come, and we have had far more visitors. We are rejoicing at gaining their confidence.

I have not been able to get an interpreter. There is a sort of jargon used for purposes of intercourse with the Basoga, and it helps a little. But the men who know it are comparatively few, and not suited for the exact work I want. There is a Musoga, who seems to converse fluently with them, but he cannot understand exactitude and sometimes fails to understand Luganda. He also knows nothing of the Christian religion. Would that we could teach him! One of the Baganda living there has begun to teach his people. We do rejoice for that, but he has had to be away for some weeks. We do want teachers badly for these Northern Basoga.

June 13th.

All the garrison of Baganda are now withdrawn from the forts in this neighbourhood, but we still retain our ten men (Kakungulu's) who take it in turns to keep guard at night, this being still considered a necessity on account of the uncertain temper of these Kavirondo people—especially those on the hills above, an instance of which we have had only this morning.

Our dispensary work grows but slowly; this is not altogether to be regretted, for although we have sufficient drugs to go on with, our space is very limited, for we have not even a verandah. The few dressings I do each morning at present are done in our courtyard. We are hoping, if it be possible, to move into a new three-roomed house next month and so to dispose the small buildings around—all inside our compound—as to have a small dispensary.

The Teso *mateka* (reading-book), which my husband sent to Mengo for printing in January, came to hand a few weeks ago, so we have sent out a few to some Baganda Christians in some of Kakungulu's forts, hoping and praying for a great blessing on them.

I gave our Teso patient his first lesson in reading the other day. The language—as I have said before—is non-Bantu, very different in sound and vocabulary from Luganda, Lusoga, or this Kavirondo language, though this

last approaches to it in some dialects where evidently the tribe has had dealings with the Teso people.

June 27th.

We have been wonderfully helped on with the building of our house since the beginning of the month. Of a caravan of porters bringing some of our things from Gayaza on May 31st, five men offered to stay for a month, and build for us, and right well they have worked; the mud walls are now all made and drying, so there only remain later on to fill up cracks and smear. We have not yet succeeded in getting any white sand or clay to lighten our rooms, so may have to use wood-ashes instead. Meanwhile floors (of mud) are being made and beaten, also the verandah.

With so much building to superintend, my husband's time is quite taken up, but it is quite remarkable how much all this secular work is being used in bringing large numbers of people into contact with us. They come daily, bringing sticks, poles, reeds, and thatching grass in bundles, besides various kinds of food, *matooke* (plantains), sweet potatoes, *bulo*, a small grain ground to a fine flour by women on stones and made into a sticky sort of porridge, and cobs of Indian corn.

On Sunday we were somewhat surprised to get a letter from the Government official in charge at Jinja (Ripon Falls) saying that the Baganda having been withdrawn from the fort he felt anxious as to our safety, and advised our withdrawing to some place near Kakungulu's new headquarters. Naturally we were a little troubled, but, following the example of Hezekiah of old, we spread the letter before the Lord, and with heart and mind content started out between 1.30 and 2 p.m. to visit some people down in the plain to the north-west of us.

The first man for whose village we made had visited us for the first time a few days before. We did not find him at home, but saw a lot of women in his village, and sat with them for a while; then one man and a woman acted as guides and we went on beyond to a part we had never visited. More friendliness we could not have met with. Even we were surprised, knowing their reputation. We sat awhile in several villages, and people flocked in to see us.

Many had never seen us before, and the discussions in our presence were



very amusing. They were, in one particular village, much puzzled to know which of us was the man and which the woman! And going from one village to another, a man we met in the road saluted me as the *micami* (chief or master), and provoked roars of laughter from our then large following, who had actually discovered that I was a woman. But how could any but a man, and moreover one of much importance and great riches, possibly be riding a donkey! No wonder the poor man was perplexed.

Our friendly guides, many in number by this time, took us from place to place, a long round. It was useless for us to plead we were tired, and it would be quite dark before we got home, but at last we reached Namawa's and found he had come back. We had a warm welcome from him, so different from our first visit to him some months ago. He was then very anxious to get rid of us, and never came near us till a few days ago. About fifty escorted us to the river (their boundary), a large one with precipitous banks, then we had a long tramp over desolate grassy plain, and finally reached home about 7 p.m., very tired, but very thankful for another day's mercies and fresh evidences of our Father's blessing.

In September last, Mr. Buckley, having returned from England, arrived at Masaba, the new station on the slope of Mount Elgon, accompanied by the Rev. W. Chadwick, son of the Bishop of Derry, who had been appointed also to this new extension. Thereupon Mr. and Mrs. Crabtree travelled southwards to visit Mumia's, in the district called on the map North Kavirondo. The following was written by Mrs. Crabtree on their return:—

*Masaba, Kavirondo, Oct. 1st, 1901.*

It seems difficult to get anything written, though we have been back at home nearly a fortnight. I have not had time for a word. Our dispensary work is steadily growing, and occupies a good piece of my mornings, for people have not yet learnt to come all at one time. Then there are (just now) ten small boys in one household to look after and to teach, the eldest only about eleven years old. In the afternoons we go visiting, and for any rather distant village have to leave home between two and three o'clock. I love this visiting, but must confess I often come home too tired to do anything but go to bed, and were it not for Archdeacon Walker's kindness in lending me his donkey for my use, I could not do one-half.

The two following days Natives came to tell us they had heard rumours from Bagweri and Baganda that we were going to leave here and settle at Nabowa, near Kukungulu's place. Was it true? and why were we going? One old chief, named Mukama, said in his funny way to my husband, "You are our father; we want you to stay." We have now requested Kakungulu to put a stop to these rumours, but as a matter of fact they have but given us a further proof of the goodwill of, at any rate, those near us, and we look forward trustfully to the time when these same shall desire something more than our dwelling in their midst. God grant the time may not be far distant!

*July, 30th.*

On Sunday, 14th, we had a service for the first time in our reading-room just built. We have a nice number of boys learning to read, but their elders are very shy of coming. We have need of patience. They probably fear witchcraft or some such thing.

We are not without encouragement. On Sunday we had fully thirty present, and to-day about twenty—not that they come for that purpose, they bring things to sell—but they yielded to a little persuasion to join us, and seemed to listen very attentively.

I last posted from Mumia's, where we spent one whole day. Started homewards on Wednesday, September 11th. I did not see Mumia when we came up-country in 1898, so this was my first introduction to him. All the Kavirondo chiefs I have known hitherto have been clad in goat (or other) skins, a simple and very scanty garment. Imagine, then, my intense surprise when a tall man greeted us, wearing a long white garment (*kansu*), and over that a long black coat (also reaching to the feet) embroidered in silver; and on his head a Turkish cap, black velvet embroidered in blue and silver. Numbers of his followers, young men and boys, are dressed in English clothes, even to boots and putties. It strikes one as very strange. Many of them can speak Swahili, though Mumia's

is no longer on the caravan route. Rupees are in daily circulation, also beads. I was told that the night before we arrived, a man attempted to steal from Mumia's house a box containing 2000 rupees. We saw but little of the peasant people there, which was not surprising, considering our short stay. Mumia himself was quite too grand to take much notice of our humbly-dressed chiefs from Masaba; and they sorely need a teacher, and a European, too, of experience, for the work would be difficult.

After waiting a weary and very hot time at the ferry (a rough dug-out), we at last got across the river, already swollen by rains, on spars, and camped a few miles short of Majanja's. We saw lots of people. In this part of Kavirondo they live in walled villages, by which I mean groups of ten or more houses surrounded by a high mud wall, protected again by a deep moat, out of which the clay has been taken to build the wall. The village is entered by a gateway rather less than four feet high. The next day (Thursday) we passed Majanja's, camped by a river. On Friday we had hoped to make the acquaintance of a Mulagu chief, but we were unable, for we found out that these Balagu people (through a strip of whose country we had to pass) are hostile to Masaba people. We camped at mid-day and waited three hours, but no one came near us either to see us or to sell us food, though my husband could see through our field-glasses that we were closely watched from the rocks in which those hills abound.

So, unwilling to risk a night attack on our Masaba friends, we moved on at 4 p.m., threatened by thunder, lightning, and inky-black clouds. However, we were mercifully kept from rain. Just as darkness came upon us, we crossed a large river and camped on the far side, just out of the Bulagu territory. Our poor men got no food that day, so next morning we waited in camp till people we had sent word to brought us plantains. Our men had a good feed and rest, and we were enabled to make friends with the people near by, some of whom came to see us the next day at Maumu's. We moved on at noon and found Maumu's village on a high plateau, commanding a grand view of the hills around, and we enjoyed a happy Sunday in this lovely spot. People were most friendly, and came in large

numbers to see us. Maumu, we found, was a very old man, quite simple and childish, very tall and thin. Dear, kindly old man, his span of life so nearly run out, and yet so ignorant of the Saviour Who died for him, and whose precious blood cleanseth from all sin! Early on Monday morning (September 16th) we left Maumu, and steered our course for Bukonde, to reconcile two chiefs who had quarrelled just before we had left home. Our road (or rather track, for always in this country we are obliged to walk like sheep, single file) lay amongst the hills and lovely valleys, fresh scenes of beauty continually opening out before us; all was new ground to us. Towards mid-day we found ourselves amongst a tribe called Basekunga, unfriendly, and always ready to quarrel with the Masaba people. It so happened that our Masaba chiefs, Mukama and Namundi, had dropped behind, so my husband led the way and our porters followed close after him. My hammock-men, for a wonder, slackened pace and also got behind, so that those in front were quickly out of sight owing to turns in the road. Presently Mukama comes tearing after me with excitement, fear, and lively tales of Basekunga coming after us with spears and shields to kill us all. I am bound to say these dear Masaba people are not courageous, neither am I, though I tried to put on a bold face and laugh at Mukama's fears. As I got out of my hammock, my legs trembled in a most aggravating way, which I hope nobody could see. One of the men having run on to overtake my husband, I said we would wait where we were, for the road turned off at this point. However, after waiting some ten minutes, I moved on and the others followed, and we found the rest quite close by on the bank of a large river. It seems that some of these Basekunga, when they caught sight of my husband and saw who he was (many of them know us by repute; my husband has visited their chief, Fungo), put aside their shields and came to greet him, and to these he gave directions about our camp following slowly a long way behind.

It not being advisable to push on to Bukonde, we decided to cross the river, take another route, and make for home, which, much to Buckley's surprise, we reached at 2.30 p.m., very

tired, for we had been nine hours on the march, and much up and down hill.

We were delighted to hear from our kind friends who stayed here in our absence (Mr. Buckley and Mr. Chadwick) how friendly the people around had been towards them; and, more than that, they (Messrs. Buckley and Chadwick) have broken new ground and climbed where we have not yet been on this side of the same hill. We had but little time together, for early on Friday, September 20th, they had to return to Budaka, Kakungulu's present headquarters in North Busoga, where for a little time it seems necessary for them to stay, on account of the advent of Roman Catholics. We are very sorry for this, for they are neither in Bukede nor amongst the Teso people. We hope and pray it may not be for long.

Let me, by-the-bye, tell you that we

And Mr. Crabtree wrote as follows to Archdeacon Walker:—

*Masaba, Sept. 30th, 1901.*

We are encouraged to find the people a little more willing last Sunday to come into the reading-room of their own accord. Also that the dispensary work seems growing into favour. They have been slow to take to it, being very much afraid of anything so new.

I am certain that dispensary work is a very necessary thing to get hold of the people. As the chief "draw" to any Kavirondo man is to go where he can sell things like food and firewood for shells or beads, we must find some substitute, as, of course, we cannot buy indefinitely. I have never had so much brought to sell or so many wanting work (i.e. easy work) as since our return.

Now for our tour. I was most thankful to have three chiefs with me, and they were most useful; we could not have got on well without them. On one morning, indeed, they practically prevented trouble. Several armed men were making for our camp, which we had taken up at dark after a forced march to avoid the Balagu. They were friendly enough as soon as we were recognized. But it is a great undertaking to these chiefs, even to go to Majanja's, about forty miles.

I could see more and more clearly as we went on that it would never have done to take Masaba people as porters. They have no idea of travelling, and

are not in Bukede, as was supposed at first, but in Kavirondo; Bukede lies west of us. We did not even get amongst the Bakede proper, as described by Mr. Buckley in the *Gleaner*, but a tribe called Teso, speaking a totally different language, also non-Bantu.

*Oct. 3rd.*

I am very anxious to get together some of the women and girls to teach them; will you pray especially for them? They are intensely ignorant, and seem scarcely ever to have been under any control. The feudal system which prevailed in Uganda is unknown here; women are much more free and independent than the women of Busoga. This morning about thirty came together, brought by their chief at my request, and I was delighted; but we need much to pray that they may persevere. Oh, that the Holy Spirit may create a hunger and thirst!

very little stamina, owing to their drinking habits. They would carry *matoke* from place to place, and sit down to eat *memvu* in quite the early part of a march. They took no pains to make a decent shelter for the night, and were generally afraid of going too near the people whom we camped at—even though they were Kavirondo and fully understood all they said, the difference in language being practically *nil*. On more than one occasion I had to send my head-man with the Masaba chiefs to beg a house for them; they would not go themselves. As to my porters, I only slept them in native houses at Mumia's, where there was positively nothing to make huts with, and then the inhabitants of the houses did all they could to shirk the order which I got Mumia to send for house-accommodation; so different from Busoga and Buganda.

We found the people most friendly everywhere. At Mumia's we saw few of the common people, which is easily understood, even though I told Mumia who I was and reminded him of the past.

At Majanja's village, people came to visit us, as Majanja found us in food and we did not need to buy, but all the people in his village were delighted to see us, more so on our second visit, when they had begun to find

out that we could understand them and talk to them in their own language. Next day being Sunday we had a service for the Baganda, and sung a Kavirondo hymn for the few people that gathered.

I did not manage to get Majanja to understand what our real work was. He is an oldish man. One of his younger men—several of his men have been as porters to Luba's—suggested that we were Bafransa. Odd that one man should have caught up that word! Everywhere I find the same difficulty—they have never heard of *okusoma*, and teaching about God is such a new idea that it will take a long time for such phrases as "teach the words of God" to convey a meaning. We want more knowledge of the language and dialects before this difficulty can be got over.

The Masaba chiefs seemed quite at home in Majanja's village, the only place except Mumia's where this could be said of them.

Mumia's is troublesome to reach, owing to the river. The rains had just begun at Mumia's, though they had hardly reached Majanja's. We had to cross in a canoe, and swim the animals. I asked hospitality from Mumia, but he put us up rather far away, and never gave us food. He has now abundance of European goods—clocks, clothes, chairs, &c.—even a filter, and a house with a ridge-pole (*emwamba*), the *baraza* being walled in, but making a very snug place to sit in. I am sorry he still clings to the beer—indeed, seems to have a round native house for the purpose.

A lot of lads round about him have been dressed more or less in European knickers and coat, and carry guns. They form a sort of police. What a change in Mumia and in the place! All caravans have disappeared, but Indian traders are setting up, and rupees are in use as well as beads.

Mr. Foaker is now in charge, and my wife very much enjoyed a chat with Mrs. Foaker. She wanted us to use the doctor's house. This house is all but on the spot where Bishop Hannington's remains were buried.

There is a trade with a place they call Karamojo—north of Elgon, I think. The fact should be noted, as it means new openings. Mumia's is now only of importance as a base for caravans going to Karamojo and places north of Elgon. Porters cannot be had from the Natives of Mumia's.

Nor would the style of young man there suit me as interpreter or language-help; unless, possibly, I was living there.

Coming back we spent a Sunday at Maumu's. Walled villages begin here and close to Magira's. One man said they were glad to have my tent up, as the Balagu would see (Maumu's is a high plateau about 500 feet higher than the Masaba station) and take warning. It seems they have been attacking some of the people at the boundary river Malawa near by, and it was thought my tent would send them back to their homes. It could be seen from many points of the Bulagu country, which is slightly lower, if their eyes were strong enough—and all the people here at Masaba and the Bagweri have wonderfully keen sight. There are such long-range views everywhere.

Maumu is a very old man. He took a great fancy to my wife. A few of his people plait the hair into tails all round the head and then gather them together into a queue, which they do not plait, but simply tie with *byai*. It reminds one of the Nandi and Masai.

We met some villagers on Sunday afternoon who seemed to use a different dialect from anything I have yet heard—I had almost said a different speech. This did not seem to apply to other people we saw here. They lived only half a mile from our camp. They wanted to know if we lived in (or came out of) the water—which I thought might refer to the Lake—"Did we live near the Lake or the coast?"

One so regrets that nowhere yet can we make ourselves understood by impromptu talks about God. At the station we gather the people together on a Sunday morning: the boys form a nucleus. Most of the time is spent in the alphabet sheet and singing hymns. The boys manage these, but not the people; a few try sometimes. They generally listen very attentively when I give a short address, but I find the range of matter on which I can keep their attention is very limited. I once read a passage in St. Mark which has to do with evil spirits. It provoked so much coughing and uneasiness that I have carefully avoided anything in which *misambwa* occurs, ever since.

I am longing to hear of someone coming to help in Kavirondo. I should be very sorry to hear of any one coming

for Kavirondo when the three primary needs are unmet:—(1) North Busoga (Bagweri, Kisiki, Zibondo), (and I have not mentioned South Busoga—Wakoli's district—as, though needy, it is not so strategically important). (2) Teso country. (3) Bululu or neighbourhood

—Bukodi proper, forming a base for learning Lur, a language which seems to be spoken in various dialects over an enormously large area. Diversity of language makes these three the very minimum possible for Kakungulu's district.

Since the above letters we have received Mr. Crabtree's Annual Letter, which gives a good general account of the country and people, the work and the openings:—

**Annual Letter of the Rev. W. A. Crabtree.**

*Masaba (Mount Elgon),*

*Nov. 4th, 1901.*

What an inexpressible joy and blessed privilege the Lord has granted, by permitting us to complete ten months in Kavirondo. "This is the Lord's doing, and it is marvellous in our eyes." Kavirondo has been in the thoughts and prayers of many of us; and at last I think we may say we have occupied it for the Lord. Yet I make this statement with hesitancy.

Kavirondo is inhabited by a people with no unity, split up into numbers of clans. "Kavirondo" is not the native name for any part of the country so far as I know. I think I have heard one clan either at Mumia's, or near Samia, I forget which, for it was seven years ago, call themselves "children of Kavirondo." There is no one name for the country any more than there was a name for the capital of Uganda, until the Commissioner introduced it.

In the C.M.S. map Lower Kavirondo marks the country speaking a non-Bantu language, a dialect of Lur. What I am immediately concerned with is marked Upper Kavirondo, and speaks a Bantu language. I call this Masaba district "Kavirondo," because the language is essentially the same as that used at Mumia's; and for the same reason I should call the Samia district (between Wakoli's and Mumia's and down to the mouth of the Sio River) a part of Kavirondo. But both Mumia's and Samia district are separated from the Masaba district by a tract of country where the people speak non-Bantu languages—whether two or three other languages is not clearly determined, viz. a dialect of Lur, Nandi (?), and possibly Ketosh, if that is different from the two preceding. But to return.

We live amongst a clan called Bageshu, and our direct influence is very much confined to this clan. Two or three miles either north or south brings

one to other clans. The clan next on the north visit fairly often; the clan beyond them (Bakonde) are frequently visited by the Bageshu, and a few members come down to see us. The clans to the south practically never visit, though numbers of them would only have a few miles to come. The two clans just mentioned to the north have a good deal to do with the Basoga; the Bageshu scarcely ever go there; and the clans to the south are decidedly of a Kavirondo type. Kavirondo then is a land of clans, and can only be occupied by visiting from clan to clan, and village to village; and not till this is done will Kavirondo be really occupied for the Lord.

The year has been full of "events," and very rich in the abounding presence of the Lord to help and provide what we needed. This is quite an unknown corner of the Protectorate; I have tried to convey to our Bishop and the Secretary all the information I can obtain from time to time, though it will be most difficult for them to understand, as the people are so utterly different from the Baganda. There is no feudal system; those we call chiefs, for want of a better name, are men of great moral influence amongst their own people, but have absolutely no means of enforcing obedience. Anything that is distasteful, or hard to do—such as porters' work—they cannot get done. Hence we get very limited help from the people in the secular work of a station. The women work willingly; but very few men care to do any work at all. Add to this the fact that they never travel more than about five miles away from home (chiefs alone excepted, and some of the two clans north of us), and you will understand how hopeless it is to expect them to go with us on an itineration, or act as letter-carriers to Mumia's, which would be the quickest and most direct mail route to the coast. The chiefs visit

certain places at a distance; but I have found they are very afraid of other clans if there is the least show of unfriendliness. In fact, clan shuns clan, and only those clans associate together which are immediately contiguous. Nor have I heard of any local markets. I mention this to show you (1) the difficulty of making friends with distant clans; and hence (2) the difficulty of occupying all Kavirondo.

After Kakunguru moved higher up the hill we began to get a few visitors; and after the complete withdrawal of the Baganda the number of visitors increased rapidly.

We owe an immense debt of gratitude to Kakunguru for building work which has saved the Society some 300 or 400 rupees, and has relieved me of a great deal of heavy work. Whilst he was here he brought Bagweri to build our temporary house. I had this made strongly, with one large and one small room, so that it ought to last. And when he removed he left to us all the other buildings in his "fort," besides very much material—poles, posts, grass, and an enclosure. The latter was not quite finished, and was moreover unsuitable for a Mission compound; so I have made a new one. There was a good store, and a dwelling-house which he was building for himself was well advanced. By slightly altering the walls it became a good three-roomed house. The alteration and finishing was done by Baganda; and the mudding by Masaba women, under the direction of Baganda. Building operations were thus greatly reduced; and I was most thankful. This is one out of the many of the Lord's mercies during the year under review.

We found the people very much liked getting shells, and came in crowds to bring food and material that was easily got. Heavy work, as bringing posts or logs, they would not do; and it was somewhat difficult to keep the women to the mud-work—our mud-work is very much heavier than what they require for their own houses. This paying out of shells has made us a great many friends.

Then as to boys, the Lord has arranged all for us, and led us on step by step, until now, and for some two months past, we have managed entirely with boys of the place. They generally number about ten now, and are taught the alphabet morning and afternoon;

also a hymn, the Lord's Prayer, and such simple explanations as we can give from time to time. We take them in the evenings and Sunday morning; and the Baganda teachers at other times. A new boy comes every now and then: whilst some go off home for a visit, returning sometimes after a few days, sometimes after as many weeks. We are most thankful for the ready way they are learning; their capability is a real marvel, considering where they come from, and the comparatively short time they have been with us. One boy nearly knows the syllables, and two or three more soon will, though two of the latter are not reading just now, one having small-pox, and one being at home. Whilst several more know, or are quickly learning the letters.

It is too soon to say how much they have learnt of the love of God, and of His Son Jesus; but we do notice a very marked improvement in their behaviour one to another. We know too little of the language to teach much; and they come from a people of extreme ignorance. Pray for these lads! the first beginnings of the Lord's work in Kavirondo.

On Sunday mornings we have a very short, simple service, using the alphabet sheet freely to keep up interest, some hymns, prayers, and a few verses of a Gospel, with a little talk on them. Just lately we have added Bible pictures. Sunday is the day for getting adults to come; those who come to sell are brought into the reading-room. Some run when they see me coming; some sit as long as they think they can refuse me; and a few well-known people who think they can refuse me I take in arm-in-arm to the amusement of every one. I have thus tried to make known what we do at a Sunday service. We once had nearly seventy; but the average would be thirty or forty. I am thankful to say that once or twice a chief has come in. Three chiefs have thus been at different times.

The attitude of the people at a service is first one of fear; this develops to interest as the service proceeds; and the behaviour is generally very good. Some adults are losing their fear of this novelty, which is colloquially called "doing the spirit"—"do" in its most general meaning, as "do accounts," "do business." For several reasons, however, I think that we must now give up pressing the people to come

in, and give a general invitation instead to all who are sitting round. My wife tried this for women in September last, and it answered very well.

We also visit as widely as possible, and are always well received when they get to know us. In visiting a quite new place we often have difficulty the first time to see the people, they hide or run away; but on a second visit they nearly all come to see us. Regular visiting is, however, very much interrupted by the many calls on one's time in such a station as this where everything needs personal supervision.

Small-pox broke out at the beginning of October last, and has completely altered our work; but we hope the Lord will mercifully stay the epidemic. Visiting has to stop; visitors have to sit outside the gate, and no one can be invited to a Sunday service. If we can successfully vaccinate all our boys and the people living outside our gate, we shall, I hope, be able to renew our visiting; and if we can also vaccinate our visitors things may soon go on as before. The people trust us in a very remarkable way, and I would ask you to praise the Lord for this. And further, to pray for us that we may so get to know the language that we may rightly use the wonderful influence which the Lord has graciously given us over the people; and for the people, that the Holy Ghost may be given them to desire to learn.

The language work has been very slow, owing to want of an interpreter. There is no one of sufficient understanding to interpret; and the teachers find much difficulty in getting the people to give definite words to definite things. For instance, you want the word for "to love," after several weeks the teacher gets it, no one being able to give it straight off, as most Africans can do by their curious way of understanding each other. Three weeks to get a fundamental! and though I am certain he has got a good word I am bound to say I hear it now and again in the sense of "to agree." Some words like "go astray," "rejoice," he is still unable to get.

Finding no one intelligent enough to be my teacher, except a chief whom I could not get regularly, and who would need a little initial training—he has just died of small-pox—I work through the teacher; and I am thankful to say that at last he is getting hold of the

words we need. I am supplementing him by suggestions drawn from a study of such similar languages as Lunyoro and Kisukuma; and by reference to Mr. Jones's vocabulary made when Bishop Hannington left him at Mumia's in 1885—a valuable but imperfect work.

I have done a certain amount of tentative translation, including a "Mateka," and most of the first three chapters of St. Mark's Gospel, four hymns and some prayers; but I am holding back from multiplying this work as I cannot get the specialities of grammar and idiom.

I cannot close without a few notes on our opportunities, as this is distinctly pioneer work. It is *not* going to districts where a chief has called for a teacher, as in Toro and Bunyoro; it is *not* going where Baganda teachers have led the way, as in Ankole, Mbogo forest, and parts of Busoga; *nor* is it going where the work in Uganda is known by report; rather it is going where blank Heathenism prevails; it is penetrating into districts where the friendliness of the people to outsiders is not always assured. Messrs. Buckley and Chadwick—what a pleasant surprise to us to hear that Mr. Buckley was not coming alone!—have been located to Bukedi. My only regret is that they have not got there; but have stopped at a needy place in the extreme north of Busoga. I wrote to the Bishop about this need for North Busoga in February last; but he was not able to answer me, and there were no men to send. The journey here for three days lies through this extreme north of Busoga, and in travelling here Messrs. Buckley and Chadwick saw only this need. They have not yet gone on to Bukedi—either to the Teso country, or to Bukedi proper.

As to work amongst these non-Bantu—or Nile Valley peoples—I sent some notes from the linguistic point of view to our Bishop, and asked him if he would kindly work them up into an appeal for men to work amongst the Nile Valley people and their off-shoots. There are members of them just south of Mumia's, and between that place and Nasa; besides a few other isolated localities. "Bukedi" is really only another name for this, originating from the Baganda. But the Baganda use the word so vaguely that it is often erroneously applied to the Basoga of

the extreme north (Bagweri, Basegenyi (Kisiki's people), Balumogi (Zibondo's people and Lyada's people), or even to these Masaba people. "Kidi," from which Bukedi comes, is the name of a section of the Lur-speaking peoples north of Bunyoro, and will be found mentioned in Speke's *Sources of the Nile*, along with Madi and Chopi, who also speak dialects of this same (Lur) language.

Several new openings might be made from this station of Masaba if another European could come here; this station ought never to be left without a European. Ten miles north one comes to a clan called Bafumbo, the chief of whom I know. By living there a little time one might get introductions to two clans north of the Bafumbo, who are not accessible through the clan in which we live. This would lead eventually to making friends with all the people up to Tsaveh, where the Government have long intended to make a fort. The Commissioner went round there and had a hostile reception.

Again, by going fifteen miles S.S.E., and living amongst a clan called Bamonni (we spent two days there on our recent itineration), it might be possible to find some introduction to the contiguous tribe of Balagu. These Balagu are said to be an off-shoot of the Nandi; but are difficult to get at because there is continual feud with their neighbours. The Balagu reach up to the southern slopes of Elgon, so I understand; Tsaveh lies on the northern slopes. It is said that the Nandi people are to be met with at Tsaveh, and more strange still that there is a road over the mountain from these Balagu to about Tsaveh, by which these two clans of Nandi people communicate. But all this is report, and needs confirmation, even though given me by Government officials.

Then there are the Babatwa, on the

lower slopes of the mountain, who might easily be reached from the Bamonni, as the ascent begins only a mile or two away from the village of the Bamonni chief.

A few miles this side of Mumia's one is said to be on the borders of the Ketosh country; though the chief at this village and his people talk Kavirondo. Here is a base from which to itinerate in the Ketosh country.

Lastly, one needs to keep a sharp look-out for new enterprises, e.g. a telegraph line up to Lake Rudolph; any Government chain of forts by Tsaveh and Lake Rudolph to the boundaries of Abyssinia, and on to the Sobat River,—so that as the doors open we may enter in. At present there are a few Indians trading from Mumia's with Karamojo; it would be useful to follow up this route and make notes. The route taken appears to be on the opposite side of Elgon to ours. If this route to Tsaveh is followed there will be a foodless tract to cross; if a route is chosen on our side of Elgon there will be food all the way. The choice of this route will determine whether this district is to remain isolated, as it is at present, or whether it is to be opened up, offering us a mail service and transport with Kisumu direct—a shorter journey than to Mengo. The bearing of this on the missionary future of the Masaba station is obvious.

My closing words are praise and thanksgiving for the countless mercies of another year, and for the privilege of occupying Kavirondo. Whilst you join with us in praise and thanksgiving, pray also with us for men and means to send forth men; that so these ever-increasing opportunities may be grasped, and the Lord's Kingdom extended. "Forward" be our watchword; "speak unto the people that they go forward." "Let us go up at once and possess the land."

Among much that is very interesting in the above letter, we especially note the reference to a vocabulary of the Kavirondo language made by the African clergyman, the Rev. W. Jones, sixteen years ago. Mr. Jones, it will be remembered, accompanied Bishop Hannington on his last journey. The Bishop left him and a large part of the caravan in Kavirondo while he pressed forward towards Uganda. When Jones received the terrible news of Hannington's death, he returned with his men to the coast, flying that famous "Ichabod" flag now so familiar at missionary exhibitions. Now, we think for the first time, we hear that during his brief waiting time in Kavirondo he had made a small vocabulary, and this, after sixteen years' interval, Mr. Crabtree finds "valuable," though of course "imperfect."



We have also received two "Appeals"; one from Mr. Buckley, for Bukedi, and the other from Mr. Crabtree, for the Nile tribes to the north. The latter is long, and full of important information; but it must wait, and there is, in fact, little prospect of such extension at present. The former, being a letter direct to the *Intelligencer*, we had put in type in the form usual for "Letters to the Editor"; but it follows naturally on the communications above printed, so we insert it here:—

From the Rev. T. R. Buckley.

Ukedi—or Bukedi, as the Baganda call it—means the country of the Bakedi, and by Bakedi the Baganda imply a term of contempt. The Bakedi are savages, naked people, and hence this large tract of country, reaching from a point opposite Wakoli's in Usoga away up to the Shuli tribe, is called Bukedi. The Bakedi are not backward in returning the contempt of the Baganda, and call them Ngengeri (Barbarians).

Bukedi as it is now—in a few years it will be much larger—is perhaps as large as Scotland, and may roughly be divided into three divisions. In one division, which we may call the Budaka division, the people resemble the Basoga. Their staple food is bananas, and their country is covered with huge banana-gardens stretching on in unbroken succession for miles around. Budaka, where Mr. Chadwick and myself are at work at present, is a garden which would take one some hours to walk from one end to the other. The language of this people is closely allied to Lungala, a language spoken at Wunga in Uganda, but the intonation is the same as that of Lusoga. We have been at work now just two months in this district, and already we are beginning to see some results. Some are reading "Mateka," and we have a class of forty learning the alphabet. All this is due, under God's blessing, to the medical work, which Mr. Chadwick has taken charge of. People come in numbers varying from sixty-five to one hundred, and we expect these numbers will be greatly increased as people get to know and hear about us.

We have no dispensary, nor have we houses for ourselves, only sheds; but the medicine is dispensed and the ulcers dressed in the open-air. One man has a bad spear wound in the chest; a little boy about nine years of age has a spear wound through the calf; an infant is badly injured from the effects of a scalding poultice being put on her by her mother to cure an ulcer. People suffering from leprosy come for treatment, and it is so hard to turn them away. But this work has touched the hearts of the people, and now when one walks out he is met with warm greetings instead of being run away from.

From this place to the Teso district is four days' journey. Teso (or Terere) is densely populated by a people who differ in language and appearance from the people of the Budaka district. They are big men, and brave, not so heavy-featured as the people nearer Busoga. Their religion is the same as that of the people at Budaka—Lubare, or spirit-worship. Their staple food is *bulo*, a small grain like millet. A very little work has been done amongst them by Christian Baganda, but as their language is totally different from Luganda it is necessary that books be written in their language.

Shortly after our coming here, Mr. Chadwick and myself thought it well that the Rev. Andrea Batulabude, a Muganda, who had been stationed in Bukedi about a year before our arrival, should visit the forts constructed by Kakungulu in Bukedi, and in which Baganda were living. We asked him to keep a diary, and on his return he gave us his diary. His report showed that very little has been done for the Bakedi. He visited the Teso district and also the other district, Bululu. He reports a country much more densely populated than Uganda. There are some places in which a few Baganda Christians are struggling to teach the Bakedi, but it is hard work. The languages of the Bakedi are very difficult for the Baganda to learn. Could we get six men to come out here at once?

In concluding my letter there is a sentence in Andrea's diary I wish to write. He says, speaking of his visit to Teso (or Terere):—"And I saw this thing—a wonderful thing which God did. At the time when we were praying in the morning, two Bateso came into the church and knelt down in the congregation,

and they saw us praying, and prayed with us. They were old men, and no one knew them, and no one knew from whence they came, and no one brought them."  
*November 22nd, 1901.*

We must explain that men are not appointed in England to particular districts in the Uganda Protectorate. The Committee do their best to reinforce the Mission as a whole, and the different districts receive their share of the reinforcements at the discretion of the Bishop and the senior brethren, who are the best judges of the relative importance of the competing claims. But we earnestly hope that it will please God to give the Society men and means to take advantage of all these remarkable openings in His own good time.

## BISHOP WHITEHEAD'S C.M.S. SERMON.

### "*VERITAS PRÆVALET.*"

The Annual Sermon in behalf of the Church Missionary Society, in Madras Cathedral, on Advent Sunday, 1901.

By the BISHOP OF MADRAS.

"See, I have this day set thee over the nations and over the kingdoms, to pluck up, and to break down, and to destroy, and to overthrow, to build, and to plant."—*Jeremiah i. 10.*

**A** STRANGE commission this to give to a man like the prophet Jeremiah. We could understand its being given to a man like Cyrus, a great king and soldier, the master of legions, the head of a powerful and warlike race. But there might seem almost a touch of irony in its being given to a shy, retiring prophet in a small decaying kingdom, surrounded by such mighty Empires as those of Egypt, Assyria, and Babylon. He felt himself his own unfitness even to be a prophet to the nations. "Ah, Lord God," he protested, "I cannot speak: for I am a child." But the idea of his being set over the nations and kingdoms of the world to pluck up, and to break down, and to destroy, and to overthrow, might well have seemed the wildest of delusions. A solitary man, without influence or power, preaching a religion that stood in direct antagonism to the beliefs and sentiments of mankind as a whole, maintaining truths that even his own fellow-countrymen disliked, a man not of the iron will and imperious character of great rulers and conquerors, but of the tenderest sympathy and most child-like humility—what could such a man as that do, as he preached in the streets and temple of Jerusalem, taught in his own house, wept bitterly for the sins and approaching ruin of his people, or wandered a broken-hearted exile in a foreign land, to exercise this strong, overmastering control over the destinies of the powerful kingdoms of the world? It might have seemed safe to predict of Jeremiah that, whatever else he did in life, at any rate he would not do just what he was told to do in the commission that was given him in his early years; that he would not be set over the nations and kingdoms of the world to pluck up, and to break down, and to destroy, and to overthrow. And yet that was the work he did do; and he did it, because he held in his hands the key to the mysteries of human life.

In his own generation he was the one great prophet of the Truth of God. He taught it, upheld it, kept it alive, fostered and fanned it into life, when it seemed but a smouldering ember ready to die out and vanish from the world. The world at large was indifferent: the few to whom he preached opposed and rejected him. It seemed as though his whole mission was a

failure and his labour vain. But the Truth was saved and handed on in all its purity and power, and that Truth was nothing else but the eternal Word of God, the law of the moral world and of all human life; the will of the Almighty King Who governs and controls all things according to the purpose of His will. In the mouth of the shy, retiring, tender-hearted prophet was the Truth of the Everlasting God; and that Truth, as it went out into the world, was bound to pluck up and overthrow all that was founded upon falsehood and wrong. The kingdoms and nations of the world were founded, maintained, and organized upon principles and ideas inconsistent with the Truth. It was not that they were wholly bad. They had a part to play and a work to do in the general progress of the human race. Their social and political systems, their art and commerce, their literature and religion, had all elements of good in them, and had done much to discipline and tame the wild forces of human nature and develop its powers. But still they were in their essence and spirit opposed to the higher Truth of God. They could not receive it and could not take it as their law. And so they were bound in the end to come into conflict with the Truth, to oppose it and then to be plucked up, broken down, destroyed, and overthrown. And Jeremiah was the representative and embodiment of that unconquerable force which, in spite of all that men may think and do, still rules the world. And just because he maintained and preached that truth, because he worked on the side of the law which dominates and controls the progress of human society, because he worked on the side of God, his work was bound to tell with an irresistible power upon the future destinies of mankind. The words that he spoke and the Truth that he taught still remain and live in the world as a mighty spiritual force. The nations and kingdoms which opposed his word, and which then flourished and seemed so strong, have long since passed away and crumbled into dust.

II. Six hundred years later the same essential antagonism between the World and the Truth was brought to a crisis in a still more striking form. In the course of centuries a grander, and in many respects a better civilization had arisen and organized itself in the great Roman Empire. That Empire had embraced the most powerful races of the world. It had enlisted in its support and fostered under its protection the majesty of law, the beauty of art, the power of knowledge. It was upheld by the courage and discipline of the soldier, by the wisdom and experience of the statesman. Whatever the mere skill and energy of man could do to build up and to establish a great kingdom was done in the Roman Empire. And then in the height of its greatness and power it was confronted, though it knew it not, by the power of the Eternal Truth. A solitary Man, belonging to a despised race, rejected and hated by His own people, bleeding from the Roman rods, crowned in mockery with a crown of thorns, stood before the Roman Governor. Pilate had no doubt that he had absolute power over his prisoner, that in his hands, as the representative of the Roman Empire, lay the issues of life and death. It would have caused him a shock of incredulous surprise, if he had been told that the Prophet of Nazareth was after all the real Ruler of the kingdoms of the world, and that the Truth to which He came to bear witness was destined in time to pluck up, overthrow, and destroy the power of the Roman Empire.

III. As we look back upon these crises in the history of the world, we may well take courage in the face of the difficulties and obstacles which in our own day seem to bar the progress of Truth. The apparent disproportion between means and end, between the Kingdom of God and the kingdoms of the world, may be great; but it is not a hundredth part so overwhelming as when Jeremiah received his commission as a prophet, or

when Jesus of Nazareth stood before Pontius Pilate. With the experience of the past behind us, then, we need not be dismayed, though the preachers of the Truth seem a small body, and the kingdoms of the world seem impregnable in their strength. We are quite sure and certain that no system or organization, social, political, or religious, can last that is not based upon the rock of Eternal Truth. Such a system may seem outwardly strong and enduring, but it can have no real stability and no strength. We can imagine a great engineer looking on at the construction of a huge bridge over a broad river, and seeing that from beginning to end it is being built upon wrong principles and on a rotten foundation. He sees that immense energy and labour and skill are being expended on it, and that, when it is finished, it looks strong and imposing; but he is perfectly sure that it will not last or stand a strain. He cannot tell how or when the catastrophe will come. It may be due to the gradual action of the stream, or to the force of a hurricane, or the passage of a heavy load. But, however it may come, he is absolutely certain that come it will, and that the structure which looks so imposing will one day topple over with a crash. He is a prophet of the laws of Nature, and he is right in feeling sure that nothing that defies the laws of Nature can last or prosper. It is with the same feeling of absolute certainty and assurance that we can look upon the systems and organizations in the world around us that are built upon error and falsehood. We cannot foretell how or when the catastrophe may come; but we can be quite sure that come it must, and that the laws of God are as sure to vindicate themselves in human society as in the sphere of inanimate matter. The advance of Truth in the world is as certain to come as the rising of the sun, and it inevitably brings with it the ruin and downfall of every society or system that cannot accept it or that bars its way.

The fact that it is so necessarily makes the Truth to be both feared and hated. The statesmen and rulers of the Roman Empire, who were broadly tolerant of almost every form of religion and superstition, had from the first an instinctive dread of Christianity. They felt at once that it was a hostile power, and that, in some way they could not explain, it threatened the foundations of their system. And so the whole power of the Empire was put forth to crush it and stamp it out.

And it is this fact of the destructive power of Truth which creates so great a prejudice against Christian Missions here in India. If the missionary would abandon his high vocation as a prophet of the Word of God, if he would give up preaching Jesus Christ as the one and only Saviour of the world, the only true revelation of God, the only means of access to the Father, the only Mediator between God and man, and would come forward simply as a philanthropist, to educate the young, heal the sick, and relieve the poor, he would be hailed everywhere as a benefactor, and his work would meet with universal approval and support: then the offence of the Cross would cease. But as it is, the preaching of Jesus Christ appears as a destructive and revolutionary force. The interests of morality and order appear to be bound up with the existing social system. And that social system is largely built upon principles and sentiments which are opposed to the Truth of God as revealed in Jesus Christ. And as Truth advances, all that opposes it in India as elsewhere is bound to be plucked up, broken down, destroyed, and overthrown.

No wonder that when thoughtful men look forward to this as a possibility their hearts fail them for fear, and they begin to dread the Truth which brings such disaster in its train.

IV. But the Word of God is not merely a destructive force. Far from it. If Truth is all-powerful in the destruction of systems that are built upon

falsehood, it is no less powerful to construct higher and nobler systems and societies on their ruins. The eternal Truth revealed in Jesus Christ has rooted out and destroyed the ancient kingdoms of the world. But it has established in their place kingdoms and nations founded on truer principles and animated with a purer and better life. And the Truth of God will do the same in the centuries that are coming. Here in India it will root up and destroy much that is venerable, much too that now seems necessary for the very existence of social order; but it will only do so in order to plant the seeds of a higher life and to built up the fabric of a new and better society.

To help in this advance and manifestation of the Truth is to us, as members of the Church of Christ, at once a duty and a privilege. It is a duty, because it is necessarily involved in the sincere profession of faith in Jesus Christ. It is a privilege, because it enables us to take a part, though it may be a very humble part, in the establishment of a great Kingdom upon which the happiness and salvation of the world depend. There are two broad plain facts which stand out clearly and vividly to the consciousness of the Christian Church. First, that the whole world lieth in the Evil One, that it is in the hands and under the control of a power that makes for wickedness and destruction, and that it is full of all the misery and unhappiness that lust, cruelty, and selfishness bring in their train. This is a fact of experience. The second is a fact of revelation; that there is no remedy for this, no deliverance from the power of the Evil One, no salvation from the sufferings that come from sin, except through faith in Jesus Christ. To say, Let the world alone, leave India and China to their ancestral religions do not upset their ancient civilizations by preaching Christ, is either a flat denial of the very essence of the Christian faith, or it is the utterance of mere selfishness and cynicism. Look fairly at the sin and misery of the world. Believe that the Gospel of Jesus Christ is the one and only remedy. And, if you have within you a spark of the love and sympathy of Christ, you must long to see the Gospel of Christ preached to every creature, the Kingdom of God established in every land, and the Cross of Christ held up before the eyes of all mankind.

There are many ways in which we can help in this work of Christian charity, by our private and public prayers, by the example of our own lives and the use of our personal influence; by preaching the Truth ourselves or helping others to do so. This evening you are asked to do what is, perhaps, the easiest thing of all, that is to give your money. You have had placed in your hands an account of the great Missionary Society which you are asked to help, and I need not spend time in telling you facts which you can read for yourselves. But I gladly bear my testimony to the splendid work which the Society is doing in this diocese and in South India generally. I will not say that its work is free from faults, or that you could not find in it something that you might be inclined to censure and object to: that would not be true of any human work or institution. But I do say emphatically that, take the work as a whole, it is a grand work of Christian faith and devotion, and one which thoroughly deserves the earnest, hearty support of us all. And it is essentially the Church's work. The great Missionary Societies of the Church of England are only the special organs through which the Church as a body carries on a work without which it could not live. I hope that the diocese will always heartily identify itself with this work, by giving to it the liberal support which it so urgently needs and so richly deserves.

## THE OPENING OF THE C.M.S. CENTENARY HALL, MADRAS.

(Condensed from "The Christian Patriot," of Madras.)

THE opening ceremony of the Centenary Hall in connexion with the Church Missionary Society was performed on New Year's Day by the Bishop of Madras. The clergy, clad in surplices, the trustees, and other office-bearers of the neighbouring parishes and pastorates, met the Bishop in Tucker's Chapel and followed him in procession, singing, to the Centenary Hall. At the Hall there was a very large congregation of Indian Christians, and the platform was occupied by the Bishop, the clergy, and the office-bearers.

The benedictory service was a solemn and impressive one, and was conducted by the Bishop, assisted by the clergy assembled. After the service there was a short meeting.

The proceedings opened with a statement by Mr. E. S. Hensman giving an account of the circumstances connected with the erection of the Hall. He informed the meeting that Tucker's Chapel had been built about A.D. 1819, and that it was probable that the Hall, which was originally a school, had been built about that time. The building had undergone several changes and in recent years had fallen into a state of disrepair and decay. It was resolved to rebuild it in its present form and to dedicate it as a thankoffering to the Church Missionary Society as some proof of the gratitude of the Indian Christian community for all that the Society had done for them. The cost of the building, about Rs. 4300, has been met entirely from subscriptions from the Indian Christian community and from contributions from the Native Church Fund. The Centenary contributions of Indian Christians in the city of Madras alone amounted to Rs. 3500, and the rest was met by the Native Church Council from their reserve fund. The erection of that building by the Indian Christian community was a sign that the Native Churches connected with the city of Madras were alive to their responsibilities, and that, though most of the members connected with them were very poor, yet they cheerfully did all they could for the self-support of their churches and for the extension of Church work in this country.

The Archdeacon of Madras said that the opening of that Hall on New Year's Day was an omen of happy augury for the progress of Church work in this city. The Church Missionary Society was to be congratulated in that it had solved the problem which was now pressing very prominently and very deeply upon the minds of Christians throughout the length and breadth of India, viz. the question of the self-support and independence of the Native Church. Thanks were due also, for those who had helped the C.M.S. to solve the question, and for the readiness and the liberality with which the members who composed the Native Church Council had come forward with their co-operation. For many years that building had occupied an important position in that locality of the town, being a centre of education, and in old days Tucker's Chapel and that building had played a very important part in the religious life of that locality. The building would be a centre of useful work, and Bible and Sunday classes and religious meetings could be held in it. In fact it could be expected to serve as a lighthouse, sending forth beams of light, beams of charity, and beams of peace amongst the people.

Mr. S. Saththianadan next addressed the meeting. He said he would speak a few words as to the significance of the proceeding of that evening to the members of the C.M.S. congregations in the city of Madras. . . . The structure might be regarded as a visible token of the comparative success of a unique experiment in self-government and self-support of the Native Church which had been tried for the first time in India. It had long been a policy of the Church Missionary Society that its work in ecclesiastical matters should develop in the direction of self-support, self-government, and self-extension of the Native Church. In view to give effect to that policy the Native Church Council system had been formed in 1868, and there was no part of India in which such an experiment had been given such a free scope for development as in the Madras Presidency. What was the result of the policy of the C.M.S., and what verdict could they pass on that experiment which

had more than a quarter of a century's history behind its back? He thought the answer of all those who had watched the experiment impartially and with critical eyes, and also with full consciousness of the special difficulties in the way of such experiments in a country like India, which, above everything else, was a land of castes and cliques—the answer of such critics must be taken to be that as a whole the experiment had proved a decided success. . . . To his Indian Christian friends he would say that they should work in a spirit of co-operation, with single-mindedness and self-sacrifice, without which an experiment of that kind would never be successful. He expected a great future for Indian Christianity, for the simple reason that the influences that their contact with the West were exercising on their community were making for their moral good. There were forces at work in their humble homes which made for purity and righteousness, and the religion of Christ was turning out types of character among Indian Christian men and women which would compare favourably with the best products of Western Christianity. He prayed that God would give them the eye of faith to see the mighty workings of His Providence, even in India, among Indian Christians.

The Bishop made a few concluding remarks, in the course of which he said that in the speeches made the most prominent note was that of hearty thanksgiving to the C.M.S. both for what it had done here in Madras and among these congregations in the past, and for the very substantial step onward that the service that evening in connexion with the opening of that Hall indicated. He would confess that when he entered the Hall he had been fairly astonished to see what a grand Hall it was, and how well it had been restored and furnished. One had only to look around to see the evidence, not only of the money, but the care and pains that had been spent upon the restoration of the Hall, and also to see that there was a spirit behind it which augured well for the work which was going to be done in the future. The flags of several countries which were placed in the Hall he took to signify that it was intended to be a great symbol of unity, and that not only did they intend in the work that was to be done there to overlap the narrow boundaries of caste, but to sweep away all

national distinctions altogether and to work in a spirit of truest catholicity. That Hall, as had been already said, was dedicated to God as an act of thanksgiving for the work of the C.M.S. during the last hundred years. It had been well said that evening, that it also marked a step onwards in the independence of Church Missionary congregations, but it was always a bad sign if young people, who arrived at a stage of independence, began to be forgetful of and unthankful to parents, and he was glad to think that as the C.M.S. congregations were advancing towards independence they were also showing a spirit of thankfulness to that great Society to whose labours, generosity, and wisdom in the past they owed so much. It was, therefore, a step towards independence, and for that reason it was to him, as it was to them, a fact of very great significance. When he first came to Madras about two years ago, he was greatly astonished and delighted to find the work that had been going on in the South. He had seen nothing like that in Northern India. He had not been aware that there had been anything approaching to it in Southern India, though he had known that Church life here had been greatly in advance of that to which he had been accustomed in the North. During the two years he had been in Madras he had watched the gradual and steady growth and development of the congregations connected with the C.M.S. in Madras, not only with the deepest interest, but with the deepest joy and thankfulness, because there they had the beginnings of what they had been looking for and longing for for years past. . . . In what exact form Indian Christianity would develop it was at present impossible to say. It was, of course, obvious that it would not be exactly like the Christianity of the West. Each nation and each race had its own characteristic qualities and virtues, and as God brought different nations into the Church of Christ it was His will that each special race and each special nation should contribute something to the Church as a whole, without which it would not reach its full perfection. . . . In conclusion the Bishop observed that it was by feeling sure in their own minds in the growth of this vigorous and manly independence that they would do most for themselves and for the Christianity to which they belonged.

## INDIAN NOTES.

THE religious census of the N.-W. Provinces gives  $47\frac{1}{2}$  millions as the total population, of which about  $40\frac{2}{3}$  millions are registered as Hindus, and  $7\frac{3}{4}$  millions as Mohammedans. Christians of all races and sects number 102,469, and are divided into fifteen classes, including one Calvinist, three Quakers, and six members of the Greek Church. Thirty persons returned themselves under "Indefinite Beliefs," as Atheists and Agnostics. Of the larger divisions, Methodists are most numerous with 51,574; the Anglican Church has 28,128, and the Roman Catholic 10,727, while Presbyterians number 5092. The total number of Indian Christians in this Province, now standing at 88,841, shows an increase during the ten years of 194 per cent. The Aryas, however, have increased 196 per cent, and now number 65,282. Some of these will probably embrace Christianity, but the general meaning of the figures as regards this reforming sect seems to be the hopelessness felt by the educated Hindu about the idolatrous orthodoxy of his ancestral religion.

Facts about the Indian Christian community, as disclosed by the late census, will no doubt take time to become known to the public in their full significance. There are reported now to be 609,000 Protestant Christians in South India. Out of every thousand males in the Madras Presidency, twenty-six are Christians. We quote from the *Bombay Guardian*, still dealing with South India, some further details:—

"Among Christians one in 15 knows English, among Hindus one in 132, among Mohammedans one in 157. In other words, of every 100 men who can read and write English in the Madras Presidency, 20 are Christians. But as regards female education the figures are still more striking. Out of 10,000 women among Hindus, only 70 can read and write; among Mohammedans, 86; among Christians, 913. Altogether there are 20,314 women who know English; of these one is a Jain, 77 Mohammedan, 1770 Hindu, and 18,402 Christian. There are 418 Indian Christian graduates in the Madras Presidency. More than 100 Indian Christian graduates, 200 First in Arts, 650 matriculates, or nearly 1000 graduates and undergraduates are engaged as workers in connexion with various missionary societies."

Our contemporary goes on to make the welcome statement:—

"The advance in self-support has likewise been most noteworthy. If any are feeling discouraged on account of the dependent condition of the Indian Christians, let them study the tables which deal with the amount of contributions of the Native Church during the last twenty years. They will find the facts well fitted to remove their despondency."

The reply of Amīr Habibullah of Kabul to the Mohammedan deputation sent by Lord Curzon, while not unfriendly, is frankly conservative. The new Amir is against the introduction of railways and telegraphs as not being suited to the country. Missionaries are not to be allowed to enter the country, nor is English education or English trade permitted. No foreign customs will be adopted, nor will the use of European medicines be generally encouraged (exceptions probably will be allowed, we should expect, to this). The Amir intends to walk in the footsteps of his father in his relations with the British Government. However much we may regret the prohibition of missionary teaching, there is nothing new in it, and the Amir's point of view is quite intelligible. This door for the Gospel is not yet open.

During perusal of Mr. Rudyard Kipling's *Kim*—a book that cannot fail



to interest deeply all those who care for India and its people—the thought is suggested: How would a Christian itinerating evangelist, going about as a fakir, fare at the hands of villagers as regards food and shelter? Rough times he might have, but would not the “common people” treat him on the whole well? We believe they would, and should like to see or hear of the experiment being tried—especially by a European.

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From the *Friend of India* we gather some striking comments on the report to the Sanitary Commission of Mysore by Dr. Ramaswamy Iyengar, Government oculist, dealing with defective eyesight among Indian students. The observations were made on youths representative of every race, religion, class, and caste, taken from educational institutions in Bangalore, Calcutta, Aligarh, Lahore, Amritsar, Ajmir, Bombay, and Mysore. In all 4343 individuals in twenty-five schools and colleges had their eyesight carefully tested, with the general result that in the elementary classes 40 per cent., in the high-school classes 54, and in college classes 55 per cent. of the pupils were found with defective vision, the principal defect being short-sightedness. Dr. Iyengar concludes that this is directly caused by the bad conditions under which the Indian schoolboy so often pursues his studies, pointing out that examination of 306 children who were not attending school at all gave only 18 per cent. of defective eyes. This number is rather small to afford a sound deduction on the point, but there seems no reason to think that the cases examined are not normal. The facts justify anxiety.

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The Plague Commission appointed in 1898 has just issued a report which has a painful interest. How infection first seized Bombay is not clear, but it is thought probably to have been brought by sea. The estimate of three years' mortality in India due to the disease is given as 430,500, many deaths really due to plague having been wrongly assigned to other causes by persons at first reporting them. The importance of rats in spreading infection is said to develop on the first outbreak of plague in an infected place. When the disease is established, human agency becomes a more important factor. The general tone of the report is one of great caution and moderation, both in expression and as to the conclusions arrived at, and several recommendations are negative: thus compulsory notification of cases is not recommended; house-searches cannot do much good; inspection of corpses is not recommended; removal to hospital only sometimes; segregation is valueless in towns; and evacuation of infected houses, though generally beneficial, does more harm than good during the rains, and if the inhabitants are likely to run away and infect other places. It is something, at all events, to know officially that the authorities may easily do harm by making a fuss. Some wise people suspected this before, and a good many unwise persons said so.

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The “conscientious objector” to vaccination sometimes assumes the offensive in India. Some Brahmans of Travancore recently brought a criminal charge against a vaccinator for “having pierced some part of their body with a sharp instrument, and injected poison into their system.” The magistrate declined to allow summonses, and offered some scientific knowledge by way of explanation; but the applicants would not thus be instructed, and went away discontented.

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It is encouraging to note that the re-marriage of widows has been legalized by express enactment in the territory of the Gaikwar of Baroda,

the first Indian prince, we believe, who has had the enlightened courage to take such an important step toward emancipation from the fetters of caste.

Attention has been lately drawn in the press to the singular clan of Hebraic origin, called "Beni-Israel," who are found to the number of some 10,000 in different parts of India, mostly in the Bombay Presidency. Their speciality seems to be soldiering, and they have done good service under the British flag on many occasions. Their traditional history asserts that their ancestors were shipwrecked about 2000 years ago on some islands near the coast of India, and only seven men and seven women survived. These landed in India, and adopted the occupations of tillers of the soil and "oil-pressers," becoming known, from their habit of observing the seventh day, as "Sabbath oil-pressers." They maintained the national observance of the seventh day, of circumcision, and of the dietary laws. In the Indian Mutiny they showed themselves loyal, and have done well as brave and intelligent soldiers since. They appear to have preserved their purity of blood by refusing to ming'e with the Natives of the country.

There is no more interesting and searching problem before us in India than that of the future of Indian Christianity, and we watch constantly and attentively any serious utterances dealing with it in the Indian Christian press. We find there much earnestness and a good deal of idealism; there is the plain longing for a simple and primitive type of Christianity, but the difficulties must begin when we try to get things into practical shape. "There are signs," says the *Christian Patriot* (of Madras), "that Oriental Christianity desires for itself a Church with less of Anglo-Saxon rigidity, and modified to suit Oriental notions." . . . It is too soon to decide what line the new Church will take. If Christianity is the object, and not a particular Church system, it is well that the fabric should be built of indigenous and not of foreign material, if it is to retain the attachment of the people. That Christianity in one of its forms, or in a new form, will eventually triumph we cannot doubt . . . only we should see that, instead of falling upon the Western Churches, we make a fresh start from the Cross and the Sepulchre." All this is good and in itself unobjectionable. Except the Roman Church, all Christians in India would probably claim to be primitive and Scriptural in doctrine and constitution. The great question is, What are we to look forward to—a unity of Communion, or a unity of Constitution? Let us not, in our attempts to get the latter, wreck the hope of the former, which is even more important. One thing is certain: there is no prospect of extremists in any communion being able to get what they want. There must be a reasonable give and take, a moderate spiritual compromise. But who will dare at present to convert this into definite practical proposals?

Meanwhile the Presbyterian Alliance has effected something considerable in obtaining union among several branches of the Presbyterian Churches, and the name adopted for the united Church has been settled at the recent conference at Allahabad as "The Church of Christ in India, Presbyterian." This to us seems distinctly better than one of the other names suggested, "The United Church of India," which, in spite of ingenious defence by some of its proposers, would, we venture to say, appear to members of other communions to be somewhat too pretentious.

The *Punjab Mission News*, which so often gives us items of interest, tells us that nearly forty years ago the Rev. John Newton, the honoured American

Presbyterian missionary, put forward the following proposals as a basis of union among the branches of Christ's Church in India:—

"(1) A creed, embracing only such points as pertained to the essence of Christianity.

"(2) Rites and modes of worship left to the option of each congregation.

"(3) A Collegiate Presbyterian Pastorate, assisted by a Diaconate, in each Church.

"(4) A body of evangelists or bishops, superior to pastors, who, besides preaching to unbelievers and defending the faith against its enemies, would have a general oversight of the Church, with the power of ordination.

"(5) General councils or synods composed of these evangelistic bishops and pastors, and perhaps a body of lay representatives, as a bond of union for all the Churches of India."

There are one or two expressions here which would require explanation, and probably modification; but if Church of England Christians are ever to become united with Presbyterian and Nonconformist brethren, are they likely to get things more their own way? Of course, those among us who cannot recognize Nonconformist Churches at all, will say that we must maintain "Catholic truth" at all hazards; and this extinguishes, humanly speaking, all chance of union. But for ourselves we should rejoice to think it possible for such proposals as these of Mr. Newton to receive serious consideration.

The spread of Christianity in India affects even the language of villages. There is now an extensive movement towards Christianity under the preaching of Methodist missionaries in the district of Kasganj, a place about half-way on the cross line of railway between Bareilly and Mattra in the N.-W. Provinces. "About 1880, Mahbub Khan, one of our native workers," says the *Indian Witness*, "crossed the River Ganges and went to a village named Etah. Returning he felt thirsty, and asked for water from the people of one of the villages along the way. They said, 'Who are you?' and he answered, 'I am an *Isāi*' (Christian). Then they asked, '*Sāin*?' (a low-caste fakir). Others said, 'No; he says, *Gusāin*' (a high-caste fakir). Another man sprang up and said, 'You are all ignorant of what the man says. He is neither a *Sāin* nor a *Gusāin*, but a *kasāin*' (butcher). He again explained that he was an *Isāi* (follower of Jesus); but even then they did not understand the meaning of the name." And now in the neighbourhood there is a growing Church of nearly 4000 full members.

The annual conference of the Madras Christian Association, held on December 28th and 30th, developed a useful discussion on Social Reform among Indian Christians. There appeared a genuine sentiment in favour of simplicity of life in dress and expenditure, and the tone of the speakers was manly and moderate. It is certain that, apart from Christianity, efforts toward social reform are very weak and faltering, and to us this appears natural and to be expected, because without the spirit of Christian love there is no adequate driving power. But, working on the ethics introduced by Christianity, we may hope with one of the speakers at the Conference that Indian Christians will "grow in self-respect and self-sacrifice," both in their individual lives and in their corporate social action. And it is encouraging to note in the same issue of the *Christian Patriot* from which we derive this report, that the C.M.S. Centenary Hall, a building which cost 4000 rupees, and built from the contributions of Indian Christians, was opened on New Year's Day by the Bishop of Madras (see p. 196). Doubtless there are dangers ahead for our Christian brethren in India, but we rejoice with them in their growing sense of corporate life, and their corporate responsibility as followers of our common Lord and Saviour.

R. M.

## FAR-EASTERN NOTES.

THE Anglo-Japanese Treaty, of which the text has just been published, is a most important document, and deserves the careful study and consideration of all interested in Far-Eastern affairs.

Its results cannot fail to be far-reaching and beneficial. It should be welcomed, with gratitude and hopefulness, as a guarantee of the consolidation of peaceful measures in the Chinese Empire, both internally and externally. The advantages of some such agreement, not only to the high contracting Powers themselves, but also to all concerned in the welfare of the yellow races, must be obvious to every intelligent observer. We sincerely trust that it may prove, under God's control and blessing, a source of stimulating encouragement to missionaries and converts in China and Korea, and a means of powerfully promoting the extension of Christ's Kingdom in the Far East.

Those who are interested in Christian work among Japanese blue-jackets in England, will appreciate the thoughtfulness and sympathy implied in the provision of a special service at St. James' Church, Barrow, on a Sunday afternoon lately, when the officers and crew of the battleship *Mikasa* (said to be the largest in the world) attended Divine worship, shortly before they left for Portsmouth. The event, we are told, excited considerable interest, the church being crowded. A portion of Scripture was read by Lieutenant Shirai in the Japanese language, and an appropriate address was delivered by the Vicar, the Rev. S. Falle, and his remarks were interpreted to the bluejackets. The *Birmingham Weekly Post* adds the interesting information that the Bishop of Carlisle telegraphed strong approval of the service, and sent a warm farewell greeting.

The death of Li Hung Chang has occurred since these "Notes" were last issued, and deserves a word of comment. The absence of general mourning for the passing away of China's greatest statesman has been noticed as significant. "For nearly forty years," says the Editor of the *Chinese Recorder*, "amidst many vicissitudes, he served his country; but along with love for country there was ever apparent a love of money and power." We are informed, however, that there is a desire to overlook his defects and to appreciate to the full his courage, acuteness, energy, and power to take the initiative. It was always to him that the Empress Dowager and the authorities in Peking turned in times of crisis, and he has more than once rescued his country from a difficult position. There is no one really able to take his place.

Dr. Arthur H. Smith, for twenty-nine years missionary of the American Board in China, has published lately a work entitled *China in Convulsion*, which apparently will well repay perusal. The word "convulsion" fitly describes the agitation of 1900, and Dr. Smith has in a masterly way provided in these two volumes the materials for carefully studying this important historical event. Its causes are investigated, its commencement and development described, its thrilling incidents detailed, its heroes commemorated, and its probable results specified. One of the most interesting chapters is on "the Hand of God in the Siege." Dr. Smith's conclusion is that—

"The immediate future of China will depend, on the one hand, upon her relations with the Powers, and on the other upon the temper of the Court, the temper of the officials, the temper of the *literati*, and the temper of the people. There is no possible way of reaching these various classes so well and so directly

as through the Native Chinese Church, which has already suffered so much and borne so much witness to its faith by its life and by the heroic death of many of its members."

The following paragraphs from the *Missionary Review of the World* are well worth reproduction and careful notice:—

(1) "Some time since the British and Foreign Bible Society resolved to make no claim whatever on the Chinese authorities for the damage, amounting in all to 3000*l.*, sustained through the recent outbreak in China. The Rev. G. H. Bondfield sends from Shanghai the copy of a correspondence between the Acting British-Consul at Kiukiang and Ming Taotai, the ruling Chinese official in that city. The Taotai writes: 'Wherever, through last year's disturbances, any missionary society has lost any documents and books, such loss, if really incurred through the destruction of mission-premises, ought naturally to be fairly estimated and paid for. In your letter you mention a Shanghai society which is unwilling to press for an indemnity, but is prepared to accept compensation if voluntarily offered. This attitude which fully proves the good intentions of the society and its desire to deal in a spirit of fairness and equity, commands my profound respect. . . . I propose myself to offer the whole amount (of their loss in this city) as a subscription to the society, in evidence of my respect for them and my sincere regret for their losses.' With the letter went a draft for \$400, the value of books, &c., destroyed in that city.

(2) "Robert E. Lewis writes thus of Y.M.C.A. side of things in Shanghai:— 'The Chinese branch continues to attract the interest of prominent Chinese. Recently I received a letter from a mandarin of great influence, enclosing an unsolicited subscription of \$100, and asking if his son might not become a member. We called upon him, and, as a result, the son is a regular attendant at the Gospel meetings, and the great man has several times caused a flurry among the members by being present himself. A Taotai (mandarin with the rank of mayor of a city) recently called to say that his subscription of \$10 had been troubling him, that this amount did not express his interest, and that he wished to subscribe \$100 more. We thought it would not be the best of courtesy to send for it immediately, and were therefore surprised to receive a second call in person from the Taotai, when he said that his secretary was ready to hand over the amount. His sympathy for our work had no other source than downright interest in the Association. Another Taotai, the present Chinese mayor of Shanghai, recently sent me a cheque for \$200, and it must be remembered that he and the others mentioned are Heathen, and also that their subscriptions are in no way, shape, or manner, connected with indemnity. On the other hand, these men are genuinely interested in this 'Brotherhood of Jesus' young apprentices' (as our name is translated from Chinese), and have a purpose to assist its work."

The following paragraphs on educational matters in China will be read with interest by many. They are culled from the *Chinese Record* for December last:—

(1) "There are many indications of revived interest in Western learning on the part of non-Christian students in Peking. There is a general desire to acquire English and other foreign languages, and many new schools are springing up to satisfy these demands. There is a thriving school under the direction of a young Confucian scholar of distinction in which over two hundred students, mostly men of degrees, are studying Japanese under Japanese teachers; with the hope of acquiring through this medium a quick hold of Western learning. The thought is that Japan has nearly caught up with the Western world in appropriating its output of new knowledge, and that this knowledge has found adequate expression in Japanese books and general literature. Chinese students can master in a year the language that is a key to these treasures, and so there is great enthusiasm in this easy road to knowledge! We may doubt the wisdom of this line of effort, but we can but be interested in the intellectual awakening that inspires the effort."

(2) "As the Protestant missionary societies were averse to claiming indemnity for the lives of the missionaries killed in the province of Shansi, it was suggested by the Rev. Timothy Richard that to satisfy the consciences of foreign nations and

to redeem the character of the Chinese themselves from dishonour, the Chinese Government should devote at least half a million taels to establish a university of Western learning, wherein Chinese students should be taught and fitted for positions of usefulness in connexion with the Government and as professors in other institutions of learning. The *North China Daily News* reports that the Shanghai Taotai, acting for the Governor of Shansi, has signed an agreement with Mr. Richard, and a memorial is to be sent to the Throne for approval of a scheme providing for the early establishment of a university at T'ai-yuan-fu. The university is to be absolutely under the control of Mr. Richard for ten years; the students are to have all the privileges of students in the Peking University, and Mr. Richard is to work in harmony with the Governor in making this university a success."

Subsequently to the devastation of North China by Boxers and foreigners, the country has suffered from a flood of appalling severity. The Yangtse River overflowed its banks and laid waste the valley. Ten million persons were reported to be without homes and without provisions for the coming winter, and the floods had not then subsided. Immediately on hearing of the disaster two Chinese banks advanced a sum of 20,000 taels, and a special delegate was sent up the river to distribute relief. Foreign houses of commerce also contributed. The floods proved destructive beyond all expectation. It is certain that there must have been intense suffering during the winter, and it was feared that the distress would lead to civil disorder.

At a recent Conference of Presbyterian missionaries in Manchuria a discussion was held in regard to the various forms of recantation by Christians while passing through the great whirlwind of persecution. Six stages were recognized, as follows:—(1) the lie—denying that they were Christians; (2) the act of burning incense or bowing before an idol; (3) pasting up the picture of the god in the kitchen; (4) taking a certificate of protection, either known or unknown to the member; (5) smoking opium once or twice as evidence that they were not Christians; (6) gambling once or twice for the same reason;—it being everywhere believed that Christians do not gamble or smoke opium. The *Missionary Herald* for January (whence we derive this information) tells us that Dr. Ross, who reports this Conference, says:—

"While deploring, though not surprised at, the amount of recantation of various shades of heinousness, every man who has been in the interior is rejoiced that Christianity has taken so deep a hold of the people, some speakers declaring that they now have much more faith in the sincerity of the Christianity of the Chinese than they had before the persecution."

As proofs that Buddhism in Japan is bestirring itself to emulate the enthusiasm and energy of Christianity the following paragraphs from the *Missionary Review of the World* for November are noteworthy:—

(1) "As a result of the Japanese Buddhist Mission to America, instituted a year or so ago, a Church called the 'Dharmasangha of Buddha' has been established in San Francisco, with three branches in other Californian towns. In the San Francisco temple there is a membership of 300 in the Young Men's Buddhist Association, mostly of Japanese. At an English service on Sundays, twenty or more Americans are present, of whom eleven have already been converted to Buddhism, and have openly professed that they 'take their refuge in Buddha—in his gospel and in his order.'

(2) "The Buddhists are so impressed with the value of Medical Mission work that they have bought a piece of land in Hakodate and are going to build a large hospital for the poor; they propose to make no charge for attendance."

The subject of co-operation and union of the various societies or churches

in Japan for missionary effort is still much to the front in Japan. In a letter published by Bishop Fyson, of Hokkaido, allusion is first made to the Circular unanimously adopted by the six Bishops in Japan at their meeting in Kobe, February, 1901, pressing upon all "the duty of offering fervent daily prayer" for "that Corporate Unity for which the Lord Himself prayed," and urging the use in public worship "at least every Sunday" of the Prayer-book prayer for Unity. Bishop Fyson next points out that this matter will probably become one of the leading questions of the twentieth century, and he recommends that efforts should first be made towards unity with the so-called Evangelical or Protestant Churches. He calls these "those who stand nearest to us in the most important points of Christian doctrine and principles." He rejoices that the already friendly spirit of the Japanese Episcopal Church towards other churches is being strengthened by the *Taikyo Dendo* enterprise of last year; and he shows what a favourable position our Church occupies for drawing together separated Christians, in her having rejected "the novel doctrines and superstitious practices which grew up after Apostolic times." He adds: "It is only on the basis of the New Testament that there is any hope of ultimate re-union amongst the divided parts of the Christian Church." The Bishop then mentions two practical steps taken in Hokkaido towards carrying out the resolution of the General Missionary Conference at Tokyo in October, 1900, on this subject, viz.: (1) The interchange of pulpits once a month amongst the pastors of the three churches in Hakodate; and (2) an arrangement made for holding a series of devotional meetings last August, in which Japanese and foreign members of various churches should take part.

The result of the special activity in connexion with the *Taikyo Dendo*, or special great missionary effort to commemorate the opening of the twentieth century, put forth in May and June last in twelve towns (including Tokyo), is that about 8500 names were taken of those who professed a desire to become Christians. One of the main objects of the autumn special work (says the *Japan Quarterly*) will be to endeavour to gain a fresh hold on these, and then seek to reach others also.

The October number of the same periodical gives interesting details of such evangelistic efforts at Otaru and Sapporo in the Hokkaido Diocese, at Matsuye in the Osaka Diocese, and at Fukuoka and Kagoshima in the Kiushiu Diocese. And, in the *Chinese Recorder* for October, Dr. Imbrie gives a graphic account of the principles, methods, results, and causes of the success of this remarkable movement in Japan. As to the general character of the meetings, he says:—

"The churches are filled. In some cases people go away because there is no more room, a thing that has not been seen for twelve or fifteen years. In the old days not infrequently there was more or less of disorder; with scarcely an exception those who come listen respectfully and attentively. The character of the preaching is evangelical, but not of any one particular type. God is our Father, Christ is a Divine Saviour, man is a sinner, sin is debt, bondage, death; Christianity offers atonement, forgiveness, a new life; man should repent, should confide in Christ, should go to God in prayer. One preacher lays emphasis on one truth, another on another. Nor can it be said that any one truth or any one way of presenting truth is pre-eminently effective. There is no excitement, a fact that has been referred to by many with satisfaction."

And as to the causes of the remarkable success of the effort, he writes:—

"I think the first answer that nine Japanese Christians out of ten would give to this question would be: 'It is an answer to prayer.' On inquiring of them regarding secondary causes I have received the following replies: (1) There

has been a revival of Christian fellowship among the ministers of the churches. (2) There is a widespread moral unrest, a general feeling that ethically Japan is not what it was, a belief that new moral forces are needed, that they cannot be had apart from religion, that Christianity is the only religion worthy of consideration, and that it should be looked into. (3) The notification issued by the Government some two years ago, which indirectly gave to Christianity legal recognition, has removed from the minds of many of the more ignorant a vague remaining fear of harm of some kind, and from those of many of the more intelligent a similar fear of social or official injury. (4) Especially the gradual growth of a class outside of the churches, composed of those who know something of Christianity and are more or less favourably disposed to it—a class of men and women in some respects strikingly like those in the Roman Empire, who had come directly or indirectly under the influence of the synagogue, and in whom the Apostles found a field specially prepared to receive the seed of the Gospel."

We have not yet received detailed information as to the autumn campaign of these continued special aggressive efforts to reach the millions; but particulars are to hand of the results of Mr. J. R. Mott's remarkable work in Japan among the students last October. On his arrival on September 23rd he found a large number of pastors, professors, Christian students, and missionaries, already filled with the evangelistic and praying spirit, waiting to be led by a commanding and inspiring leader. His visit is described as an epochal event, and it resulted in such an awakening among the students as few had had the faith to expect. After holding a four-days' Convention in Tokyo of 140 special workers among students, he held a series of evangelistic meetings specifically for students in the seven chief educational centres of the land. In the addresses at these meetings he pressed earnestly, yet cautiously, for full and immediate decisions to follow Christ. Immediately upon his searching sermons, we are told, a total of 1469 decisions were come to, of which over 1000 were those of students and the rest young men in the cities. Mr. Mott never addressed the same audience twice, and in some cases could not even remain to the close of the after-meeting, being compelled to run for the train or steamer. The city young men were turned over to the care of the pastors, and the students were taken into the associations and formed into classes for regular instruction. Plans are also on foot for following up the work by visits of able evangelistic preachers, especially adapted to students. Few more notable signs of the times can be found than the large audience of University students who gathered to hear Mr. Mott's address delivered, in the University itself, on the "Power of Christianity among the Students of the World." Truly, this first year of the twentieth century will long be remembered as a remarkable year in the annals of the growth of the Kingdom of God in Japan!

Mr. Mott went on from Japan to China, and was powerfully used by the Holy Spirit in that Empire also for the furtherance of the Gospel of Christ. He attended a two-days' Conference of Y.M.C. Associations in North China, held at Peking on October 28th and 29th.

[G. H. P. adds further information regarding Mr. Mott's campaign, but the substance of it, and a good deal more, we have given from other sources on pages 173-180.—ED.]

The following paragraph, written by the Rev. F. S. Curtis, of Yamaguchi, Japan, deserves careful attention:—

"Recently a series of questions on religion and ethics was addressed to the students in the higher institutions of learning in the Empire. The number of applications sent out was 4561; the replies received were 942. Those who con-



fessed to some religious faith were as follows:—Buddhism, 231; Confucianism, 24; Shintoism, 18; Christianity, 68. The last includes 'free-thinking' Christians. Of the 942 replies, 555 unequivocally confessed that they believed in no religion whatever. So that the belief that religion is a device (*höben*) may be said to be endorsed by students generally, but more especially by those of the Imperial University. As to ethics, the replies show a majority who, for the regulation of daily life, can find no higher motive than their own conscience. The result of the investigation, speaking roughly, may be said to have shown that 70 per cent. of the students receiving high-class education throughout the Empire are indifferent to both ethics and religion."

We notice, in the *Missionary Review of the World* for November, that—

"Mrs. Laura Schwichtenberg, a wealthy young widow, has decided to devote her life to the leper colony on the island of Cebu, one of the Philippine Archipelago. Some time ago she received appointment as Government inspector of hospitals in the Philippines, at which time she visited the leper colony, declaring that her commission took that in as the whole colony was a hospital. She was greatly impressed with the lack of sanitary conditions prevailing, with the hopeless condition of the 30,000 lepers congregated there, and especially with the large number of sad children. 'I did not see a single happy-faced child there,' she says, 'the scenes still haunt me; I long to return and take a little sunshine into their lives.' Let her name stand with that of Mary Reed."

An interesting educational experiment is being tried in Korea. The Rev. W. M. Baird has issued a report on a school for Christian boys and young men started about three years ago at Pyeng-yang, on a self-supporting system which seems to promise a successful development. We gather the following particulars from the *Chinese Recorder* for October. A good class of Korean lads have been found willing to avail themselves of an industrial department in order to secure the benefits of a Christian education. They support themselves by their labour while procuring their education. The scholars have been carefully selected by the missionaries, and only those who were mentally, morally, and spiritually best qualified were admitted. The course of study includes the whole Bible, history, mathematics, science, drawing, composition, and calisthenics. As many missionaries as possible take part in the instruction, as suitable Korean teachers are very difficult to obtain, but a Native Christian teacher of the Chinese character is engaged. Pupil teachers are, however, employed without remuneration, and much appreciate the privilege. The fifty pupils are all Christians, and look forward to preaching the Gospel as the natural duty of every believer. No secular inducements (such as the teaching of English, or of trades and professions) have been offered. The money of the Church has not been squandered on an expensive but useless experiment. The work has been done without any expense to the Mission, beyond the cost of the Korean teacher, fuel, and a few incidentals. The pupils have been thrown on their own resources, either money or labour, for their expenses. There are nineteen pupils in the manual labour department, each of whom works half of each day, for which labour he is provided with his food free, he himself providing clothes and books. The rest support themselves by money payment. In meeting the general expenses of the school the financial co-operation of the Koreans at large has been partially secured, and it is believed that they will contribute more and more as the Churches receive benefit from it. With a local Christian community in full sympathy with the plans and with a constituency of 10,000 Natives, all more or less sharers in the same purposes, there is every reason to hope that this experiment will be fraught with great profit to the strengthening and upbuilding of the whole Church.

G. H. P.

## THE MISSION-FIELD.

### Sierra Leone.

ON leaving the Diocese of Sierra Leone, Bishop Taylor Smith addressed a farewell letter to his fellow-helpers and friends. He wrote:—

It is difficult to realize that on February 28th next, eleven years will have passed since I first left England for Sierra Leone, as Canon Missioner. Then all was new and unknown. Six years later, after travelling not only throughout the diocese, but to the regions beyond, the call came to be its seventh Bishop. Now, four and a half years later, the pillar of cloud and fire moves again, and I must obey.

It was a great privilege to be allowed to go in and out amongst the people and study their needs whilst endeavouring to preach Christ and show the way of life.

It was a grave responsibility to accept the call to become the overseer and ruler, knowing the many difficulties which at that time were in the way.

Not ignorance of self, but knowledge of God enabled me, then as now, to say "Yes," to what I believed to be His bidding. I have ever found that "whom God calls He equips." Those who trust in Him are never confounded. The first work was to restore peace and regain the Church property which had gone astray; then there was the strengthening and development of the two noble institutions, the Medical and Industrial Missions, left by my predecessor.

To give oneself entirely to what is sometimes called essentially spiritual work, the evangelization of the Heathen, would have been more congenial, but the work at the base needed strengthening, churches and parsonages were in a bad state of repair, and the Cathedral (the true centre of all evangelistic and pastoral work, when rightly used), recently disestablished, needed to be placed on a voluntary self-supporting basis.

Bishopscourt, which was originally an old wooden structure, bought some years ago for the Bishop's residence, was in such a dilapidated condition, owing to the ravages of the white ants, that it had to be pulled down and rebuilt, mostly of stone.

Then came the need of a school-house for Principal and students of the Technical School, for which about 2000*l.* has been collected; and lastly the re-roofing, restoration, and enlarging of the Cath-

dral; the former a grave necessity, and the latter a necessity which has been anticipated only by a few months. These, with the episcopal visits over a widespread area, when in the diocese, and the collecting of interest and funds, when away as in England, has fully occupied the last few years. It is when the labourers are so few that the work becomes heavy, and more so during the times of sickness, when the strong must bear the burden of the weak, or the work be stopped altogether.

I had looked forward to seeing the fruits of present peace and concord already manifest in aggressive Church work, but what is more cheering to me than the building and restoration of churches (the necessary scaffolding till the spiritual temple is complete!) is the interest which individual parishes are taking in the spiritual welfare of the Heathen, who are constantly pouring in from the interior. At Cline Town, in Holy Trinity District, the Cathedral, and St. John's, Brookfields, besides other parishes in town and village, the "other sheep are being sought out and brought in." I rejoice to think that he whom God has called to succeed me is known and loved by all. He brings an experienced helper in Mrs. Elwin to share his prayers and strengthen his hand. Esteem them highly, as I know you will—uphold them loyally, for only thus can God bless you and His work in your hands.

If we look back and give thanks for anything, remember that it was "God working *in* us and *with* us and *through* us," and He remains to fulfil all His goodwill and pleasure still.

Whilst engaged in another part of Christ's field, my heart and mind will often be with you, rejoicing as I hear of your growth in grace, and knowledge, and labour of love.

Let me impress upon you the fact that the future of Christ's work in the Diocese of Sierra Leone depends on the individual members of the Church. Every one is a helper or a hinderer in proportion as he is walking in fellowship with Christ the Master. So let the will of the Lord be done, that you may fulfil your high and holy calling.

I thank you for the great kindness among you, and would ask a continu-  
and loving sympathy so generously ance of your prayers when separated  
given during the time I have dwelt the one from the other.

The retiring Bishop has received addresses from the office-bearers and worshippers of St. George's Cathedral, and from the clergy of the diocese.

Prior to his appointment as Chaplain-General to the Forces, Bishop Taylor Smith appointed the Rev. G. J. McCaulay, pastor of St. John's, Brookfields, Archdeacon of Sierra Leone and Canon of St. George's Cathedral.

The Rev. Canon Wilson, of Bonthe, Sherbro, has been appointed pastor of Holy Trinity, Freetown, in succession to the late Archdeacon Johnson. The Rev. D. J. Coker succeeds Canon Wilson as pastor of Bonthe, and the Rev. A. E. Williams takes Mr. Coker's place as pastor of Kent.

The Rev. Alfred Armitage, who has been one of the Commissaries in England to Bishop Taylor Smith, has consented to be Commissary to Bishop Elwin. Mr. Armitage has just paid a visit to Sierra Leone, and seen some of the work there, in which he has for a long time taken great interest, and followed with much prayer. In a short account of his visit contributed to the *Sierra Leone Messenger*, Mr. Armitage mentions that during the last four years no less than seven new churches have been built, viz. St. Matthew's, Bonthe; St. Mary's, Bathurst; All Saints', Conakry; Lakka; Benkia; Henry Venn Memorial Church; and Crowther Memorial Church,—while eight others have been restored. It was a great pleasure to Mr. Armitage to visit the Technical School. The school-house, for principal and boarders, as a memorial to the late Prince Henry of Battenberg, for which the Government have given the site, has been subscribed for by English schoolboys and others; but owing to sickness and urgent demands on the limited staff, the building has not yet been erected, although nearly 2000*l.* has been subscribed.

The report of the last year's work of Fourah Bay College under the principalship of the Rev. E. H. (now Bishop) Elwin, is a very cheering one, showing that two students had obtained their B.A., one his L.Th., seven their first L.Th., and two their first B.A., and that only two had failed. On the last night of the Michaelmas term, Mrs. Elwin distributed the prizes. Bishop Taylor Smith and the Bishop-elect were present. A very interesting feature of the proceedings was that two of the girls from the Annie Walsh Memorial School who had obtained the College certificates were present to receive them.

The Scripture Union in Sierra Leone has grown rapidly in the last few years. It has now eighty branches and over 3000 members. A special feature of the work is that the Union has its "Own Missionary," a colporteur-evangelist. Bishop Elwin has been honorary general secretary, and Mrs. Elwin is the honorary treasurer.

Seventeen Temnes, viz. two men, six women, three girls, and six boys, were baptized at Cline Town on December 8th.

#### Western Equatorial Africa.

Last month we referred to Bishop Tugwell's visit to the Jebu country, and the remarkable movement he found in progress there. The Rev. F. Melville Jones, of the Oyo Training Institution, has since been through the district, and found the work "truly marvellous." He visited a great number of villages, and whether there are teachers there or not, the churches were crowded with inquirers and Christians. Mr. Jones's letter is very interesting, but we must be content with one extract:—

On the Monday (December 2nd) we brought us to a village called Aha. passed on into the Jebu country, and a About forty young men, all inquirers, good, long journey through the bush came to meet us at some distance from

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the village, and gave us a hearty welcome, escorting us in with singing.

It is about four years since we travelled through this country, and it is wonderful to see the advance that has been made. In Aha at that time there was not a single Christian, and I well remember then preaching to and praying for the Heathen that crowded round us in the market-place. Now it was a company of believers that took us to their shed-like church, and at once we knelt together and thanked God. There are about 100 adherents, many of them waiting for baptism. In the evening we had a good magic-lantern service.

Next morning, after prayers in the church we went on to Oru, of which an exactly similar story might be told. We stopped for an hour or so and encouraged the Christians, and then passed on to Ago, a somewhat larger village, where they have a resident

teacher, and the work is a little more advanced.

But it would be wearying to tell you the names of all the different places we have visited and the work done each day. The programme has been the same each day of the week, and at the different places.

Jebu Igbo, which we entered after leaving Ago, is a district comprising numbers of villages, within distances of from ten minutes to half an hour of each other. Every village has its shed, or more substantial church built by the Christians, and where they gather for prayers and service. More than half the population seem to be Christians or adherents, and I suppose four years ago there was not a single believer in the district. The more important places have resident teachers, but we passed several mission-houses, built by the people, standing empty for want of workers.

On Sunday, November 17th, Bishop Tugwell held a confirmation at Christ Church, Onitsha, for the stations on that side of the Niger. There were about sixty candidates, mostly from the out-stations. At the Waterside school, in the afternoon, seven converts were baptized. On the following Sunday, at Asaba, a confirmation was held for converts from stations on that side of the river. The Rev. T. J. Dennis thus describes the day in his journal:—

I doubt if there ever was such a Sunday at Asaba. In the morning we had the harvest thanksgiving, and in the afternoon the confirmation. The Bishop preached on both occasions to crowded congregations. After morning service we administered the Communion to sixty-three communicants. There were in all thirty-eight confirmation candidates. I also baptized a baby at the afternoon service.

The collections during the day were

for the organ, the total cost of which is 40/. The people have given so liberally, that I am able to thankfully and gladly announce that it is quite paid for, more than two-thirds of the sum being contributed by the Native Christians. To-day's collection is the largest taken in one day at any church on the Niger since I joined the Mission. Our hearts are full of thankfulness to God for all we have seen and heard to-day.

While the Bishop was at Onitsha twins were brought to the mission-house who had been cast out into the bush to die. Knowing that the British authorities had informed the people of Onitsha that the practice of twin-murder must be given up, the Bishop reported the case to the officials, and by their prompt action, together with the native council through whom they deal with native affairs, the father of the twins was arrested and taken to Asaba for trial. In the meanwhile one of the twins died, and the man was therefore tried for murder, found guilty by the unanimous verdict of the assessors, and condemned to death. It was, however, intimated to the chiefs of Asaba and Onitsha that a commutation of sentence would be recommended to the High Commissioner, and that if they would take action themselves to abolish the custom, this would affect the result materially. A proclamation has since been made by the chief of these towns prohibiting the destruction of twins. It is hoped that other towns noted for infanticide will speedily follow the example of Onitsha and Asaba.

## Uganda.

The little magazine printed and published at Mengo, hitherto called *Mengo Notes*, to which we have been indebted for interesting extracts from month to month, commenced its third volume in January under a new title. It is now entitled *Uganda Notes*.

The Uganda Administration are endeavouring to get rid of the cumbersome and fluctuating cowrie-shell currency. They now receive and pay nothing but cash.

The reinforcements for the Mission which left England at the end of September, reached Mengo on November 29th, and have been located as follows:—The Rev. and Mrs. H. W. Weatherhead, Bugala, Sese; the Rev. Allen Wilson, Iganga, Busoga; the Rev. T. B. Johnson, Toro; Dr. and Mrs. A. Bond, Mengo (temporarily); Misses M. S. Thomsett and T. L. Dyke, Ndeje; Miss A. L. Allen, Mengo.

Uganda is now visited with a plague of small-pox. Dr. Howard Cook says: "We are simply besieged all day long by Natives begging for vaccination. There are very few 'conscientious objectors' to vaccination in Uganda." Two of the trained Baganda hospital assistants have been sent to parts of the country where small-pox is prevalent. They preach the Gospel, and then vaccinate until they have done about 100 people, and then they make arrangements for the work to be carried on after they leave. The chiefs of various parts have written to the hospital most cordially acknowledging their work. The chiefs are also being invited to send intelligent men into the capital to be taught to vaccinate.

From Bukedi, which only a few months ago was an absolutely heathen country, there has been a good response to the "Hospital Sunday" appeal. The people are sending to Mengo a collection in cash and kind; the latter consisting of a quantity of cloth and six cows. An account of the new Mission among the Bakedi will be found on pp. 181-192.

The Mission in Mengo has suffered a severe loss in the death of Simei Luguma, the head teacher in the boys' school. The Rev. E. Millar wrote on December 13th:—

He was a very nice boy, and liked by every one who knew him, and has lately been engaged in teaching the king English. He has often brought me pieces of paper or a slate to show me how the king's writing was getting on. He used often in his spare time to act as a clerk to me, and his aid was most invaluable at a time of great strain. On Sundays he used to take

his part regularly in the services for the children, and at Natete, where the pupil teachers hold the Sunday services. His progress in arithmetic, &c., was so good that a short time ago he was given a watch by Mr. Stanley Tomkins, the Sub-Commissioner here. His death was quite sudden. This year has been a very sad one. I have lost many of my oldest friends, all quite suddenly.

A regular service of steamers now runs up the Nile as far as Gondokoro (1081 miles from Khartoum). Uganda will not get much benefit yet from this service, as the journey of 360 miles from Gondokoro to Mengo must still be done by porters.

Bishop Tucker, in his address at the Brighton Church Congress (see *Intelligencer* for November last, p. 838), mentioned the baptism of the first convert from the mysterious tribe of Pygmies discovered by Sir H. M. Stanley in the "Great Forest." In a letter to the Rev. C. F. Jones (Association Secretary for Liverpool, &c.), the Rev. A. B. Fisher, of Toro, gives some particulars of this convert and of his efforts to reach other tribes in and on the borders of the forest. He wrote on December 10th:—

The little dwarf recently baptized by me is quite a small boy; his new name is Blseyo and his surname Mutwa, I suppose after his tribe. He is too

young yet to go out as a teacher to his tribe, being only about twelve years of age, but we hope when he grows up that he will do so. He is now busy

teaching a children's class their letters in Miss Pike's school. We have five others of the same tribe now reading at Mbogo in the Lunyoro language, while still retaining a knowledge of their own lingo.

During my recent visit to Mbogo I baptized five of a new tribe called Bambubu, three women and two men. The Bambubu are a tribe living on the border of the Great Forest, and many of them in the forest itself. They can be distinguished from the Banyoro by their filed teeth and two small holes through the upper lip; they are also very particular about shaving their hair so as to give themselves the appearance of having a huge sloping

forehead. By God's grace these five will seek to win others of their mysterious tribe to a knowledge of Christ our Saviour.

There are three other tribes we are most anxious about, the Babamba, Barega, and the Bakonjo, and although we have had missionaries working amongst them for some time, none of them have as yet come forward for baptism. I am convinced that if we can only get hold of some of the great Barega tribe that we have the key to unlock the Central Soudan itself.

With the increased help which the Parent Committee are giving us now we ought to be able to make some forward movement in that direction.

Mr. Fisher's new fellow-missionary, the Rev. A. L. Kitching, has now fully entered into the work in Mwengi district. Of the Muganda pastor, the Rev. Apolo Kivebulaya, Mr. Fisher says, "Dear old Apolo is a treasure." Mr. Jones, who has for some years kept up a correspondence with some of the missionaries and native workers in the Uganda Mission, also sends us a translation of a letter from Apolo which we give in full:—

*Nov. 20th, 1901.*

TO MY FRIEND JONES,—How do you do? I want to tell you about our work in Toro. It is very good. Thank you very much for your prayers and help; and letter which you sent me, I was pleased to get it. God has given us great strength in Toro. We have now 120 teachers (over the country). I

have greeted the king for you; he was pleased you sent to see him. We rejoice because God has given us this opportunity for work, and I am thankful because all these seven years in Toro I have not been ill once. Thanks for your photo; I was pleased to get it.

Good-bye I am,

APOLO KIVEBULAYA.

[We have in type quite a quantity of interesting matter relating to Uganda, which our space will not permit us to publish this month, but for which we hope to find room in an early number.]

#### **Palestine.**

The sphere of the Medical Mission at Acca is the western half of Galilee as far north as the Ladder of Tyre. Its centre is in the ancient town of Acca [Acre], with its continuous and eventful history from the first reference to it, in the early part of the Book of Judges, down to the present day; while its district, the Galilean hills and valleys, the Rev. Dr. Gould, who is in charge, says, needs only to be mentioned to appeal to every heart. In addition to Acca as a centre there are two medical out-stations, situated, the one at Kefr-Yasif, a village across the plain of Acca, under the hills of Upper Galilee, and the other at Shefamer, three hours distant, where the hills of Lower Galilee break away into the plain that stretches thence to Haifa and the foot of Carmel. Both these are in the charge of ladies. The work during the past year has shown a gratifying development. The in-patients increased to 145, which is about the limit of the accommodation. The Acca out-patients about doubled, while the total for the district increased from 3310 in the preceding year to 8618. About 2000 of this total represents the work of the ladies in the out-stations. During the year Dr. Gould made fifty-eight medical visits to villages.

The building at present in use for hospital purposes at Gaza is an ordinary Eastern house, and, the Rev. Dr. Sterling says, totally unfit for the work required of it; added to which there is no accommodation for the treatment of women,

the upper storey (women's wards) having had to be pulled down owing to a threatened collapse. He gives some facts showing the importance of a hospital at Gaza. During the last year of his work there (he is now at home on furlough) the in-patients numbered 1200, two-thirds of them surgical, and there were 28,300 out-patients. There is no other hospital between Jaffa and Port Said (Egypt), a seven days' journey. The population of the villages of the plain and the Bedouin to the south and east is estimated at from 150,000 to 200,000. Gaza is the emporium for the whole district, and in the direct route to and from Egypt, and thousands of pilgrims from every part of the Mohammedan empire pass through its streets yearly. There are villages in this district which have never yet been entered by a missionary, and the hordes of Bedouin in the neighbourhood are practically untouched.

#### **Bengal.**

The Rev. G. H. Parsons, of the Bengali Mission, Calcutta, has had a severe attack of typhoid fever; but we are glad to hear that he is now convalescent, and is on his way home, taking the furlough which is due to him apart from his illness.

#### **North-West Provinces.**

It is interesting to read in the *Pioneer* newspaper that the students in St. John's College, Agra, were very successful in the Athletic Tournament of the Allahabad University in January last, winning the first prizes in "Gymnastics," the "100 yards," "putting the weight," "long jump," and "pole jump." St. John's also took the second prizes in "throwing the cricket-ball," "hurdle race," "high jump," and "pole jump." The "cricket ties" were not concluded owing to rain, but St. John's won the first two rounds. Seventy of the student visitors found accommodation at the Oxford and Cambridge Hostel (C.M.S. Students' Mission).

On New Year's Day at the usual service in the Basharatpur village church (an out-station of Gorakhpur) there was a congregation of 360 people. The Rev. A. H. Wright had the pleasure of baptizing a man, his wife, and their three children—one boy and two girls. They responded very clearly to the questions put and showed that they fully understood the meaning of what they were doing. This man and his wife, belonging to the Katik caste, have been taught off and on for the past five years by Miss A. B. Davis, daughter of the Rev. B. Davis, our late veteran missionary at Benares. Miss Davis is doing a good work amongst the Christian community at Basharatpur, living right in their midst. She also does evangelistic work in the heathen villages round, assisted by her co-worker, Alithia Nathaniel.

We briefly recorded the death of the Rev. J. W. Goodwin in our December number (p. 942). The following particulars, with a few words of appreciation, are taken from the North India localized *C.M. Gleaner* :—

In the middle of October, after handing over charge of Kherwara to the Rev. A. Outram, just returned from England, he proceeded to Bombay on October 29th in order to meet Mrs. Goodwin, who was invalided home last year. On November 1st he welcomed his wife and child back to India, but almost at once he was laid low by fever and jaundice. Those who saw him in Bombay remarked that he was looking very tired and worn out. This was attributed to a long ride of thirty-two miles, which he apparently took in the sun on his way to the railway-station.

That malignant type of malarial fever called blackwater fever supervened, and it was soon seen that his condition was precarious. His wife nursed him at the mission-house at Girgaum, Bombay, and every means was taken for his recovery. But the will of God was otherwise. About mid-day on November 9th he was called to his eternal rest. He was buried on the following morning (Sunday) by the Rev. Canon Roberts.

Mr. Goodwin will be sorely missed by all those who had the privilege of knowing and working with him in India.

His disposition was one of peculiar brightness and attractiveness. He made friends wherever he went, whether among Europeans or Indians. He was a man of great resource and adaptability. He was not easily daunted by difficulties, and could generally make the best of a bad situation.

In August, 1900, when he volunteered to plunge into the famine-stricken district of Kherwara, when Mr. Outram broke down, it was felt that the most suitable man available was going there. While there he endeared himself to all the residents in the small station. He has been called away in the midst of his labours; but has left a legacy of example which will be cherished as a happy memory by those who loved him. His loss will be especially felt at Meerut, where he and his wife were to have settled down to the special charge of the newly-converted Christians in that district.

Mr. Goodwin received his missionary call at Leyton, in Essex, some fifteen

years ago. The Rev. Prebendary Lunt was Vicar of his church, and the Rev. P. Ireland Jones, now C.M.S. Secretary at Lahore, was helping in the parish. As a member of his Bible-class and choir, Mr. Ireland Jones knew him closely, and deeply laments his early death. After a short course of training at Islington College, Mr. Goodwin joined the Band of Associated Evangelists in the Gond Mission, in the Central Provinces, in 1891. Mr. Edwin Jackson joined that Mission at the same time. Both are now at rest. Mr. Jackson was called home in 1894, and was buried at Aligarh. And now Mr. Goodwin has been taken. After some years of strenuous labour on behalf of the Gonds, Mr. Goodwin's health gave way, and he was obliged to seek recovery in England.

On his return to India in 1898 he joined the Rev. J. M. Paterson in the work of the Evangelistic Mission at Agra. It is sad to think that his happy Indian home is now broken up.

#### Punjab and Sindh.

At an ordination in the Cathedral, Lahore, on December 22nd, the Bishop of Lahore ordained Munshi Paras Nath, of Dharmasala, to Deacons' Orders, and admitted the Revs. A. H. Abigail and J. R. Fellows, of the Sindh Mission, to Priests' Orders.

Up to December 9th, Rs. 1900 had been received in the Punjab and Sindh Mission towards the C.M.S. Deficit Fund. The *Punjab Mission News* says: "The amount is curiously close to the year A.D. We hope it will dip into numbers far beyond 1902, ere the time comes for remittal home."

The same journal has the following:—"Islam, as a world religion, reckons some 175,000,000 followers, and in a given year the pilgrims to Mecca from all parts of the Moslem world under the sun amounted to 93,250. In a given year the visits recorded in the Amritsar Medical Mission, by out-patients only, exceeded 96,000!"

A tablet to the memory of the Rev. H. E. Perkins has been put up in the church at Bahrwal, which he built, and in which he ministered for some years. An account of the service at the unveiling is given in this month's *C.M. Gleaner*.

Of the 300 odd villages which comprise his "parish," the Rev. E. Guilford, of Tarn Taran, was able to visit about 240 during his spring and autumn tours last year. "These tours," he writes, "are now almost an unmixed joy; for the attitude of the people presents a striking contrast to that which they showed during the first few years of our work in the place." The "leaven" of the Gospel is spreading and making its irresistible power felt on the minds and lives of men and women. Testimony to this fact is borne, not only by the Christians, but by Mohammedans, Sikhs, and others. There is a pressing need that the staff should be increased in order to take the present "tide" of friendliness and of goodwill on the part of the people "at the flood." During last year there were 121 baptisms in connexion with the Mission, viz. 50 men, 27 women, and 44 children. Mr. Guilford asks for prayer that these "babes in Christ" may continue to grow and to "adorn the doctrine of God, their Saviour."



The Lambeth degree of B.D. has been conferred on the Rev. J. Hinton Knowles of the Kashmir Mission, in recognition of his translation of the Bible into Kashmiri.

The Society has been enabled, through the interest and help of a friend, to erect a mission building at Chaman, beyond Quetta, on the way to Kandahar. It is remarkable as being probably the nearest place of Christian worship to Afghanistan.

#### Western India.

At an ordination in Bombay on December 22nd, the Bishop of Bombay admitted to Deacons' Orders the following students of the Divinity School, Poona: Messrs. Shridhar Shantwan Suryarwanshi, Ramchandra Gyanoba Jagtap, Samuel Chimaji Kurhade, and Bajiba Laxaman Salve. Mr. Suryarwanshi, who read the Gospel at the service, was presented by the Malegam District Church Council. He has been tested for the past twelve years. He is now pastor of Manmar. Mr. Jagtap was also presented by the Malegam D.C.C., after a similar testing time. He takes charge of the Khandesh pastorate. Mr. Kurhade has served the Society for twenty-two years. He is appointed, as a temporary expedient, to assist in the Poona church, so as to set free the Rev. D. K. Shinde for the pastoral charge of Igatpuri and Deolali, over which district there is now only a lay missionary. Mr. Salve, who has worked for twenty-five years, is now appointed to the charge of the church in Nasik. Mr. Kurhade and Mr. Salve were trained in the Nasik Normal School.

#### South India.

In Madras Cathedral, on December 22nd, the Bishop of Madras ordained Mr. Pagolu Yohan, of Khammamett, in the Telugu Country, to Deacons' Orders, and admitted to Priests' Orders the Rev. Malcolm Hafiz Jan, who has been working with the Rev. M. G. Goldsmith at Hyderabad, in the Deccan, and the Rev. Latchman Singh Dhan Singh, of the Madras Hindustani Mission. The Rev. Canon Sell preached the ordination sermon. (We hope to print it in our next number.) Mr. Malcolm Jan was ordained deacon in November, 1898. A brief account of his conversion and subsequent work appeared in our number for February, 1899, p. 121.

Mr. Sell's furlough is due, and he purposed leaving India for home in February. During his absence the Rev. C. W. A. Clarke will be acting Secretary of the South India and Travancore Missions.

At the last Peter Cator Examination held in November, 1901, a student of the Noble College, Masulipatam, was first in the first class in the higher grade; another Noble College student was in the second class, together with three students from the C.M.S. College, Tinnevely. In the lower grade, the first position in the first class was taken by a student of the C.M.S. High School, Palamcotta, and fifteen other students at C.M.S. schools also passed in the same class, viz. Cottayam College, 3; Noble College, 1; Sarah Tucker College, Palamcotta, 5; Buchanan Institution, Pallam, Travancore, 2; High School, Palamcotta, 1; High School, Ellore, 2; High School, Chintadrepetta, Madras, 1.

The Archbishop of Canterbury has conferred the degree of D.D., *jure dignitate*, on the Right Rev. Bishop Morley, of Tinnevely and Madura.

The Bicentenary of the S.P.G. in Tinnevely was arranged to be celebrated in October, when the Bishop of Madras purposed making a tour of visitation in the district. Nazareth was chosen as the place, and October 8th was fixed as the time for the last public function of joy and thankfulness in connexion with the 200th anniversary of the venerable society. At the Holy Communion service there were 250 communicants. Two public meetings were held, over both of which the Bishop of Madras presided. As a token of the brotherly feeling existing

between the two Missions in Tinnevely, we note that among the speakers at the second meeting were three C.M.S. men, the Rev. E. A. Douglas, the Rev. J. McL. Hawkins, and the Rev. J. Harris (a native clergyman).

#### South China.

The Bishop of Victoria has appointed the Rev. W. Banister, Secretary of the South China Mission, Archdeacon of Hong Kong.

The Bishop, who is now on the point of coming to England, concludes a recent letter to the Committee in the following hopeful words:—

Let me wind up with a word of most hearty thanks to Almighty God for the encouragement He has given me during this year. Both my tours through Fuh-Kien—and I have been enabled this year to visit every district in perfect peace—have made me realize more than ever that the Holy Spirit of

God is indeed working mightily in that province.

Most deeply thankful am I also for the extremely pleasant relations which He has permitted me to enjoy with all the C.M.S. and C.E.Z.M.S. agents, male and female, native and European, throughout the diocese.

From the Pakhoi Hospital Report which has just arrived we see that there were in 1901, 510 in-patients, 26,418 out-patients, and 1606 "lepers treated on first and subsequent visits." Forty baptisms took place during the year.

In the hospital at Hing-hwa, Dr. Van Someren Taylor has had the large number of 1934 in-patients during the year 1901, and a total of 10,238 visits of out-patients. There have been fifteen baptisms in connexion with the hospital.

At Fuh-chow on Christmas Day, in the Old Church in South Street, six adults and five children, and in Back Street fourteen adults and one child, were admitted by baptism into the congregation of Christ's Church. A few days previously eight others were baptized in the North Street Church; making thirty-four individuals received into the Fuh-chow Church during the Christmas season. Among the adults were six women; four of whom were the result of the devoted labours of Miss Mead of the C.E.Z.M.S. Of some of these converts Archdeacon Wolfe wrote on Christmas Day:—

One of the women, who was baptized to-day in South Street, is a deeply interesting convert. She is one who has suffered much for Christ, but one, too, who has triumphed by prayer and patience into a great joy and gladness of faith. Several years ago she heard the truth and became a believer in Christ, but her husband, who was then a bigoted Heathen, would not listen to her requests to attend the Christian services in our church. She, however, influenced her eldest son in Christianity, and who soon decided openly to confess himself a Christian, and was baptized last year. This enraged the bigoted father, who blamed and abused his wife as the cause of this calamity, as he called it. In his rage he beat the son, destroyed all his Christian books, and strictly prohibited all intercourse with Christian associates. In vain, however, for the young man took every opportunity of associating with Christians, and attended the church. The mother could do nothing but pray for the con-

version of her husband, and God has graciously and wonderfully answered these prayers; and to-day this man and this woman, his wife, with the remaining members of their family, have been baptized by myself.

During the examination of candidates last Monday, previous to baptism, it was truly refreshing to see the joy which filled this woman's soul as she related her victory for her husband's conversion gained by patience and two years' earnest prayer to Christ; and it was equally cheering to listen to the husband's thanksgiving to God and to his wife for the wonderful change wrought in his heart, and for the fact that his entire family are now united in the faith of Christ our Lord.

I am sure I need not urge our friends to pray for this family and all those who have thus recently been baptized, that they may be kept faithful unto death and adorn the doctrine of Christ their Saviour by a holy life among their ignorant neighbours in this great city.

The Christians at Wha-ling-hwong, at the north side of the city of Fuh-chow,

have recently increased to such an extent that the building temporarily used for Divine services was much too small and inconvenient. Archdeacon Wolfe has therefore taken advantage of funds given by friends in England to build a substantial brick church capable of seating between four and five hundred people. On November 20th the new church was opened and dedicated by the Bishop of Victoria, in the presence of a very large congregation.

#### Mid China.

The Rev. W. H. Elwin, under date November 11th, sends us an account of a "Station Class" at Ningpo. Our readers will be interested in the subjoined particulars of the class:—

It may be asked, What is a station class? It is a class held in some central place for a definite time to teach Christians and inquirers, living in out-stations, who could otherwise have no opportunity of receiving such instruction. Altogether there are twenty-five names down as having attended the class; but three of these were non-residents, and only three of the men stayed the full time.

The day was somewhat as follows:—At 6.30 a.m. the College bell called them out of bed, if they were not out already. At 7 a.m. I would go round to their rooms to see if they were studying, and if possible to suggest how they should learn. Breakfast was at 7.45 a.m., and was succeeded by shortened Morning Prayer in the College chapel at 8.30. There was a class from 9.15 to 10.15 for reading St. Mark's Gospel in their difficult character, and from 10.30 till 11.30 for teaching them its meaning. To suggest quiet and communion with God, there was a mid-day prayer-meeting at 11.45 for ten minutes. After lunch, for half an hour, I tried to give them some idea of one note being different from another in singing. They grasped slow and fast time, and loud and soft music, but as for the difference in notes—I doubt if half of them knew there was much difference! Singing was followed by an hour's lecture on the Prayer-book, and this again by a variety of subjects from day to day, such as: Lives of Old Testament Saints; First-Aid Lectures by Dr. Smyth; two lectures on: 1st, "How to speak when giving an address at a little country service," by an old pastor; and 2nd, "What to do when ancestral property" (which is a fruitful source of trouble between Christians and Heathen) "was falling due to any individual Christian." From 4 to 6 p.m. was left free for recreation; 6 to 6.30 saw us at evening prayer in the chapel, and the day was closed with a reading

from the *Pilgrim's Progress*, with magic-lantern slides. So we spent our time. I spoke shortly at morning and evening chapel on the lesson, and was about among the men as much as possible, but most of the lessons were given by the native College masters, who, in their holiday time, proved willing to help.

And who were the men who formed the class? Several shopkeepers, but mostly small farmers or farm-labourers, who, as they say, "eat some one else's rice." One was an old man sixty years of age, who had been a Christian for twenty years. He was carried away three miles from his home over a mountain pass last January, and, with hands tied behind his back, was hung up with cords attached to his thumbs! Six times they drew him up and beat him. Certainly this was chiefly because he was a Christian. He was released and brought to our hospital. During the month he was resident there, he was the means of leading a young man, who died later, to a knowledge of his Saviour, and the mother, who nursed him, is applying for baptism. This old man read the lessons in chapel. China is a land of personal attachment, where a servant will serve one master and not another. A Christian becomes attached to a missionary, and does not care for the one who takes up his work when he is gone. This old Christian, whose name sounded like '*Htar-your*,' had quoted to me the names of honoured missionaries, almost reproaching me for not being like them! So it was especially gratifying to find he thoroughly approved of the class, though he had not seen anything quite like it in his experience before! I consulted him as to whether the Christians cared for the nightly readings from the *Pilgrim's Progress*, and in a sympathetic undertone, fearing I might feel hurt, and drawing me aside, he said, "Well, sir, they like the reading, but think it too hard." "Do you mean too

hard to understand?" "No, no; they think the Pilgrim's life too hard a life." "Oh, that is all right," I answered; "I do not want them to think the Christian life too easy."

Another member of the class, perhaps the most diligent in study, was a big fellow of forty, whose name sounds like "*At-who*." Because of a trouble, which had its ostensible origin in the fact that *At-who* had cut down a tree from a grave, and its real reason in that *At-who* meant to be baptized, his neighbours caught him at night and hung him up, as they had *Htar-your*, seven times. He was ten days in bed without moving after it, and then he says, "As it was Sunday I tried to kneel by my bedside and pray. After prayer I found I could move my arm, and gradually I was able to walk." I do not know how much he really knows or believes, but on his leaving for home, while we were speaking alone together of early morning prayer, he said, "Yes, sir, you have taught us to kneel and pray in the morning, and to stand erect with shoulders back when we sing." (Query,—Does the second part of the sentence

spoil the first? I can only hope he does not place these two parts of my teaching on the same level!!)

A third attendant at the class was a man who was knocked about on the first day of the Chinese New Year, for not worshipping his ancestors.

There is an instance, quoted as remarkable among the Chinese, of a man who, after attaining to the age of twenty-seven, learnt to read his own language. One purpose of the station class is to show that it is possible for Christians to learn to read their own language, with its difficult characters, sufficiently to understand the New Testament. Another is to encourage Christians to be students in their own homes all the year round. The Chinese letters (characters), though very hard, are strikingly fascinating to the Chinese, and, if once fairly started, I think there is good hope that a proportion of the class will go on reading and studying.

May the Great Teacher, the Holy Spirit, be pleased to use this class by teaching through it, and leading the members on to a desire for further knowledge of God and His truth!

#### Japan.

At an ordination in the Church of the Saviour, Osaka, on September 29th (St. Michael and All Angels), the Bishop of Osaka admitted to Deacons' Orders, Messrs. Peter Gyozo Kawai and Wakanosuke Seki.

On the subject of self-support, the Rev. W. Andrews, of Hakodate, in Hokkaido Diocese, wrote on November 15th:—

I have just finished making up the statistical sheets for the past twelve months, and find that the Japanese contributions for the whole diocese have reached 2000 yen, as against 1300 yen last year. These are purely Japanese contributions, and this increase of 700 yen is very encouraging. One of our leading Japanese workers, to whom I mentioned this fact yesterday, said that next year the increase would be very much more.

The amount all the congregations in the diocese have subscribed during twelve months towards their pastors' salaries reaches 800 yen, as against

about 250 yen in the previous twelve months. To my mind these subscriptions to their Pastoral Fund are the best tests to the progress of self-support.

We feel, it is true, that our present methods for pushing self-support will for a time prevent us from seeing an increase in the numbers of ordained Japanese. Until a congregation can afford, or is willing to afford, a sufficient amount to meet the salary of an ordained man, it should wait rather than the C.M.S. be asked to give a title for Holy Orders and thus guarantee the necessary salary.

A lady travelling in South Japan writes about a visit to Hakodate:—

It took a little consideration to make up one's mind to travel a thousand miles extra there and back, but I can assure you we were well rewarded; it will be a bright and sunny memory all the days of my life. Dr. and Mrs. Colborne met us at the station and most kindly insisted on our staying at the hospital.

We joined with the patients who were well enough, in Japanese prayers; it was all so interesting, and we heard many accounts of conversion that have taken place. On Sunday we attended the Japanese service, and saw one of the elders of the Church, formerly a patient in the hospital.

**North-West Canada.**

Last summer, Mr. E. A. Rusher, a member of the C.M.S. Lay Workers' Union, attended the Jubilee Celebration of the Young Men's Christian Association at Boston, Mass., as one of the Delegates from the English National Council. He took advantage of this visit to the American continent to see something of the Mission work among the Red Indians of North-West Canada, and on his return home he published, for private circulation, three papers, illustrated by photographs taken by himself:—(1) "American Notes and Unprinted Pieces," (2) "Fenimore-Cooper Land," (3) "Some Characteristics of American Y.M.C.A.'s." The second paper is the Notes of a Lecture he gave on October 2nd, and describes his experiences among the Red Indian tribes. Our readers will be interested in the following extract about the Blackfoot Indians in the Diocese of Saskatchewan:—

The Blackfeet were once a very powerful tribe. There are at present about twelve hundred of them, divided into two camps, one at each end of the Reserve. Of these only seventy are Christians, the rest being sun-worshippers. The Mission was begun in 1883. The Indians were all living out in tents round about the Mission buildings, and looked most picturesque in their native costumes. . . .

I think I never realized the degradation of Heathenism so much as I did here. In the camp were several medicine-men. These strange folk are perhaps the greatest hindrance to the acceptance of Christianity. The worship of the Red Indians is a very crude kind of spirit-worship, with a belief in the efficacy of charms, and all the superstitions consequent on such belief. They have a very hazy notion of a Supreme Being, or "Great Spirit" of the Universe. But of His attributes and character they know nothing. . . . The medicine-men wield an enormous influence over the men they dwell amongst, and are most bitter opponents of Christianity—as well they may be, seeing that it strikes at the very root of their claims. Thus, should a tent be burnt down, or a horse die, the witch-doctor gives out that the missionary has cast an evil eye upon the owner. Should one of the men fall ill, or die, it is because another of the tribe has become a Christian.

Every person on the Reserve receives a native name. "Old Sun," late head chief of the tribe, saw some fancied resemblance between a departed friend and Canon Stocken, and called him by the same name. By this name, "Running Wolf," he is accordingly known to the tribe. The present head chief is called "White Pup." . . .

Along the tops of the low sand-hills which form a semicircle round the camps, are some strange-looking objects

lying. When we visited them we found they were the coffins of the dead, who are placed in wooden boxes covered with white sheeting and laid on the top of the hill—not in the earth. We walked a long way amongst them, and saw that all their belongings were laid beside them: tents, saddles, beds, pots, pans, clothes—everything. Now and again we would come across offerings of food and drink. The people bring these offerings up occasionally, in the belief that their departed relatives require them in the spirit world. . . .

One grave was different. It was a mound of earth with a flag flying over it. It has a most interesting history. The flag denoted that it was a chief's grave. His name was "Big Road." He was very much beloved and followed by a large number of the tribe, though only the second chief. For years past he had shown considerable indifference towards the missionaries, but latterly had somewhat changed in his attitude. When he fell ill he sent for Canon Stocken, who visited "Big Road" regularly several times each day, taking with him such nourishment as he knew the sick man would care for, and putting clearly before the latter the blessed message of salvation, and mentioning the need for open confession of Christ if he believed. Several weeks passed by and "Big Road" was becoming much weaker. But he made no request for baptism, though evidently drinking in the truth with the simplicity of a child.

Late one afternoon Mr. Stocken returned again to the tent, and had just seated himself beside "Big Road" when the latter remarked, "The Roman Catholic priest was here this afternoon entreating me to let him baptize me, but I said, 'No; whenever you have come to see me you have never taught me the truth, but have had but one

word on your lips, "Give me children for our schools." No, "Running Wolf," our father (yours and mine) is to baptize me." This was the first real intimation that "Big Road" had given that he really wished to be baptized, and it cheered Mr. Stocken's heart.

Some days passed and no further mention was made of the subject, but the teaching and the deep interest continued; this was particularly noticeable when engaged in prayer. At length "Big Road" began to send messengers to Mr. Stocken, entreating him not to delay baptism. This was the Sunday week before he died. The messengers began to come early in the morning, and the day was a very busy one—full of services and personal conversations—and no time had so far been secured for a visit to "Big Road." Early in the afternoon, just before the English service, the head chief, "White Pup," who is still a pagan, came down, looking very sad, and walked into church, where he sat with bowed head through the service, and was the last to leave the building, waiting for Canon Stocken to come from the vestry, when the old man arose and grasped his hand, and asked him when he was going to baptize "Big Road." When told it would be before that sunset, he expressed real pleasure, and begged Mr. Stocken to pray for him.

And as the old chief, who is lame, went slowly back to his tent, Canon and Mrs. Stocken, who also had seen very much of "Big Road" during his

illness, wended their way to the dying chief's tent, where they found the family gathered together, and "Big Road" full of anxious expectation. He wished to have on what new clothing he possessed—and spread a clean cloth before him on the ground with the bowl of water on it. Then all knelt in prayer, after which the Canon asked "Big Road" to say truly in whom he believed. Whereupon he looked up into his face and said frankly, "It is not easy for me to cease to believe in 'the old man' (Näpi), in whom the Blackfeet have always believed, but I truly believe in God the Creator, and that His Son died to save us from our sins. I pin my faith on Him."

Then came the beautiful baptismal service, when he received the name of Henry, and as he grasped their hands at the close, Mr. and Mrs. Stocken felt how near was the relationship between them. "Believers from whatever clime are one in Christ Jesus." The dear man lasted over another Sunday, and then quietly passed away a week or two before our visit. At the funeral which followed hardly a man was missing. He had asked that he might be buried in the earth as a Christian and not as a Heathen.

His conversion has made a great impression upon the whole tribe, whose attitude towards Christianity has in consequence changed. Oh! how one's heart warmed towards them, and one longed for them all to be brought into the Light.

On the occasion of the visit of the Duke and Duchess of Cornwall to Calgary last September, one of the ex-pupils from the Mission-school on the Sarcee Reserve was chosen by the Indian Commissioner to read in English the address of welcome from the assembled Indian tribes to their Royal Highnesses.

We hear with regret of the death of the Rev. John Ttssietlla, the native pastor of the Peel River Indians, in Mackenzie River Diocese. Bishop Reeve (who is in England) wrote to us on February 18th:—

I am sorry to say that the Rev. John Ttssietlla and his wife died last winter of measles or influenza. Archdeacon McDonald writes:—"To them, it may be said, death was gain. They were both zealous and devoted followers of Christ. He was greatly respected by the Natives, and exercised his influence for good among them. When he felt that his end was drawing near, he sent for one of the young men and asked him to read to him out of the Bible

and offer prayer with him. After this was done, he urged the young man to be sure that, after he himself had passed away, he should always conduct daily and Sunday services, and read the service at the funeral of himself and others who might die." He was a very humble-minded man, and had been a Christian leader many years before he was ordained deacon. He is a great loss to us, but there are two others whom I hope to ordain next year.

## NOTICES OF BOOKS.

**BETWEEN LIFE AND DEATH: THE STORY OF C.E.Z.M.S. MEDICAL MISSIONS IN INDIA, CHINA, AND CEYLON.** By IRENE H. BARNES. London: Marshall Brothers, and C.E.Z.M.S. Price 3s. 6d. net.

TWO books in which Miss Barnes has described the work of the Church of England Zenana Society in India and China, *Behind the Purdah* and *Behind the Great Wall*, have already met with wide and deserved acceptance. Now she concentrates the attention of her readers upon the medical department of the Society's work. The title, *Between Life and Death*, is a happy one; and the motto of the book might well be the words spoken of Aaron in Numbers xvi., "He stood between the dead and the living." An excellent introductory chapter reminds us that the American Societies led the way, both in Medical Missions generally, and in sending forth fully-qualified women doctors; and that the first English lady to go out as a missionary physician was Dr. Fanny Butler, who was sent to India by the C.E.Z.M.S. in 1880. Then follow four chapters, entitled, "Between Life and Death," "Call the Doctor in," "A Chapter of Accidents," and "Their Several Necessities," in which painfully interesting details are given of the sufferings of Indian and Chinese women, both from the lack of medical treatment, and from the dreadful though unintentional brutality of native "medical" treatment. A fifth chapter, "Wounded Lambs," tells of sick children; and six more chapters, with not less suggestive titles, relate the story of the Society's medical missionary work.

The book is very attractive in externals, and the illustrations are beautiful. We hope it will be widely read, and be blessed by God to the calling forth of more women doctors. And we look forward with keen anticipation to the author taking up—as before announced—editorial and literary work in connexion with our own Society.

**CONSTANTINOPLE AND ITS PROBLEMS.** By H. O. DWIGHT, LL.D. London and Edinburgh: Oliphant, Anderson, and Ferrier. Price 6s.

This is a valuable and interesting book. Dr. Dwight is an experienced missionary of the American Board at Constantinople, and his knowledge of the city and the people is such as few other Westerners can emulate; and some of it—though no doubt only a small portion—he communicates to the reader in these 300 pages. We can best describe its scope by quoting the titles of the seven chapters: "The City as the Centre of a World"—"The Mohammedan Question"—"The Woman Question"—"The Eastern Church"—"The Meeting of East and West"—"Schools and School Teachers"—"A Half Forgotten Agency." These chapters give incidentally some vivid pictures of the realities of Turkish life, social and religious; and one gains from them what we cannot doubt is a much truer view of both Mohammedanism and Oriental Christianity in actual life than is supplied by the study of controversial books, or of the Koran and the Fathers. In the last chapter we are introduced to the work of the American Mission, which has had so large a share in promoting the education and general elevation of the people, to say nothing of its spiritual work and influence.

Dr. Dwight in his preface thus strikingly portrays the missionary's view of Constantinople:—

"It comprises a background as well as a foreground. For the background there is a beauty of site unexcelled, a political and commercial importance unrivalled, and a controlling potency of influence over a great portion of Western Asia. And still farther away in the distant horizon looms a shadowy memory of the ancient

Christian Church of that place, with its vain prayers and its broken hopes that this city might be the visible centre of the power of Christ in the world. As to the foreground of this view, we have to discover its details as we saunter through those busy streets. The endless surprises of such a quest all have bearing upon the justness of the missionary's theories of duty, test the wisdom of his methods of action, and perhaps more than all show the complicated nature of problems which are vital issues for the future of the people, to say nothing of the rest of the world now increasingly forced for its own peace to reckon up and gauge their peculiarities."

We strongly recommend all students of Mohammedanism, and of the Orient generally, to read this book.

*Our Attitude towards English Roman Catholics*, by Arthur Galton, Domestic Chaplain to the Bishop of Ripon (Elliot Stock, 3s. 6d. net), is not a large book, but it is a valuable one. It is a historical sketch of the relations of England to the Papacy from Augustine of Canterbury downwards. The author was for a time a pervert to Rome, but has come out again; and this fact, and his scrupulous fairness, give his strong condemnation of Jesuit methods the greater weight.

The volume of *China's Millions* for 1901 is, like its predecessors, exceedingly attractive in its externals, and full of interest and of edification in its contents. The terrible events of 1900, many of which come, as regards their details, into this volume, render it especially important, and especially touching.

## NOTES ON OTHER MISSIONS.

**D**URING the year 1901 the Board of Examiners in connexion with the SOCIETY FOR THE PROPAGATION OF THE GOSPEL considered the applications of forty-four candidates, and recommended thirty-seven of them to the Society for employment in colonial or missionary work abroad. Five of those accepted were graduates of Oxford, four of Cambridge, and four of Dublin. Fifteen, including one of the Oxford graduates, were from St. Augustine's College, Canterbury; three from St. Boniface, Warminster; two from Dorchester; one from St. Paul's, Burgh-le-Marsh; and one from St. John's College, Manitoba. Thirteen were accepted for work in India, two for Borneo, one for Co'ombo, and one for Japan. Five were for Australasia, two for Canada, two for Newfoundland, nine for South Africa, and two for Madagascar.

At a recent public meeting held in commemoration of the fiftieth year of the CAMBRIDGE MISSION TO DELHI, it was remarked that with the progress of time the union between the Cambridge brotherhood and the S.P.G. had become stronger. The Cambridge Delhi Mission went out mainly for educational purposes, and that work was almost a necessity to any one who attempted to spread the Gospel in Delhi. The higher education of the whole of the south of the Punjab was now under the direction of the Christian missionaries, whose two most difficult problems were those of the education and conversion of the Mohammedans. The need for a native Bishop, and for a cathedral, was also strongly expressed, so that, after a generation or two, the dreams of French, Westcott, and Bickersteth might become a reality.

An interesting paper on the growth of the Church's work in Fiji appears in the S.P.G. *Gospel Missionary* for February. During the last ten years the colony has not been recovering its prosperity, and the aboriginal population has been steadily dying out. The white settlers are removing, and the Mission among the Melanesians has remained the one bright spot amid surrounding gloom. A Mission is now being contemplated among the Indian coolies in Fiji. At present there are some 13,000 of these labourers in the islands, mostly from Northern India, but the Church is doing nothing for them. While the native Fijians are rapidly dying off, the Indians are increasing, and they will eventually occupy their place. Fiji, therefore, now offers a golden opportunity which may be looked for



in vain in India, where caste distinctions and other peculiar difficulties continue to beset the missionary, and which do not exist in Fiji, or only in a slight degree.

Cheviot, in the Diocese of Nelson, New Zealand, is a little seaport town, principally composed of roughly-built shanties, amongst which houses of anything better than sun-dried brick are the exception. It has recently suffered much from an earthquake, which has made terrible havoc in the place. Almost every building was wrecked. Cliffs were shaken down, roads overwhelmed, ravines filled up, and the whole face of the landscape changed. The town is in the very district of the colony to which the COLONIAL AND CONTINENTAL CHURCH SOCIETY makes a grant, but the local church people will, of course, have to meet heavy expenditure in repairing their own houses. The church had a wrench, and the vicarage received considerable damage. Additional sympathy for the sufferers will be felt by our readers when the fact is mentioned that the Vicar of Cheviot, the Rev. J. F. Sneer, was formerly a member of the Church Missionary House staff.

A remarkable work of grace is reported from Moratumulla, a station of the WESLEYAN MISSIONARY SOCIETY in Ceylon. The first revival took place thirty-seven years ago, in 1865. The majority of the then converts endured to the last, and some proved "strong pillars" of the Church. In 1870 a similar visitation was repeated in several stations. Since that time occasional special services have been conducted, but a general outpouring of the Holy Spirit was a rare thing. Dearth of conversions produced great searchings of heart. In June last, however, an earnest of blessing appeared in the conversion of about thirty adults and a good many young people. It was then decided that a special mission should be held. At a children's service seventeen senior pupils came to the inquiry-room, and became the first-fruits of the mission. The attendance continued to increase night after night from about 300 to over 800. Such multitudes were never seen in the church since its opening services twenty-two years ago.

Missionary friends of the METHODIST FREE CHURCH are mourning the recent death of the Rev. Thomas Wakefield, F.R.G.S., one of the best known of their ministers, and one whose memory will be cherished as a great missionary leader of modern times. The opportunity is given to few to engage in pioneer work. Mr. Wakefield was one of the few, and went to East Africa. It is forty years since, under the guidance of Dr. Krapf, he carried the standard of the Cross to the regions beyond Mombasa, and, later, to the Galla country. The Uganda Railway now passes through the district where he laboured for twenty-seven years, being one of the first to break through the darkness in that vast area.

*Without the Camp*, the periodical of the MISSION TO LEPERS, comments on the increase of the disease of leprosy in Ceylon. The type is, however, milder than in many other places. A catechist in Colombo reports that many of the lepers are listening gladly to the Gospel message. They are taught to read and write; and portions of Scripture, distributed by the Christian Literature Society, are evidently appreciated. During the past year several lepers have passed away to their eternal rest, making profession of their faith in Christ, and trusting in His salvation.

A special committee has been recently appointed relative to the formation of a Medical Missionary Auxiliary to the BAPTIST MISSIONARY SOCIETY and the Baptist Zenana Mission. A report has been prepared, together with a draft scheme, both of which have since been unanimously approved and adopted by the Society's Committee.

The *Propaganda*, of Rome, has just compiled the yearly statistics of Roman Catholic foreign missionaries who have died throughout the world during the year 1900. The list includes 171 missionaries, of whom nine are bishops. Of the latter, four were French, three Italians, who were barbarously put to death by the Chinese, one Canadian, and one Dutch. Among the 162 simple priests, no fewer than eighty-three were French, while the rest included seventeen Italians, fourteen Belgians, ten Dutch, eight Alsatian, five Spaniards, and five Irish.

J. A. P.

## MRS. HENRY WRIGHT—IN MEMORIAM.

**T**WENTY-ONE years and six months have passed away since, in August, 1880, the greatly-loved Honorary Secretary of the Society, Henry Wright, was called in a moment into the Presence of his Lord, in the waters of Coniston Lake. The event proved to be the signal, not for his sorrowing widow to shut herself up for the rest of her days, but for her to come forth into active service and influence as never before. The C.M.S., indeed, had as yet scarcely any scope for women's work, except in local collecting and local entertaining; but Mrs. Wright found at once an important sphere of usefulness in the councils of the Church of England Zenana Society. Then in 1885 she took part in the formation of the C.M.S. Ladies' Union for London, of which she was a Vice-President from the first, and a constant attendant at the Union meetings in Salisbury Square, which in the succeeding years were held weekly during part of the year (for systematic lectures) and were often densely crowded. Then, when the C.M.S. began, in 1887, to send out its own women missionaries, Mrs. Wright became a member of the Ladies' Candidates Committee; and for many years she occupied its chair. Her calm sagacity in judging character, her steadfast loyalty to the Society's spiritual principles, and her generous sympathy, gave her great influence; and we are sure that there must be very many ladies who will now recall with gratitude her kindness to them when interviewed as candidates for missionary service—and afterwards.

One memorable hour of her widowed life we well remember, when, on October 18th, 1887, she appeared before the C.M.S. Committee to present to them her eldest daughter and her second son for acceptance as missionaries. The daughter had dedicated herself to China in her father's lifetime; but upon his sudden death she had put aside her cherished purpose, rather than leave her fatherless younger brothers and sisters; and when seven years had passed away, her mother, spontaneously, said to her, "Now go, and the Lord be with you." In after years two sisters followed her to the front—but, like their brother, to India; and probably none of Mrs. Wright's joys in her family were greater than this, that she had four missionary children. (Her and their likenesses are given in this month's *Gleaner*.)

It is interesting to remember that another of our missionaries, the daughter of Mrs. Wright's brother, bears both the Christian name and the maiden name of her beloved aunt—Miss Lucy Leslie-Melville, of the Ceylon Mission. Mrs. Wright's father was the Hon. A. Leslie-Melville, son of the Earl of Leven and Melville.

And now she is gone from amongst us; gone to what she fondly called her "other home." On February 7th God took her. On February 12th a great company of loving friends gathered in St. John's Chapel, Hampstead, of which Mr. Wright was Minister during his C.M.S. Secretaryship, and in which she regularly worshipped. Canon Girdlestone, the present Minister, read the service; the Rev. G. Karney, his predecessor (Mr. Wright's successor), the Lesson; and Mr. Fox, our Hon. Secretary, spoke a few tender words, less about her than about her Lord. Then the "tired body" was laid to rest in Hampstead Cemetery, side by side with those other sacred remains deposited there twenty-one years ago. There was no gloom about this funeral. All was thankfulness, brightness, assured and joyful hope. The key-note of the day was struck by the opening hymn, "Jesus lives," and we realized something of the power of His own words, "Because I live, ye shall live also."

E. S.

## EDITORIAL NOTES.

IT will be a surprise to our readers to learn that the Hon. Secretary of the Society, Mr. Fox, has gone to America. Last summer an invitation came from the Student Volunteer Movement in the United States to the Editorial Secretary, to attend the Quadrennial Students' Convention in February, 1902, and give certain addresses to the 5000 or 6000 students expected; all expenses to be paid. The C.M.S. Committee gave the necessary sanction; and as the communication expressed the desire of the American brethren for a second delegate, the then Bishop of Sierra Leone was written to, with a view to his going; and he also accepted the call. But two events occurred in the autumn, which prevented this plan being carried out. First, the appointment of one member of the Editorial Department to the Secretaryship of the Colonial Church Society foreshadowed the impossibility of the absence in February of another member; and, only a few days later, the appointment of Bishop Taylor Smith to the Chaplain-Generalship put his going out of the question. There the matter rested. The American Committee were duly informed, and it was not supposed that any further step would be taken. But on Saturday, February 1st, Mr. Mott, the leader of the Student Movement in America, arrived in England from the East; on the Monday he saw the C.M.S. Secretaries; on the Tuesday he saw the Committee; on the Wednesday he sailed for New York; and in those two days he had so strongly urged the importance of the Church of England, and the C.M.S., being represented at the Convention, that Mr. Fox had consented to go.

Mr. Fox sailed accordingly on February 15th by the *Campania*, and is booked to return by the *Umbria*, due at Liverpool on March 15th. One important fact is that the Convention, though planned in New York, is to be held at Toronto, in Canada; so Mr. Fox will have a long-wished-for opportunity of meeting the leaders of the Canadian Church Missionary Association—or rather, as newly named, “Society.”

We have said that the Convention is Quadrennial. Four years ago the third meeting was held at Cleveland, in the State of Ohio; and Mr. Douglas Thornton (now C.M.S. missionary in Egypt) attended it as a delegate from the S.V.M.U. of Britain, and gave an account of it in the *Intelligencer* of April, 1898.

We commend the Convention, and Mr. Fox especially, to the prayerful remembrance of our friends. As the Convention is from February 26th to March 2nd, these pages will be in most of their hands while it is going on.

“ASIA is the great theatre of the Twentieth Century. That continent will probably witness the greatest movements, and it may be questioned whether any other continent has seen such things as we shall find unfolding there. The three great countries where we shall witness the greatest triumphs of Christianity in our generation are India, China, and Japan.”

These words opened one of the most striking and statesmanlike speeches we ever listened to. The speaker was Mr. John R. Mott, and the occasion was a breakfast given by Lord Overtoun on Feb. 4th. The words introduced a brief but skilful survey of the position and prospects, religiously, of India, China, and Japan, which countries Mr. Mott had just visited, as more fully detailed elsewhere in this number (pp. 173-180). We quote them without comment, assured that to the thoughtful reader they will be the seed of grave reflections which, by God's grace, will yield fruit. Do they not constitute, just as they are, standing alone, a loud call to Christian men to go forth Eastward in the name of the Lord? This as Archdeacon Moule writes to us regarding the

many now bearing his name who are giving their lives to China and Japan, would be an "Eastward Position" worth taking. If men thought more of *that* "Eastward Position," there would be less occasion for controversy about a certain other "Eastward Position."

THE announcement that the Bishop of Colombo is to be translated to Calcutta has been received with general approval; and we are glad that the rumour of his having declined the appointment is stated, as we write, to be without foundation. Bishop Copleston has been twenty-six years in Ceylon, and has long been recognized as one of the ablest of our bishops in "foreign parts." It is not easy now to put ourselves in thought back into the "Ceylon Controversy" of 1876-80, in which the Society had the misfortune to be in grave conflict with him; though we ourselves have a vivid recollection of those days, and of the successive phases of the struggle. Any persons who may wish to recall the facts will find them succinctly and we hope impartially stated in the 80th chapter of the *History of the C.M.S.* (vol. iii. pp. 203-216). If the result had been lasting alienation, we should prefer to try and forget that trying time; but as it is, we really have no wish to do so, for the remembrance of it only emphasizes our grateful sense of the Bishop's cordial co-operation in the work of the Mission, and statesmanlike administration of the Diocese, during the past twenty years of peace and mutual respect. Our first thought regarding his forthcoming translation is, What a loss to Ceylon! Our next is, What a gain to India! There is nothing like long practical experience to facilitate happy relations between a bishop in the mission-field and a voluntary missionary society working there. We have long found this in the Diocese of Colombo; we are finding it in the Dioceses of Madras and Lahore (not to mention others); we shall find it, doubtless, in the Diocese of Calcutta in the coming years. It is not that differences, wide differences, do not exist—differences theological, differences ecclesiastical, differences on practical missionary policy. But those who do honestly differ, and who severally hold firmly to their own views and principles, find that there is common ground upon which they can work together in the face of Heathenism for the honour and glory of their common Lord.

THE delay in Canon Gore's consecration, caused by his unwillingness to present himself pending the appeal against his "confirmation" to the Court of King's Bench, resulted in the Consecration Service at Westminster Abbey on January 25th (the Feast of the Conversion of St. Paul) being for the two missionary bishops only, Mr. Elwin for Sierra Leone, and Dr. Trower for Likoma (East Africa, Universities' Mission). Canon Gore's selected preacher, too, naturally deferred his sermon; and the Archbishop, in addition to taking the long and fatiguing service, preached himself. His sermon was an impressive word of exhortation and encouragement from the promise annexed to the Great Missionary Commission, "Lo, I am with you always." Mr. Elwin was presented by his predecessor, Bishop Taylor Smith, and the Bishop of Liverpool; Dr. Trower by the Bishops of Rochester and St. Alban's. Among the unusually numerous Bishops who took part in the laying-on of hands were Bishop Ingham, also formerly of Sierra Leone; the Bishops of Mackenzie River and Moosonee; and Bishop Montgomery, the new S.P.G. Secretary.

WE have five deaths to record this month. The Society loses two Vice-Presidents in Bishop Bousfield, of Pretoria, and General Touch (see below); an Honorary Governor for Life, in the Rev. J. MacCartie, Vicar of Wilton

in Cleveland (see below); one of its most valued home friends in Mrs. Henry Wright (see p. 224); and one of the oldest of missionaries' wives in Mrs. Hadfield, wife of the retired Bishop of Wellington. Mrs. Hadfield was a daughter of Archdeacon Henry Williams, who laboured in New Zealand from 1822 to 1867. She was married in 1852. Her venerable husband, the Bishop, now in his eighty-seventh year, was for many years a C.M.S. missionary, and one of Bishop Selwyn's most trusted lieutenants.

GENERAL TOUCH was for many years one of the most highly valued members of the Committee. He had had an almost unique experience of Indian Missions, having been a member of both the Madras and Calcutta Corresponding Committees. He came on to the governing body at home in 1880, a year or two later than three others who became leading men, the late General George Hutchinson, Dr. R. N. Cust, and Mr. Henry Morris; and of these four, only Mr. Morris now remains on the working Committee. General Touch quickly took a position of authority recognized by all. His personal knowledge of India did not confine his interest to that great field. He mastered the conditions and circumstances of all the Missions, and was an indispensable member of almost every Sub-Committee, even such as had to do with home work. He was especially great on all technical matters of the detailed regulations and bye-laws under which the actual business of the Society is carried on. But his business capacity was combined with the deepest spirituality. The tall, manly, military figure could bow in simplicity and reverence at the Throne of Grace, and many friends who never saw him in Committee were familiar with his voice in the Thursday Prayer-meeting, which he attended week by week for many years. In 1886 he went, with the late Rev. W. R. Blackett, on a special mission to Metlakahtla, in connexion with the troubles that had ensued on Mr. Duncan's secession; and his report did much to open the eyes of friends to the realities of the case, and to deepen their confidence in Bishop Ridley. In 1890 he acted in the C.M. House as Secretary for Africa, during Mr. Robert Lang's absence in Palestine.

During the last three or four years General Touch was a great sufferer, but his indomitable spirit never quailed, and he ever took the deepest interest in the Society's affairs, though unable to come to Salisbury Square. His death will be mourned by his old fellow-workers, who honoured him as almost the ideal of a soldier, and above all as a good soldier of Jesus Christ.

THE death of the Rev. J. MacCartie recalls one of the most interesting episodes in missionary history. Mr. MacCartie was formerly an officer in the Indian Army, and was Assistant Commissioner of Peshawar in the earliest days of the occupation by the British of that fanatical Afghan city. He was one of a band of Christian officers who held a regular Sunday evening prayer-meeting, among them being also Major Martin, Drs. Farquhar and Kemp, Colonel Wheler, Captain Ross, Brigade-Major Viney, and Lieutenant Perkins. It was from that prayer-meeting that Major Martin and Dr. Farquhar went to ask the Chief Commissioner's permission to send for a missionary. How Colonel Mackeson refused; how he was killed by an Afghan; how Major Herbert Edwardes succeeded him; how Edwardes at once took the lead in establishing the Mission; and how God honoured Edwardes to be one of the saviours of British rule in India,—has often been told, and will be found in the 44th chapter of the *History of the C.M.S.* (vol. ii. pp. 208-213).

BISHOP STUART has reached Napier, New Zealand, after his long journey

from Persia, and is thus back again at the capital of his old diocese of Waiapu, eight years after his resignation of the see and resumption of missionary work in Asia. He and his daughter left Ispahan on October 1st. A month's riding took them to Bushire, on the Persian Gulf, where they were the guests of the British Resident, Colonel Kemball. There they took steamer to Bombay, calling *en route* at Muscat, where the Bishop visited the grave of his old comrade, Bishop French, with whom he went to India fifty-one years ago. At Bombay he preached to a large congregation in Girgaum Church. Thence another steamer to Colombo, another to Melbourne, and another to Wellington; and then by rail to Napier, where they arrived on December 21st. They were met by a great concourse of the Church people, with the city band. Next day, Sunday, the Bishop preached in his old cathedral to a large congregation. Considering his seventy-five years, he is said to be "looking in extremely good health." After staying a few months in New Zealand, he proposes visiting this country, and then returning once more to Persia. He will probably arrive in England in July.

THE Bishop of Madras has followed the example of his brethren of Calcutta and Bombay, and formed a Cathedral Chapter with six Honorary Canons. "Stall No. 1" he has conferred upon our friend the Rev. Edward Sell, B.D., Secretary to the C.M.S. Madras Corresponding Committee, and widely known as one of the greatest living authorities on Mohammedanism. Of the others, one is a missionary of the S.P.G., the Rev. A. Margoschis, and three are chaplains. The sixth is not yet named. It is interesting that while the C.M.S. has a much larger number of University men on its Indian staff than any other Society or Mission, the Honorary Canonries already conferred on C.M.S. missionaries have all gone to Islington men, Mr. Roberts of Bombay, Mr. Cole of Santalia, Mr. Ball of Calcutta, and now Mr. Sell. The fact is that most of our veterans from Oxford and Cambridge, like Dr. Hooper and Mr. Bateman, are in dioceses that have not formed Chapters. We ought to add that Mr. Roberts is an Oxford graduate, but his residence was during a furlough.

ON February 18th the Committee received with much pleasure Major Sykes, the English Consul at Kirman in Persia. The Major is one of those British officers who are not ashamed to avow sympathy with Missions, and while of course, in a foreign and Mohammedan country like Persia, taking no personal part in the work, he has shown much kindness to our missionaries. At the same time, the Committee received the Rev. A. R. Blackett, the Australian clergyman who joined the Persia Mission a few years ago, and has been labouring at Kirman; also Dr. Richards of Travancore, Mr. Maddox of Toro, and Miss Maxwell of the Niger. A most interesting hour ensued. The prayer was for this occasion taken by a layman, Mr. R. Maconachie, the Civil Officer from the Punjab who is now so much valued on the Committee.

WE call attention to the interesting account on page 196 of the opening of the Centenary Hall at Madras, a memorial of the Society's Centenary planned and carried through by the Native Christians of the C.M.S. congregations in that city. The cost, Rs. 4300, has been entirely contributed by them. The account, with Bishop Whitehead's speech, and also his sermon for the Society in Madras Cathedral (p. 192), come appropriately after Mr. Clarke's paper and annual letter printed in our last number.

VERY many parishes in town or country have responded to the invitation

of the C.M.S. Committee to devote the third week in Lent (March 2nd—9th) to special prayer and instruction touching the missionary cause. More than one thousand churches are known to be making arrangements. We have scarcely said anything about these proposed services and meetings. It is not a great campaign like the February Simultaneous Meetings of 1886-7 and 1891-3. It is an attempt (1) to bring praying people to their knees, (2) to seek to awaken the body of communicants to a sense of the obligation lying upon them to fulfil the Lord's Last Command. We earnestly trust that many consciences may be quickened, and many hearts enlarged, and that we may "feel the effect" (to use Archbishop Benson's phrase about the "F.S.M.") in an increasing number of offers of service and a greater readiness to make real sacrifices for the maintenance of our missionaries. Although the definite purpose of the Week is not the raising of money, we are quite sure that if hearts are touched, gifts that represent true self-denial will follow.

Meanwhile, it is good to read the extracts from letters given in the Financial Notes at page 237; and we trust that this critical month of March will produce letters of the kind in multiplied number.

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ST. BRIDE'S CHURCH is the parish church of the Church Missionary Society. This fact, however, does not seem to have been realized until recent years, and the Society formerly used the church only for its Annual Sermon. That Sermon was, for the first sixteen years, preached at St. Anne's, Blackfriars; but in 1817 St. Bride's was taken, the preacher being Daniel Wilson, afterwards Bishop of Calcutta; and this custom has continued till the present day, except on four occasions, viz. in 1823, 1831, 1832, and 1833, in which years four other churches received the Society. Thomas Dale, afterwards Vicar of St. Pancras, and well known as an eloquent divine, was Rector of St. Bride's for some years, and in 1837 preached the Sermon in what was then his own church. He was succeeded by Charles Marshall, who had been Tutor at the C.M. College. On Marshall's death, in 1883, the Dean and Chapter of Westminster presented the living to the Rev. E. C. Hawkins, who still holds it. He at once altered the interior arrangement of the church, to harmonize it with modern ideas: abolishing the old "three-decker," putting the pulpit on the north side, and adding choir seats; but a few of the old square pews still remain, in which the worshippers have to sit in a "westward position."

It is Mr. Hawkins who has reminded the Society that it has a parish church available for its use when required; and now it holds services there several times a year. There is a Communion Service for the Committee on the first Tuesday in January. On Ash Wednesday and Ascension Day the House staff assemble for Morning Prayer. The Valedictory Meetings of October always now include a Communion Service, at which some four hundred persons usually partake; and now and again there has been a similar service in June or July for missionaries sailing at that time. One of the arrangements for the Gleaners' Union Anniversary also is a Communion Service on All Saints' Day. Sometimes there has been one on the Day of Intercession; but latterly an afternoon Prayer Meeting has brought a larger number of friends together for that day. All of these have been begun within the past fifteen or twenty years. But, of course, the great occasion is still the Anniversary Sermon on the Monday evening in the May Meeting week.

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WE call attention to the announcement on page 234 of the proposed Missionary Convention being arranged by the C.M.S. Lay Workers' Union

for London, to be held on the Society's 103rd Birthday, April 12th. The Hon. Secretaries of that Union, Mr. G. Anthony King (the new Master of the Supreme Court) and Mr. T. G. Hughes, are always full of resourceful inventiveness. Again and again has something fresh in the way of missionary inspiration or instruction sprung from their minds, and from that of their constant fellow-worker, Mr. C. E. Cæsar, and their Chairman, Mr. H. R. Arbuthnot. This proposed Convention, specially for Men, is a singularly happy thought, and we are sure that it will receive God's blessing. Let that Saturday, the Saturday of the second week after Easter, be at once marked, morning, afternoon, and evening, as "engaged," by all our men friends, lay and clerical; and let there be definite prayer that it may be a day of "power from on high." The names of those who are to take part will be noticed with pleasure; particularly, that the Archbishop of Canterbury will preside at the evening meeting.

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IN the *Intelligencer* of November last (p. 877) we noticed a book by that great writer—for so he may be justly called—the Rev. Andrew Murray, *The Key to the Missionary Problem*. Many readers have pronounced it the most powerful appeal for Missions published in recent years. The Bishop of Durham speaks of "the great Christian" who is the author of it, and says, "With all my heart I commend [it]." An arrangement has been made with the publishers, Messrs. J. Nisbet and Co., for the supply of copies at a reduced rate for free distribution. Thus, if any one desiring to circulate the book puts down a certain sum, he can receive a certain number of copies at a cheap rate. The arrangement being a special one, we do not give the figures here; but particulars can be had on application to the Lay Secretary, Publication Department. A mutual friend of Messrs. Nisbet and ourselves has effected this arrangement, and we hope that many of our friends will avail themselves of it. Applicants must write, not to Messrs. Nisbet, but to our Publication Department.

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SINCE our last issue the Committee have accepted offers of service from the Rev. Philip Brocklesby Davis, B.A., Corpus Christi College and Ridley Hall, Cambridge, Curate of Holy Trinity, Sydenham; the Rev. George Herbert Moule, B.A., Clare College and Ridley Hall, Cambridge, Curate of Wareham; Miss Winifred Agneta Westlake, L.R.C.P. & S., Edin., who is in practice at Sheffield; and Miss Rachel Edith Howard, of St. Albans. Mr. Davis is a son of the late Rev. Brocklesby Davis, for many years a missionary of the Society in the North-West Provinces of India, and a brother of Miss A. B. Davis of the same Mission. Mr. Moule is a son of Archdeacon Moule, formerly of Mid China. He married Miss E. M. Bernau, who was recently a C.M.S. missionary in Japan, to which country she hopes to return with her husband at the end of the year. Miss Howard was accepted as an honorary worker, and located to the Sarah Tucker College, Palamcottah. On the recommendation of the Allahabad Corresponding Committee, Miss Henrietta L. Stowell has been accepted (on probation) as a missionary in local connexion, and located to Azimgarh. Miss Anna Yennina Bostrup, of Poona, has also been accepted in local connexion, and located to the North-West Provinces; and on the recommendation of the Lahore Corresponding Committee, Miss Peto was accepted as an honorary missionary in local connexion for work at present at Amritsar.

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## HOME DEPARTMENT.

### Notes and Comments.

**A**TENTION has frequently been called in these Notes to the remarkable advance in the contributions to the Hibernian Church Missionary Society, and it is satisfactory to find that since the last notice there has been continued progress. The latest figures to hand show that while the total contributions in the year 1899-1900 were 19,344*l.*, in the following year they rose to 20,750*l.* Half of the increase, however, was due to the funds received for the relief of sufferers from the famine in India. The steady growth of missionary interest in Ireland is perhaps best shown by a comparison of the contributions during the last ten years. They have been as follows: 1891, 9887*l.*; 1892, 10,031*l.*; 1893, 11,658*l.*; 1894, 14,357*l.*; 1895, 14,143*l.*; 1896, 15,975*l.*; 1897, 19,345*l.*; 1898, 19,514*l.*; 1899, 22,717*l.* (Centenary funds, 3373*l.*); 1900, 20,750*l.* If all the contributions to the Society had advanced in the same proportion since 1891, they would have amounted last year to 523,000*l.*, instead of 381,281*l.* ! It is interesting also to note that of the seventy-eight new missionaries who sailed during the year 1900-1, sixteen were of Irish birth, and that the Society is supported in 823 of the 1213 parishes of the Church of Ireland.

The carol-singers connected with Zion Church, Rathgar, Dublin, again obtained satisfactory results of their efforts during Christmas week. They went out on four evenings, and also sang at the children's service on the fourth Sunday in Advent, collecting in all more than 25*l.* for their "Own Missionary" Fund.

Many of the Younger Clergy Unions are doing valuable work in the way of spreading information about missionary effort by means of sermons, addresses in day-schools, &c.; but it has been reserved for the Liverpool Younger Clergy Union to attack hospitals. They have now arranged for a number of lantern lectures to be given in those institutions, and it may reasonably be expected that by means of them interest in Foreign Missions will be widely diffused.

It is acknowledged with thankfulness that an increasing number of headmasters of public and preparatory schools for boys are now willing for a missionary lecture to be given periodically to their pupils, but circumstances often prevent them from affording the Society any pecuniary help. The sudden death of the Rev. S. Coles, of Ceylon, calls to remembrance a school in the South, St. Clare, Upper Walmer, where a regular missionary association is established. It was set on foot after a visit from Mr. Coles in 1884, and has led to a total of 508*l.* being collected for the Church Missionary Society.

C. D. S.

### Church Missionary House.

**T**HE monthly meeting of the Ladies' C.M. Union for London, held on January 16th, was addressed by the Rev. A. K. Finnimore. In the course of an interesting address, dealing with the difficulties of the work in the island of Mauritius owing to the many languages spoken, and intermingling of races. Mr. Finnimore made a strong appeal for women workers, as the opportunities for work among the women of the island are numerous, but have to be passed by owing to scarcity of helpers.

The claims of North-West Canada were again brought before the members of the London Branch of the Clergy Union at their meeting on January 20th. On this

occasion the Bishop of Mackenzie River, the Right Rev. W. D. Reeve, told of the work in his large diocese, including as it does the only station of the Society actually within the Arctic circle.

The Home Preparation Union had a very happy and useful meeting on January 31st. The special aspect of preparation for service which was chiefly dwelt upon was Bible study. Some of the correspondents and other workers met the Headquarters' staff in conference at five o'clock on the subject of how to improve the schemes for helping the members of the Union in Bible study. Then followed tea, when members and their correspondents met in social intercourse. This was followed at 7.15 by the meeting proper, when a most helpful and illustrative address was given by the Rev. J. M. Willoughby on "How to Study the Bible."

Bishop Ridley addressed the London Lay Workers' Union on February 10th, and the impression caused by his address was one not to be easily effaced from the minds of his hearers. In simple but graphic language he described the work in his diocese, and gave a description of the great losses sustained by the fire of last year at Metlakatla. His one thought seemed to be not his own personal loss, but the irreparable loss to the Indians of the Bible in their own tongue, and also the loss to those at home of valuable information concerning these people which, the Bishop felt, when published would prove a further source of encouragement to seek their evangelization. All those present were deeply moved at his touching recital. The President of the Union, the Earl of Aberdeen, was present, and presided.

### Local Associations and Unions.

A CONFERENCE of local clergy, workers, and helpers was held in the Exchange Assembly Rooms, Blackburn, on January 27th, Bishop Thornton presiding, the object of the gathering being, as stated by the Rev. Dr. Pinck (local hon. secretary), to consider ways and means to permanently advance and maintain the Society's income. The chairman in opening said how thankful they were that Blackburn had been able to send up the sum of over 1000*l.* last year. But if the C.M.S. Committee were to be told to go on with their work as they were doing at present, the contributions and collections must be augmented. In Blackburn there seemed to be plenty of money to spend at places of amusement, therefore it was surely possible to add twenty-five per cent. to what they forwarded last year. Mr. Eugene Stock spoke by request of the "policy of faith" adopted in 1887, and reviewed the last twenty years' work. A special effort to be made to reach new subscribers and stimulate those already working was fully described by the Rev. D. E. Davies. A Missionary Mission, in which all parishes would join, is under organization for March 1st to 6th inclusive. The great object of the Mission will not be so much the raising of funds, as of seeking to bring home to all Christian people their responsibilities for the evangelization of the world. An urgent appeal came from the treasurer of the Association, Mr. James Parkinson, to raise the contributions for the year by at least 200*l.*, and the Rev. Dr. Pinck also appealed on similar lines.

The Bishop of Durham preached at the festival service, in connexion with the Leeds Anniversary, held in the Parish Church on January 28th. Mr. Robert Armitage presided over the annual meeting, when the Bishop was one of the speakers. Talking of the finances in connexion with Mission work, the Bishop said that somebody had interpreted the letters C.M.S. as "Contribute more supplies," and he thought it was a very good alternative reading. They did not in their collections want merely a big collection which they could report upon, but the steady, self-denying giving to supply the living wage for the missionary to go out into the field. The C.M.S. had been seriously threatened with a deficiency of supplies for the work, a work which must grow and extend; and therefore a new supply for the maintenance of the new plant, so to speak, was absolutely necessary. The Society had appealed for an additional 80,000*l.* a year, and when they remembered the enormous accumulation of wealth, the gigantic expenditure even in England on luxuries and pleasures, they could not regard the sum as a

relatively great thing. Where there was the will, there was the means to an extraordinary degree in the England of to-day. The Bishop concluded by suggesting that they would do well to copy the example of the Jewish Church, and set aside one-tenth of what God had entrusted to each for His work. He did not mean, of course, that they should give a tithe all at once to the C.M.S.—there were a great many objects for the work of God which that tenth would be allocated amongst. If all Christians who cared for Church missionary work would punctually set apart this tenth of their income, whether it were broad or narrow, they would find how very much more they could give in many cases than they were now doing. The Bishop of Mackenzie River followed, and gave a description of the needs and work of his diocese, and addresses were also given by the Rev. E. J. Kennedy, Vicar of Boscombe, and the Rev. A. A. Parry, Association Secretary.

A very successful series of meetings was held in Edinburgh on February 2nd, 3rd, and 4th. The Bishop of Mackenzie River and the Rev. D. A. Callum preached in the Cathedral and St. Peter's and St. Vincent's churches. Sermons had already been preached in Holy Trinity, St. Andrew's, and St. Mark's, Portobello. The week-day meetings were held in the halls of St. Peter's, St. James's, and St. James's, Leith. There was also a drawing-room meeting held at 5, Atholl Crescent, when the Rev. E. C. Dawson occupied the chair. All the meetings were very well attended. A new opening has been made for the C.M.S. this year at Crief, where the Bishop of Mackenzie River both lectured and preached on February 5th.

E. C. D.

The annual breakfast given in connexion with the meetings of the C.M.S. in Oxford, by the Rev. Canon Christopher, Rector of St. Aldate's, took place on Saturday, February 8th, in the Town Hall, and was attended by about 340 guests. Canon Christopher presided, and had upon his right the Bishop of Oxford and the Bishop of Uganda, and on his left the Bishop of Reading and Bishop Mitchinson, and among those who had accepted invitations were the Vice-Chancellor (Mr. D. B. Monro, Provost of Oriel), the Mayor (Alderman Gray), the Dean of Christ Church, the Rector of Exeter, the Warden of Keble, the Provost of Queen's, the Master of University, the Principal of Hertford, the Rector of Lincoln, the Principal of Brasenose, the Principal of Jesus, the Principal of St. Edmund Hall, the Principal of Wycliffe Hall, Dr. Murray, Canons Ince, Bigg, Driver, Cheyne, Spooner, and King. Many were prevented from attending by snow, which fell thickly for some time previously to the time fixed for the breakfast. A number of ladies were admitted to the galleries. Canon Christopher introduced Bishop Tucker, who gave in his well-known forcible style a complete and full account of Uganda and its Mission from the days of Mtesa to the present time.

The Bishop of Oxford said they had all listened, as he had listened, with unflagging interest and gratitude to Bishop Tucker's address, and they would understand his feeling very loth to try to express their thanks to him. But he was bidden to do it, and so he stood there to express their heartfelt thanks, and his, to Bishop Tucker for the words to which they had listened with such manifold interest. It was indeed a manifold debt that they owed to him, for there were many ways in which what he had given to them would, he hoped, go home to them. They sometimes heard, for instance, a question raised as to the *worth-whileness* of Mission work. He should never hear that question raised again, he thought, without recalling the two contrasted pictures of Uganda as it was and as it is. And then sometimes some of them might be inclined to think a good deal of the difficulties they had to meet, the burdens they had to bear, the tasks they had to face. He hoped that when these thoughts arose, there might come back to them the picture that Bishop Tucker had drawn of endurance that was going on in the mission-field. And then he wished that Dr. Bright had been there to enter, as he could have entered, with his vivid, picturesque knowledge of Church history through all its stages, into the extraordinary delineation of the gradual growth of a self-supporting, self-governing Church, numbered already by its thousands, and looking forward hopefully to the day when it might be numbered by its millions. Surely, there was another topic and encouragement for them there, in seeing the strength of a Church that relied wholly on the grace of

God, wholly on the strength that was supernatural. But all these things, all that extraordinary dramatic interest with which the growth of the Church in Uganda had been described to them, seemed to him to fall into subordination as he recalled the last part of Bishop Tucker's speech, for they had to thank him for having, he trusted, fastened on the hearts of all of them the true principles of Mission work, and reinforced for all of them the certainty of the strongest power in this tangled, struggling life of theirs; he had bidden them, as only one who had faced and done what he had faced and done could, to recognize clearly and simply what were ultimately the forces of God's work in the world, and he (Bishop Paget) trusted that no faint-heartedness, no reliance on false and unreal appearances and effectiveness, no tampering with worldliness in any of its many forms, might weaken for them the impression he had left on them.

At the close of the meeting, before the Blessing was pronounced, Canon Christopher offered a short prayer for the venerable Christian lady, now between eighty and ninety years of age, who had enabled him to give twenty-six annual C.M.S. breakfasts and had paid for them all. He asked that the God of all grace might shed abroad His great love in her heart abundantly, and multiply unto her grace, mercy, and peace through an ever-increasing knowledge of God and of Jesus our Lord.

### PROPOSED CONVENTION OF C.M.S. LAY WORKERS.

**I**N view of the ever-increasing importance of missionary effort and of the present position of the work of the Church Missionary Society, the Committee of this Union are arranging a one-day Convention of C.M.S. Lay Workers, to take place at Exeter Hall, London, on the Society's next Foundation Day, Saturday, April 12th, 1902, consisting of three sessions—at 11.30 a.m., 3 p.m., and 6.30 p.m. respectively.

The main purpose of these special gatherings will be to endeavour solemnly to realize before God the greatness and glory of the Mission which Christ has committed to His Church in the evangelization of the world, the enormous nature of the task, and the demand on the individual Christian for unwearied prayer, diligence, and self-denial in carrying out the Master's command to "preach the Gospel to every creature."

Invitations are extended to all C.M.S. Lay Workers—Officers of Associations, Sunday-school teachers, members of Lay Workers' Unions, Gleaners' Unions, Missionary Bands, and others not included in these. The morning and afternoon sessions are restricted to men; the evening session (at which the Archbishop of Canterbury will preside) will be open to ladies as well. The Committee look mainly to the Metropolitan Lay Workers' Unions and Bands to furnish the members for such a Convention, but, as will be seen, they have regard to the general body of C.M.S. Lay Workers, both Metropolitan and Provincial, and invite them to participate in it. Hospitality will be found for those coming from a distance, if required, from Friday or Saturday till Monday.

While the morning session will be an important gathering, the principal attendances are naturally expected at the afternoon and evening. It is thought that there should be at least 1000 present at the three o'clock gathering, and that at 6.30 Exeter Hall should be quite full.

At the Afternoon Session, as a way of assuring the Parent Committee in some practical way of sympathy and support at the present juncture in going forward in faith that God will provide the means for the necessary requirements of the work, it is proposed that a special collection be taken on behalf of the Church Missionary Society, which it is thought by warm-heartedness and enthusiasm might be made to reach one thousand guineas. It is suggested that all who will shall lay by, or collect, week after week, during the period from February 14th to March 28th (seven Fridays and coincident with Lent), thus forming a special denial period for this great work, finishing on the anniversary of the day when our Redeemer laid down His life for the world. Of course the collection will not be limited to amounts contributed by this plan, and no amount will be too small either for laying aside weekly or for giving in one amount at the time. "Let every man do according as he is disposed in his heart."

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, January 21st, 1902.*—On the recommendation of the Ladies' Candidates Committee, Miss Annie L. Baker was accepted as a Missionary of the Society.

An offer of service from the Rev. Philip Brocklesby Davis, B.A., Corpus Christi College and Ridley Hall, Cambridge, Curate of Holy Trinity, Sydenham, was accepted.

On the recommendation of the Allahabad Corresponding Committee, Miss H. L. Stowell was accepted (on probation) as a Missionary in local connexion, and located to Azimgarh.

The Committee had an interview with Lieut.-Colonel J. H. Sadler, recently appointed H.B.M. Commissioner for the Uganda Protectorate. He was addressed by the President, the Honorary Secretary, and Bishop Tucker, and in his reply expressed very cordial interest in the Society's work, stating that he had read the accounts of it "with little short of amazement," and that it had his "hearty goodwill and sympathy." The Committee heard with interest that Mrs. Sadler is accompanying her husband to Uganda, and Colonel Sadler informed the Committee that she had been with him for twenty-five years in different parts of the world. Mr. P. S. Melvill testified from a long-standing friendship with Colonel Sadler, and from association with him in work in India, that he had singular qualifications for his new work, referring especially to his fairness in judgment and to his powers as a linguist, and informed the Committee that Colonel Sadler had already begun the study of Swahili and Luganda.

The Committee received with much regret the news of the death of the Rev. T. Carmichael, of the North-West Provinces Mission. Mr. Carmichael joined the Society in 1886, having previously laboured for some years in India in connexion with the Wesleyan Missionary Society, and, after a brief period of work in Gorakhpur, was transferred in 1889 to the Annfield Mission, where he laboured until his death. Special efforts were made by him to evangelize the hill people of Jaunsar, and through his instrumentality some portions of the Gospels have already been translated into the Jaunsari language.

On the recommendation of the Group No. II. Committee it was decided to invite Mr. N. G. Welinkar, M.A., LL.B., Fellow of the Bombay University, to accept the Principalship of the Robert Money School, Bombay.

*Funds and Home Organization Committee, January 28th.*—The Committee nominated the Rev. J. E. Padfield, Association Secretary for the Dioceses of Canterbury and Chichester, to the vacant post of Association Secretary for the Northern Metropolitan District.

The Rev. C. W. Thorne was located to the vacant Secretaryship in the Dioceses of Bristol, Gloucester, and Worcester, in place of the Rev. E. F. Robins, resigned.

*Committee of Correspondence, February 4th.*—On the recommendation of the Ladies' Candidates Committee, Miss Rachel Edith Howard and Miss Winifred Agneta Westlake, L.R.C.P. & S., Edin., were accepted as Missionaries of the Society. Miss Howard was accepted as an honorary worker, and located to the Sarah Tucker College, Palamcotta.

The Rev. George Herbert Moule, B.A., Clare College and Ridley Hall, Cambridge, was accepted as a Missionary of the Society for work in Japan.

The resignation, on grounds of health, of Miss Alice Phillips, a Missionary of the New South Wales C.M. Association, was placed on record.

The resignation of the Rev. J. G. B. Hollins, of the Palestine Mission, on grounds of health, was accepted with regret.

The Committee had interviews with the following Missionaries on their return from the mission-field:—Dr. H. White, of Persia; Mr. S. W. Donne, of Bengal; the Rev. J. J. Johnson, of the North-West Provinces of India; and the Rev. and Mrs. W. P. Buncombe, of Japan. Miss O. Julius, of Japan, was also introduced to the Committee.

Dr. White gave an encouraging account of the progress of the work of the Medical Mission in Yezd during the last four years. They had commenced it in the face of pronounced opposition, but God had so blessed their efforts that the work had now the goodwill of all classes of the community. The attendance at the Sunday morning Persian service numbered from 60 to 100. He alluded also

to the work of the Rev. N. Malcolm, and urged that now, when the outlook was in all respects so hopeful, advantage should be taken of opportunities, which might not last long, to press on with the evangelization of Persia.

Mr. Donne spoke from more than thirteen years' experience of work in connexion with the Band of Associated Evangelists at Shikarpur, of which he had been leader for the last five years. Looking back over the last thirteen years, he noticed a great change in four directions: in the reception the people gave to the Gospel Message; in the extent to which it was understood; in their knowledge of its contents; and in their appreciation of the presence of the Missionaries.

Mr. Johnson spoke of his work for twenty-three years amongst the pundits and learned men in the monasteries of Benares. He alluded also to the attempts which had been made to visit other great centres of Hinduism in various parts of India, and pleaded that as the Committee had undertaken a special Mission amongst Mohammedans in Lucknow, so they would not overlook the claims of the Hindus of Benares upon the efforts of the Church of Christ.

Mr. Buncombe described to the Committee how in 1896, when he went to Tokyo, the out-station work was very weak, and the church of St. Paul's small and dilapidated as the result of earthquake; now the church is rebuilt, with a flourishing congregation and almost self-supporting, with numerous out-stations. Speaking of work in the country, he was able to inform the Committee that considerable progress had been made in the formation of small congregations during the past four years, and during five itinerating tours he had experienced no difficulty from the police in preaching in the open-air. He spoke of the spiritual revival which is now passing over Japan as having originated in a Week of Special Intercession by the various Protestant Churches about four years ago. With respect to the recent General Evangelistic Effort, he was able to testify that 1200 inquirers had given in their names in Tokyo during the course of three consecutive weeks. Mr. Buncombe testified to the remarkable work which had been carried on by Mr. Mott in six different centres of student life in the single month which he had spent there, during which some 1500 students had given in their names as inquirers.

Miss Hamilton was also present, and the Secretaries reminded the Committee of the help which she had kindly given to C.M.S. work, though herself an independent worker, during Miss Tristram's furlough, and also of the marked encouragement which she had received in carrying on work amongst the Osaka police. The Missionaries and Miss Hamilton were commended to God by the Rev. J. B. Whiting.

Mr. John R. Mott, of New York, Secretary of the World's Students' Christian Federation, who was in this country for a day or two on his way back from Asia to America, was introduced to the Committee, and gave a deeply-interesting account of his recent brief journey, and the meetings for students held by him at various cities in Japan, China, Ceylon, and India. He attributed the crowded attendances and the marked apparent results to the influence of the Holy Spirit in answer to earnest prayer which had been offered in no less than thirty-three countries for a blessing on the tour. He urged strongly the importance of well-considered plans for conserving whatever results had been achieved. At the close of the interview prayer was offered by the Rev. J. B. Whiting.

*General Committee, February 11th.*—The Secretaries reported the death of the Rev. W. S. Bruce, Honorary Life Governor of the Society. The following Minute was adopted:—

"The Committee have heard with deep regret of the death of their friend and fellow-worker, the Rev. W. S. Bruce, Hon. Life Governor of the Society, formerly Rector of St. John the Baptist, Bristol, and for some years Hon. Clerical Secretary of the Bristol C.M. Association. In his later years he rendered valuable service to the Society by his regular attendance at the various Committees, and especially of the Clerical Sub-Committee, where the sound and cautious judgment of his well-stored mind and his deep and sincere piety will long be remembered by those who had the privilege of being associated with him."

The Secretaries also reported the death of Mrs. Henry Wright, Honorary Life Member of the Society. The following Minute was adopted:—

"The Committee hear with deep concern of the death of Mrs. Henry Wright, the honoured widow of the lamented former Hon. Clerical Secretary of the Society. They

recall with thankfulness her important services to the missionary cause, especially through the twenty-one years of her widowhood. During many of those years she occupied the chair of the Ladies' Candidates Committee, and her wise judgment of character and deep personal spirituality, combined with a generous large-heartedness, made her counsels regarding women candidates specially valuable. The Committee also can never forget the unfeigned joy with which she welcomed, one after the other, the dedication of one of her sons and three of her daughters to personal service in the mission-field. She has now rejoined her husband and her missionary son in the presence of the Lord, and the Committee have only to rejoice in the recollection of her beautiful life, and to express deep sympathy with her sorrowing children and other members of her family circle."

The Committee placed on record their deep appreciation of the services lately rendered to the Society by their old and former colleague, the Rev. John Barton, who readily undertook the onerous duties of the Central Secretaryship in the interval between the resignation of the Rev. W. E. Burroughs and the appointment of the Rev. J. S. Flynn. With untiring diligence and with a rare experience both of Home and Foreign Missions he devoted himself to the work of the Society in a time of great emergency.

The Committee gratefully and heartily welcomed the offer of the Honorary Secretary to go to the Students' Convention at Toronto as the representative of the Society (in place of Mr. Eugene Stock, whose editorial duties keep him at home), in response to the invitation of the Student Volunteer Movement in America.

The Secretaries reported the acceptance of the office of Vice-President of the Society by the Bishop of Sierra Leone.

On the recommendation of the Medical Committee, the Rev. James Smith, M.A., Curate of St. Peter's, Abbeydale, Sheffield, was appointed as an Assistant Secretary to the Medical Department for organizing work in the North of England.

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### FINANCIAL NOTES.

**A**LTHOUGH so far there is no indication of a larger income than that of last year, yet "the Lord's hand is not shortened that it cannot save." Should He not send the larger income, He may, perhaps, effect the same object by means of a smaller expenditure, as indeed is the case to the present date, although no grants have been withdrawn from the Missions for the past year. There are indications that the utmost care in the spending of the money is being taken in the Missions, and the letters from the missionaries on this subject are most encouraging. We are also again greatly encouraged by the expressions of interest and sympathy from friends at home.

Towards the adverse balance of last year, 7810*l.* has been received; 4671*l.* is still needed, which it is earnestly hoped may come in by the end of March.

#### Extracts from Correspondents' Letters, &c.

F. H.:—"This being the Coronation year, I send you a special donation of 1000*l.*"

The comparatively large sum of 13*l.* 10*s.* 1*d.* has been received from the boxes of the Home for Working Girls in London for the past year.

A gift of 1000*l.* has reached us in connexion with a special effort at Newcastle.

A lady sends 50*l.* "after reading that excellent little book, *What do I Give, and Why?*"

A friend, in sending 89*l.* towards the adverse balance, says:—"I trust the dishonour of a deficiency will be wiped off."

The mother of a medical missionary in China, in sending a donation towards the deficiency, writes:—"I thank God for 'the faith and hope' the C.M.S. have in Him Who is able abundantly to supply all their great need of money; we must trust and pray, and we shall see what the Lord can do for us."

The widow of a missionary writes, in sending a donation:—"During the past year my children and I have been kept in good health, and, consequently, I have had but trifling medical expenses; other causes have lessened our general expenditure. I therefore enclose a cheque for 10*l.*"

S. H. M. D. writes:—"Last July I thankfully sent 50*l.* to the C.M.S. in most hearty recognition of the maintenance of the resolution to act in faith and not

fear; and beg now to add another small thankoffering, wishing it could be 5000*l.* instead of 50*l.* May it be entered a thankoffering for the sustained faith-action of the Committee, with gratitude for their example in trust."

A friend, sending 100*l.* towards the adverse balance, adds, "and earnestly hope that our Society will have received what is wanted by the end of March."

Another friend, sending 10*l.* for the same object, adds, "I trust that God's servants who have the means will not allow the Society to be crippled."

M. H. C., in sending 54*l.* 7*s.*, writes:—"I have for the *last year* been intensely anxious to extract every farthing I could from my purse. This is from a special fund that will never be available again. May God keep the C.M.S. on the *old lines*, even *His Own Word*."

A domestic servant will be glad to give 103 threepenny coins for the 103rd birthday of the C.M.S. (April 12th) in addition to her ordinary subscription, if 103 other domestic servants will do the same. Bags for these offerings may be obtained by sending one penny stamp to R., Witherley Rectory, Atherstone.

A friend writes:—"I cut out the enclosed as being such a very good idea, and write to ask if something cannot be made of it. I am sure we would gladly increase our subscription one-third and shall do so, but so many would do the same, were it put before them, without feeling the strain at all." The enclosure was as follows:—

"TO THE EDITOR OF THE 'LIFE OF FAITH.'"

"SIR,—I read with care your paragraph in the *Life of Faith*, December 24th, about the deficiency in funds of the C.M.S. At first the mention of 100,000*l.* more at least being required filled me with dismay and depression. It seemed so hopeless. But a new thought came to me. By what you state it seems that the deficiency is *one-third* of the present income. Then if every subscriber would give *one-third more*, the whole difficulty would be solved. Surely there are thousands who could make their 1*s.* into 1*s.* 4*d.*, their 5*s.* into 6*s.* 8*d.*, their 1*l.* into 1*l.* 6*s.* 8*d.*, and so on, without feeling the pinch severely. And surely I may hope that there are also thousands who would gladly deny themselves something in order to make known to the Heathen the Name they love above every name. I am going to try it for myself. I am sure that setting such a definite aim before us, hopefully trusting the Lord to enable us to attain it, must bring a blessing.—X."

From the Missions and Missionaries.

Among the communications from the Missions the following are of interest:—

"Thankoffering for the first year spent in the mission-field."

A Mission secretary, in sending his annual subscription, writes:—"I was very glad to see that the policy of the Society is not to be altered, and trust the needed funds may be forthcoming."

A late missionary, in sending a gift towards the 80,000*l.*, writes:—"It is a unit in this great ocean, but may help, and may stimulate others who, like me, are not rich, to do likewise."

The Punjab and Sindh C.M.S. missionaries have contributed 62*l.* 3*s.* 4*d.* towards the adverse balance.

A missionary in the field writes:—"I wish very strongly to protest against the cutting down of the estimates for next year, and the disallowance of new work. But I wish at the same time to join in economizing funds as far as possible, and therefore I write this to request that you will reduce my allowance through 1902, if I am spared, by 25 per cent."

Another missionary in the field writes:—"From the time I landed in this country in November, 1891, I have received a conveyance allowance, only part of which I have spent, as I have used a bicycle, and occasionally hired a carriage. I feel I have no right to retain what is unexpended of the allowance, so send this (59*l.* 15*s.* 4*d.*) as a first instalment. May the Lord pour out upon us all a spirit of devotion, and of sacrifice, in this time of need in answer to many prayers."

A missionary writes:—"I shall be glad if you will deduct 5 per cent. from my stipend for next year, which I do not mean to interfere with my subscription; and perhaps if many could do the same it would place things on a better basis."

A missionary and his wife send 20*l.* as a New Year's gift.



## TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER that the Society's needs, in the way of men and of means to sustain their work, may be fully met. (Pp. 161—163, 229, 234.)

Thanksgiving for the signs of awakening interest in the Gospel in Asia; prayer that those who have been aroused may become witnesses among the Heathen. (Pp. 173—180, 206, 225.)

Thanksgiving for open doors in Central Africa; prayer for men, and means to send them out, to take advantage of the ever-increasing opportunities. (Pp. 181—192, 211, 212.)

Continued thanksgiving (with prayer) for the Native Church Councils in India. (Pp. 196, 201, 228.)

Prayer that the Anglo-Japanese Treaty may not only tend to the preservation of peace, but prove a source of stimulating encouragement to converts and missionaries in the Far East. (P. 201.)

Prayer that the special missionary meetings in Lent may result in an increasing number of offers of service. (Pp. 228, 229.)

Prayer for the International Students' Convention at Toronto (p. 225), and for the Convention of C.M.S. Lay Workers in London (pp. 229, 234).

## NOTES OF THE MONTH.

## CONSECRATION.

*Sierra Leone.*—On St. Paul's Day, Jan. 25, 1902, at Westminster Abbey, the Rev Edmund Henry Elwin, M.A., as Bishop of Sierra Leone.

## ORDINATIONS.

*Punjab and Sindh.*—On Sunday, Dec. 22, 1901, at Lahore, by the Bishop of Lahore, Munshi Paras Nath to Deacons' Orders; and the Revs. A. H. Abigail and J. R. Fellows to Priests' Orders.

*Western India.*—On Dec. 22, at Bombay, by the Bishop of Bombay, Bajiba Laxaman Salve, Samuel Chimaji Kurhade, Shridhar Shantwan Suryawanshi, and Ramchandra Gyanoba Jagtap, to Deacons' Orders.

*South India.*—On Dec. 22, at the Cathedral, Madras, by the Bishop of Madras, Pagolu Yohan to Deacons' Orders; and the Revs. Latchman Singh Dhan Singh and Maloolm Jan to Priests' Orders.

*Japan.*—On St. Michael's Day, Sept. 29, by the Bishop of Osaka, in the Church of the Saviour, Osaka, Peter Gyoza Kawai and Wakanosuke Seki to Deacons' Orders.

## DEPARTURES.

*Niger.*—Mr. E. Dennis left Liverpool for Burutu on Jan. 25, 1902.

*Eastern Equatorial Africa.*—The Rev. and Mrs. T. S. England and the Rev. W. E. Parker left London for Mombasa on Feb. 10.

*Uganda.*—The Rev. H. W. Tegart left London for Mengo on Feb. 10.

*Bengal.*—The Rev. and Mrs. L. K. Morton left Barry for Calcutta on Dec. 10, 1901.

✕ *North-West Provinces.*—Mrs. R. J. Kennedy left London for Gorakhpur on Jan. 17, 1902.—The Rev. and Mrs. J. M. Paterson left London for Bhurtpur on Jan. 30.

*Punjab and Sindh.*—Miss A. L. Carver left London for Kashmir on Oct. 31, 1901.—The Misses A. W. and L. Eger and Miss L. H. Warner left London for Multan on Jan. 29, 1902.—The Rev. J. Tunbridge left London for Kotgarh on Jan. 30.

*South India.*—Miss A. J. Askwith left London for Palamcottah on Jan. 22.

*Ceylon.*—The Rev. J. I. Pickford left London for Colombo on Jan. 24.

*South China.*—Miss F. L. Coleman left London for Hong Kong on Jan. 28.

*Fuh-Kien.*—Miss F. E. Oatway left Marseilles for Hong Kong on Jan. 10.

*Mid China.*—Mr. and Mrs. W. A. H. Moule left Southampton for Shanghai on Jan. 20.—Miss R. M. Elwin left London for Shanghai on Jan. 28.

## ARRIVALS.

*Sierra Leone.*—Bishop J. Taylor Smith left Sierra Leone on Dec. 22, 1901, and arrived at Southampton on Jan. 14, 1902.—The Rev. H. Castle left Sierra Leone on Dec. 28, 1901, and arrived at Liverpool on Jan. 11, 1902.

*Yoruba.*—Mr. and Mrs. H. F. Gane left Lagos on Jan. 29, and arrived at Plymouth on Feb. 15.

*Niger.*—Miss L. M. Maxwell left Onitsha on Jan. 9, and arrived at Plymouth on Feb. 15.

*Eastern Equatorial Africa.*—Mr. and Mrs. J. A. Wray left Mombasa on Jan. 15, and arrived at Dover on Feb. 6.

*Uganda*.—Mr. and Mrs. H. E. Maddox left Mombasa on Dec. 28, 1901, and arrived in London on Jan. 20, 1902.

*Palestine*.—Miss K. Patten left Haifa on Jan. 3, and arrived in London on Jan. 15.—Miss M. A. Daniels left Haifa on Jan. 21, and arrived in London on Feb. 3.

#### BIRTHS.

*Eastern Equatorial Africa*.—On Dec. 17, 1901, at Mvumi, the wife of Mr. J. H. Briggs, of a daughter.

*North-West Provinces*.—At Allahabad on Jan. 7, 1902, the wife of the Rev. E. A. Causton, of a son.—On Jan. 19, at Neasden, the wife of Mr. J. Fryer, of a daughter.—On Jan. 29, at Kherwara, the wife of the Rev. A. Outram, of a son.

*Punjab and Sindh*.—On Dec. 10, 1901, at Peshawar, the wife of the Rev. C. H. A. Field, of a son.

*South India*.—On Nov. 27, at Masulipatam, the wife of the Rev. W. C. Penn, of a daughter.—On Dec. 27, at Tinnevely, the wife of the Rev. R. F. Ardell, of a daughter.

*West China*.—On Dec. 20, at Shanghai, the wife of Mr. E. A. J. Thomas, of a son.

#### MARRIAGE.

*Egypt*.—On Jan. 23, 1902, at Cairo, Dr. F. O. Lasbrey to Miss E. F. Waller.

#### DEATHS.

*South India*.—On Jan. 1, the infant daughter of the Rev. R. F. Ardell.

*South China*.—On Dec. 2, 1901, at Hong Kong, Margaret Richenda, youngest daughter of Bishop and Mrs. J. C. Hoare.

*New Zealand*.—On Jan. 8, 1902, at Marton, Catherine, wife of Bishop Hadfield.

On Feb. 7, 1902, at Hampstead, Lucy Sophia, widow of the Rev. Henry Wright, sometime Honorary Secretary of the Society.

### PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice:—

**Objections to Foreign Missions.** A new edition of a booklet by the Rev. A. H. Arden, answering some of the Objections to Foreign Missions. The original edition was published privately, but, with some slight emendations, the new edition, has been issued by the Society. Price 2d., post free, or twelve copies for 1s. net, post free where necessary, direct from the C.M. House, or from the special Agencies in Bristol, Newcastle, &c.

**The Evangelization of Uganda.** (Occasional Paper, No. 38.) A brief History of the Uganda Mission, intended for general distribution. Free of charge.

**"Number One" and His Home.** By the Rev. Prebendary Fox. A plea for a more correct view of the place that Christ should occupy in our prayers, gifts, and service. In booklet form, price 1d. (1½d. post free), or 9d. per dozen, post free.

**A True Story (and a Moral).** A Poem. By the Bishop of Derry and Raphoe. In leaflet form, for letters. Price 4d. per dozen, or 2s. 6d. per 100, post free.

**Hausaland; or, Into the Heart of Africa.** By the Rev. A. E. Richardson. A Paper for Children. Supplied free of charge.

**Epiphany Stars.** A Letter Leaflet of three verses on the Manifestation of Jesus Christ to the Wise Men of the East, setting forth how individual Christians should serve as guiding stars to Christ. By the Rev. H. V. Hebert. Copies have been placed on sale at the C.M. House at Salisbury Square. Price, 25 copies for 6d. net (7d. post free), 2s. per 100, plus postage.

**The Key to the Missionary Problem.** By the Rev. Andrew Murray. With a view to extending the circulation of this book, an arrangement has been made for the supply of copies, in paper covers, at a low rate, through the Publishing Department, Salisbury Square. Particulars will be supplied on application to the Lay Secretary.

All orders for books, magazines, and papers should be addressed to

THE LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.





The late Rev. J. Zeller.



The late Rev. Dr. Koelle.

VETERAN GERMAN C.M.S. MISSIONARIES.

(See pages 303-4.)

THE  
CHURCH MISSIONARY INTELLIGENCER

THE PROGRESS OF DOGMA

CONSIDERED WITH REFERENCE TO FUTURE CHURCHES IN THE  
MISSION-FIELD.

*The Progress of Dogma, being the Elliot Lectures, delivered at Harvard University, Cambridge, U.S.A., 1897.* By ALFRED R. ORR, D.D., Professor of Apologetics and Systematic Theology, United Free Church College, Glasgow. Hodder and Stoughton, 1901.

THE reading, for review, of Dr. Orr's Elliot Lectures has awakened, or recalled, the trains of thought followed in this paper. Both the title of the book and some very interesting passages among its contents naturally lead the mind of a C.M.S. reader to the problem of the doctrinal position of the future Churches in the Mission-field.

Such a problem is already before us of the Church Missionary Society, and it is bound to become a matter of deepening importance as our work makes progress. With a view to its practical application, therefore, in the near future, as well as on account of its academic interest, the subject is one that may fairly claim attention from friends of missionary enterprise.

But before launching out into the missionary aspect of the progress of dogma, with which subject Dr. Orr does not directly deal, a brief survey of the book itself should be given.

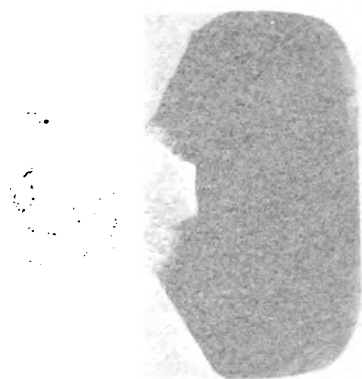
It corresponds to what its title-page would suggest to one who marks that the lectures were delivered by a Scottish professor to American students. They are up-to-date, accurate, alive; they reveal the inevitable relation with modern German theology; and they have a certain philosophical strain running throughout them. Thus they discuss at length many old theological controversies and their issues; but they do this from the standpoint of our own day, and seek to follow the threads of the right to the present time, and even to look a little into the future. They would show a student where the author accepts, and where he does not accept, on main issues of historical theology, the views of various modern theologians, particularly those of Professor Harnack, and among whom the Preface says that, "one object of the lectures is to set forth certain of the positions of that brilliant author."

The philosophical aspect of the book is doubtless that for which the reviewer would most wish to win acceptance. It is a philosophy of the progress of dogma. His view will be gathered from what is cited below. The reviewer would not say here that he disclaims the intention to discuss the history of dogma for its own sake, or as a matter of general human interest; his purpose rather being to inquire

whether there is a recognizable law in the progress of dogma, and, if so, how it affects us in determining our attitude to theological questions, and in choosing our steps for the future."



The late Rev. Dr. Köllle



The late Rev. J. Zeller

# VETERAN GERMAN C.M.S. MISSIONARIES.

THE  
CHURCH MISSIONARY INTELLIGENCER.

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"whether there is a recognizable law in the progress of dogma, and, if there is, what help it affords us in determining our attitude to theological system now, and in guiding our steps for the future."

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It hardly needs saying that the lectures maintain throughout a strongly Evangelical Protestant position. In addition to this they will be found to argue that the familiar Protestant Confessions of Faith cover an almost necessary sequence of vital doctrines; and that the conclusions embodied in these Confessions are a priceless heritage to the Churches.

No ordinary reader, not to say student, will find many pages of the book in any sense dull. Such a topic must, of course, demand attentive thought for its appreciation, but the lectures supply a readable, bright, connected survey of the main phases of the growth of dogmatic theology, at the crises of controversy, from the days of the Early Church to the present time. Their effect should undoubtedly be to strengthen the hold of Evangelical doctrine on the minds and hearts of their hearers and readers.

At the outset, now, of our further consideration of the matter we want to know what we mean by Dogma. Dr. Orr supplies us with a well-worded definition:—

“Those formulations of Christian doctrine which have obtained ecclesiastical sanction, and are embodied in the creeds.” (P. 13.)

A definition which speaks plainly for itself without ambiguity if we remember that he uses the word “creeds” in a wide sense. It covers for him, not only the early Christian formularies which we commonly call by that name in our services, but also such more recent and more elaborate Confessions as our own XXXIX. Articles, or the Westminster and Augsburg Confessions.

It is true that the word dogma and cognate words are by different writers used in different senses, and the definition here quoted is not a definition of the meaning which can always legitimately be read into the word wheresoever used. It defines, rather, the sense in which the word is used for the present discussion. It marks, be it observed, a stage beyond that at which doctrine comes to be held as true by one or many great teachers, or schools of theologians. It is the stage of doctrine formulated for a Church as a whole. It would be of much interest to consider what schools of thought may come to prevail, and how, in the future Churches; what doctrines will be accepted by the learned men in them. But we are turning to a question not quite the same as that. What will the Churches arrive at as their formulated doctrine with ecclesiastical authority? What will be their attitude towards Confessions of faith such as our XXXIX. Articles?

But what are the Churches of which we are to think? A good many Churches whose constitution is of recent date have largely settled their Dogma, and without much difficulty: the Churches, for instance, of the Anglican Communion in the United States of America and in several of our Colonies. Yes, but these are soon (D.V.) to be followed by younger sisters of another kind. The Colonial Church very naturally adopts with very slight variations the formularies of the Church of the Mother Country. The Christian colonist carries with him not only the faith, but also the traditions, of the old home. But will the same course be adopted with regard to formularies in a Church where the members are mainly



fresh converts from Heathenism, in India, in Uganda, in Japan, in China? Missions have achieved their real successes, Churches are soon coming of age, in countries till lately Heathen. The people of those countries are hearing a living Gospel from the lips of teachers who, for their sakes, make a special effort to clothe ancient truths in modern modes of thought. They are receiving that Gospel into minds which are being educated into a very modern phase of enlightenment. They may, also, retain in their minds not a few rays of the broken lights, all unfamiliar to the "Western" mind, which relieved the darkness of their former superstitions. It is, so far at least as modern precedent is concerned, a new problem. What is the relation of such Churches to Dogma—to any Dogma—to the Dogma, in particular, of the Churches whence their missionary teachers came?

There are always some Christian thinkers who are inclined to close such a question very promptly. In their view no proper place can be found for Dogma; it being, of course, understood that the Dogma with which we are concerned is a further formulation, in a sense elaboration, of what is claimed to be taught in Holy Scripture. Without necessarily repudiating the authority of Scripture, nay, in most cases in order to make the more emphatically their direct appeal to Scripture, such men deprecate the formulation by any Church of its own doctrine, and cry out against "man-made creeds." For them it may seem a grievous mistake to ask daughter Churches in the mission-field to carry over into their organization the dogmas of the mother Churches. They would say it is condemning the Christian Church to

"drag at each remove a lengthening chain."

But this way of looking at things can only arise in a mind which tends to identify Dogma with bondage. It is a view which will not bear candid examination from any prevailing standpoint within our own Communion, whatever may be the case beyond it.

If we inquire for the mature convictions of a High Churchman, we can find an eloquent defence of Dogma in Canon Liddon's *Bampton Lectures*. No quotation of a sentence or two can represent the weight of all his argument, but a very few words must suffice. He says:—

"If the Church of Christ had been, not the school of revealed truth, in which the soul was to make knowledge the food and stimulant of love, but a world-wide debating club, 'ever seeking and never coming to the knowledge of the truth,' it would then have been desirable to keep this [whether Jesus Christ is or is not God] and all other fundamental questions open. . . . The Latitudinarians who suggest that the Church might dispense with the Catholic creeds, advise us to revert to the defencelessness of ecclesiastical childhood. But, alas! they cannot guarantee to us its innocence, or its immunities. We could not, if we would, reverse the thought of centuries, and ignore the questions which heresy has opened, and which have been œcumenically decided."\*

The context goes on to attribute the Creed to God's providence for His Church.

If we look for a Broad Church view, it may in its best and prevailing

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\* "The Divinity of our Lord," Lect. vii., closing section.

aspect be represented by Charles Kingsley, who was an enthusiast for the XXXIX. Articles. In A.D. 1865 he wrote to F. D. Maurice :—

“As long as the Articles stand, and as long as they are interpreted by *lawyers only*, who will ask sternly, ‘Is it in the bond?’ and nothing else, I see hope for freedom and safety. If subscription was done away, every man would either teach what was right in his own eyes—which would be somewhat confusing—or he would have to be controlled by a body, not of written words, but of thinking men. From whom may my Lord deliver me!” \*

This extract needs to be read in its context for the force of some of its irony to be justly weighed, and it is worth while to put side by side with it a passage in which he says of the Articles that they

“are so cautious, wide, and liberal, that I could almost believe them to have come down from heaven.” †

Our own Evangelical standpoint does not need a representative quotation; but from Dr. Orr’s book a passage may be taken which Evangelical Churchmen would heartily endorse :—

“The Reformation age was marked by its productivity in *Credo*s. We do well not lightly to estimate the gain that accrues to us from these creations of the sixteenth century spirit. We shall greatly err if, following a prevalent tendency, we permit ourselves to think of them only as archæological curiosities. These creeds were no dry-as-dust productions, but came molten and glowing from the fires of a living faith, and enshrine truth which no Church can part with without serious detriment to its own life.” (P. 280.)

It is not forgotten that these extracts do not all deal with exactly the same facts and problems, but they all bear on the point for which alone they are cited. They are representative views as to a modern Church’s need of formulated doctrine. They bear out the view that branches of the Church developing in the mission-field will be at a great disadvantage if bereft of Dogma.

We are led, then, to the next question—What Dogma? What are the questions which, in Canon Liddon’s phrase, are to be counted “fundamental questions,” and to what extent are such questions no longer “open” “but decided”?

Here we cannot expect the same unanimity among our different schools of thought. Canon Liddon might have been unwilling to extend his enthusiastic estimate of the Nicene Creed to the whole of the XXXIX. Articles. For some of them he would have claimed, at any rate, less than “œcumenical decision.” There may be some who think that beyond the adoption of Scripture as the fundamental rule of faith, the Catholic Creeds are all the Dogma any Church need have. What shall we say to this?

All that any Church need have? To what end? We may remember two differing needs that have to be met. One very important one is freedom of intercommunion with sister Churches; the other is the *bene esse* of the particular Church.

Upon the former point a very weighty pronouncement was made by the great Conference of Bishops of the Anglican Communion at Lambeth in 1888. Rather, perhaps, we should say two pronounce-

\* *Charles Kingsley, His Letters and Memories of his Life*; vol. ii. p. 182.

† *Ibid.* p. 9:

ments, not very exactly on all-fours with one another. One was the result of the deliberations of a committee appointed to consider steps towards "the reunion of the various bodies into which the Christianity of the English-speaking races is divided." In this connexion the Conference expressed its opinion that for a basis of Home Reunion it would suffice in the matter of doctrine to require, after Holy Scripture as the rule and ultimate standard of faith, "the Nicene Creed, as the sufficient statement of the Christian faith." The second pronouncement was the result of the deliberations of another committee, on "Authoritative Standards of Doctrine and Worship." In this connexion the bishops declare,—

"That, as regards newly-constituted Churches, especially in non-Christian lands, it should be a condition of the recognition of them as in complete intercommunion with us, and especially of their receiving from us Episcopal Succession, that we should first receive from them satisfactory evidence that they hold substantially the same doctrine as our own, and that their Clergy subscribe Articles in accordance with the express statements of our own standards of doctrine and worship; but that they should not necessarily be bound to accept in their entirety the Thirty-nine Articles of Religion." \*

Perhaps these two pronouncements point to the Nicene Creed as the ultimate minimum which the Anglican Communion may, in case of need, come to accept as sufficient for intercommunion. But they also imply that, for the present at least, something fuller, and that upon the lines of our XXXIX. Articles, is to be urged upon newly-constituted Churches.

But we are equally concerned with the *bene esse* of the Church. And even if the matter of intercommunion be not found to lay upon the Churches in the mission-field the necessity of adopting any fuller Dogma than the Nicene Creed, we may yet maintain that the Churches will, for their own good, require something further. Is this so?

A long and secure step towards the right answer to this question will be found if we are able to accept the main point of Dr. Orr's lectures. He argues that not only the earlier controversies dealt with by Œcumenical Councils, but also later ones, such as those of the Reformation period, have produced Dogma of the utmost value. Nay, more, that there was an inevitable course for the progress of Dogma to follow—a logical order of great theological issues which has, inevitably, been the order of historical controversies and settlements; the consequence being that eventually "a practically complete survey had been taken of the entire round of Christian doctrine," and then, but not till then, "did it become possible to produce creeds embodying the whole Christian system. This, now, is the peculiarity of the creeds of the Reformation. The Reformation creeds *do* give, and give practically for the first time, a survey of Christian doctrine in all its great articles." (P. 282.) To him, therefore, the range of subjects covered by these Confessions of Faith is not wider than that of fundamental Church doctrine; and he would hold

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\* *Conference of Bishops of the Anglican Communion, Encyclical Letter, Resolutions, and Reports* (1888. S.P.C.K.), pp. 24, 28. See also interesting suggestions as to modifications of the Articles, pp. 18, 19, 108—111.

that such fundamentals have been "decided"—by what authority will appear presently,—decided in such wise that the resulting Dogma is a hard-earned treasure of great worth to the Church.

It can hardly be doubted that there is truth in this philosophy of the history of Dogma. Possibly it may not convince us all to the full extent of its effect on Dr. Orr's own mind. Yet, for all that, it is able to carry a good deal of the weight of our conclusions on the whole problem. Something may be taken away from the force of the evidence marshalled in favour of the belief that the progress of Dogma has been along an inevitable path, of logically connected steps; and yet there will remain the plain fact that the historical controversies have actually led to decisions upon one after another of those very fundamental subjects, and it would almost seem those only, which all theologians would give as the outlines of systematic doctrine. Nor is this only another way of saying that what men have fought over, theologians consider fundamentals. The facts stand for more than this. Systematic theology has its own criteria for marking out its foundation truths, and that the progress of Dogma has led to decision, after controversy, of almost exactly that set of foundation truths as against a variety of competing errors, is no slight evidence of the worth of the resultant Dogma. Had the Churches busied themselves with dogmatic declarations upon matters of trivial or even second-rate worth, the Dogma of history would not be parallel to the sober, solid, vital questions which still form the basis of theological teaching in all the best and most Scriptural schools. Whereas Dogma, if it corresponds to such good theology, is a most important factor of Church history.

Will it be new to any reader to see how close the parallel really is between the progress of Dogma and the development of a scheme of systematic theology? Dr. Orr says:—

"The history of dogma . . . is simply the system of theology spread out through the centuries—theology, as Plato would say, 'writ large'—and this not only as regards its general subject-matter, but even as respects the definite succession of its parts. The temporal and the logical order correspond. The articulation of the system in your text-books is the very articulation of the system in its development in history." (P. 21.)

The system he sketches may be summarized as follows:—(1) Apologetics, (2) The Doctrine of God, (3) The Doctrine of Man, (4) The Doctrine of the Person of Christ, (5) The Doctrine of the Work of Christ, (6) The Doctrine of the Application of Redemption, (7) The Doctrine of the Last Things.

The events of Church history corresponding to this series of doctrines are given thus: (1) Next after the apostolic days, the defence of Christianity by apologists like Justin and Origen, opposing attacks like those of Celsus (*circa* 160 A.D.); followed by the defeat of the many forms of heretical Gnostic Philosophy which required a defence of Christianity generally (second century). (2) The formulation of the doctrine of the Trinity in contrast with the heresies of the Monarchians, Arians, Macedonians (third and fourth centuries). (3) The Pelagian Controversy issuing in the formulation, on the lines of Augustine's

teaching, of the doctrine of man and of sin (fifth century). (4) The prolonged controversy on the Person, the Natures, the Will of our Lord, raised by the Apollinarian, Nestorian, and other heresies (fifth to seventh centuries). (5) The discussion of the objective side of salvation, the meaning of the Atonement, by such men as Anselm and Abelard, this more than any other topic marking the long period from the eleventh to sixteenth centuries. (6) Completing a great cycle of development, the Reformation with its formulation of the doctrine of Justification and Sanctification, with, of course, connected points regarding the Church, Ministry, and Sacraments; in other words the doctrine of the Application of Redemption.\*

Now it might be said that what is here claimed as "the temporal order" is rather too sharp cut; and indeed it would seem that Dr. Orr himself does not wish his view to be pressed hard on this basis. He finds occasion repeatedly to notice some overlapping in the links of his historical chain. For our present purpose, however, we are not relying on the order of events, but only on the emergence and settlement in a long course of history of certain notable controversies, the passing into Dogma of these great doctrines.

Similarly it might be urged that "the logical order" is not inevitable. While it is true that many systems of theology follow this order very closely, the same great subjects may be strung on a somewhat different thread, appearing, therefore, in an altered order. Instances are to hand from typical teachers in Bishop Moule's *Outlines of Christian Doctrine*, and in a sketch of systematic theology published by Bishop Gore.† But the thing to notice for our present purpose is that, even from very different standpoints, without as well as within our own Church, they are in reality the very same points of doctrine which go to make up the system, and they fall fairly under the heads enumerated above. The exposition of the doctrine may be largely divergent on some points, but the fundamental questions are the same.

Allowing, therefore, that the argument from a supposed law of progress may not bear pressing too far, we find ourselves still in possession of the facts which were supposed to lead to the discovery of that law by induction; and these facts bear out our contention that the Dogma of the Churches, down to and including the Reformation Confessions, is concerned with vital questions, with the very backbone of any good theological system.

It will follow that if the Dogma be true doctrine, it has a strong claim upon the acceptance of any Church formulating its doctrine after such Dogma has taken shape. If the doctrines be true, they are worthy of a place in any modern ecclesiastical statement of doctrine, especially if such statement professes to cover what are acknowledged fundamentals, and this, we have maintained, it ought to do.

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\* It is interesting to notice that thus far no place in Dogma is found for Eschatology. Nor does it come into line down to our own day. Dr. Orr sees special attention being paid to it at the present time, but finds a growing disinclination to dogmatize in a region where so much is necessarily obscure. See pp. 345-352.

† *Hints for the Study of Theology*. Skeffington and Son, 1889.

We come then to ask, Is all this Dogma true Christian doctrine? By what authority have such fundamental questions been decided? What guarantee have we of the results?

We cannot in the full sense claim for all the Dogma "œcumenical decision." Nor are we among those who, for one theoretical reason or another, have a good deal of anxiety to be able to claim, if not "œcumenical decision," at least "Catholic" acceptance for every item of our Church's Dogma. We are anxious to hold none but Catholic truth in the proper sense of the word. But the test of such truth could never, for some centuries past, have been the acceptance by all the Churches of Christendom of some particular formulary embodying the truth. Not even the rough-and-ready method of un-churching all but a few large Episcopalian Communion can bring within practical reach for to-day the authorization of any Confession by such limited "œcumenical decision" as those Communion might conceivably give. For our part, considering the conditions prevailing in Christendom for centuries past, and down to the present time, we should hardly like to submit all questions of truth or error to normal and proportionate representation of, say, the Greek, Roman, and Anglican Communion, for their joint decision. Nor do we feel at a loss for any clear witness to the truth of our Dogma failing such a tribunal. If we are to find out whether comparatively recent formularies are accurate and Catholic, we want a voice that can speak to-day. But we should hardly be ready to submit the matter to such a tribunal as the above, if we could; and it is even more plain that we could not, if we would.

Shall we not be wise in this matter to take a different road to our goal altogether—such a road as Dr. Orr follows? Instead of unprofitable discussions of œcumenical authority, he makes an appeal with broad-minded common sense to the verdict of *history*.<sup>\*</sup> The Confessions of faith, to which we repeatedly refer, represent, as he is convinced, the "survival of the fittest" in doctrine under the severest possible struggle for existence:—

"Not one of these doctrines but has been hacked and hewed at till, if it had not been founded on God's Word, and felt to be true to Christian experience, the breath would have gone out of it long ago." (P. 19.)

It is not claimed that such a verdict of history is an *absolute* "objective criterion," "eliminating the subjective element" and lifting us "above the uncertainties and fallibilities of individual judgment." We cannot have that. But, he says, the nearest approach to it is

"appeal to the rigorous, impartial, one might almost say, if sufficient time is given, the practically unerring verdict of *history*. Here is a tribunal before which the personal equation in the individual judgment is cancelled; the accidental elements in the thought of an age drop away, and only its abiding contribution

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\* It must be kept clear, here as throughout the discussion, that the final appeal is always to Holy Scripture. On pp. 282, 283, he shows how explicit in the Reformation creeds is the reference to Scripture, and that even when the Reformers adopted some doctrines from earlier stages of the Church's history they did so "from a clear perception that they were Scriptural and true." The question whether we accept what Scripture says can, of course, to us never be an open one; what we ask is whether we can re-state in our own words what is Scriptural truth on points about which there is dispute, the disputants probably both claiming to be Scriptural.

to truth is retained. We are familiar with Schiller's saying that the history of the world is the judgment of the world. It is at least true that the history of dogma is the judgment of dogma. One thing I am absolutely persuaded of . . . no phase of doctrine which the Church has with full deliberation rejected—which, on each occasion of its reappearance, it has persisted in rejecting—need raise its head now with any hope of permanent acceptance. And this principle alone . . . carries us a long way. . . . Its clock never goes back. It never returns upon itself to take up as part of its creed what it has formally, and with full consciousness, rejected at some bygone stage." \*

Incidentally may also be remembered another kind of evidence which our Dogma may claim. Canon Liddon uses it for the Nicene Creed. He says:—

"Certainly if toil and suffering confer a value on the object which they earn or preserve; if a country prizes the liberties which were baptized in the blood of her citizens; if a man rejoices in the honour which he has kept unstained at the risk of life; then we, who are the heirs of the ages of Christendom, should cling with a peculiar loyalty and love to the great Nicene confession of our Lord's Divinity." †

With equal right may the same kind of thing be said concerning the later formularies:—

"They are the classical products of a distinctively creed-making age, by which I mean an age that possesses a faith which it is able to state intelligibly, and for which it is ready, if need be, to suffer—which, therefore, cannot but express itself in forms that have enduring worth." (Dr. Orr, p. 281.)

Such considerations as the foregoing give us no little confidence in maintaining that we of the mother Church have a very rich heritage, in the shape of our Dogma, to offer the daughter Churches which spring up in the mission-field.

But we have not disposed of all our difficulties. Can the Dogma be transplanted, so to say? Is its adoption in India, China, Japan, Uganda, a practical possibility?

It would take us into a fresh line of inquiry to follow up one form of difficulty, viz. that which arises where any question of the re-union of the Churches comes in. We must not forget this most important element of the problem. It may need solution in some cases before a Church in close touch with other Communion can rightly give a permanent form to its Dogma, even when, as yet, it is acting separately for itself alone. But from the point of view of our present considerations we may leave it unsolved. Not because we may ignore the differences between the Communion, but because we are asking what each mother Church may do about handing on its treasure to its own daughters. We may well assume that the mother will not count as any part of her real treasure Dogma which divides her from sister Churches if such Dogma may be modified without dishonour to the Common Lord, and without sacrifice of what is truly part of the Catholic faith. It is with this thought in mind that the Reformation

\* P. 17. The reader will detect the elements of this view which depend upon our conviction, a very well founded one, that the Protestant Churches have been in a position to act decisively in formulating dogma. Were they not pre-eminently the home of Scriptural knowledge, free discussion, and adequate scholarship, not without saintliness of life, the position would be far less convincing.

† "Divinity of Our Lord," Lect. vii.

Dogma has all along been referred to, not with complete accuracy it must be confessed, as if it were one common possession of the Protestant Churches.

The remaining difficulty which must be faced, on the path we have followed, is the difficulty of handing the dogmatic treasures of one country and race to another people in widely different circumstances. It is often thought of as a very great difficulty. We will glance at two aspects of it—one having to do with the conditions of the transfer, the other with the nature of the Dogma.

As to the former, it is a great undertaking to give to Africa and the East our own theology. Can they receive it? No properly adequate answer can be given by those of us who do not know what the mind of man is in the mission-fields. But a few considerations may be advanced without laying claim to adequacy for them.

Let us remember that we have precedents. This is not inconsistent with what was said above. The problem, it is true, is without modern precedent, because our Mission enterprise is as yet so young. But there are ancient precedents. Think of the handing on of the "faith once delivered to the saints" from Jew to Gentile, from Galilee to Asia Minor, to Greece, to Rome, to Alexandria, to Carthage, to Gaul, to Britain, to the Teutons, to the races of Northern Europe! The faith has surmounted great barriers, and *Dogma*, as such, has passed over some of the greatest. If we Anglo-Saxons, e.g., have assimilated our Dogma coming from such varied sources, it is proved to be capable of taking possession of minds of vastly different moulds. We have so much assimilated it that we are apt to think of it as peculiarly ours, forgetting how much of it comes from "a line of ancient worthies into some of whose best labours we have freely entered."\* May we not be able to give freely what we have freely received?

Will it be said that the minds of those to whom we go are so differently furnished from our Western minds that they cannot be expected to adjust our Dogma to their ways of thinking? Those who have experience must be heard in reply, but one general consideration may be allowed. May it not be possible that Divine Providence has so ordered it that Christianity should come to the far East from the far West because by that means it has the best prospect of really replacing the native systems of religion? It is asserted by naturalists that if a man wants to naturalize a new plant in some given region, he has the best chance of success if he can combine two things—first, suitability of his new plant for the soil in which he puts it; and second, *unlikeness* to the flora of the spot he selects. If it be too much like such plants as are there already, it will not compete well with them; they are strong in possession, and its appeal, so to say, is to the same elements of the soil as they depend upon. Let it come with a power to appeal to other, perhaps virgin, elements, and it may take the place of its competitors and reign alone. Christianity, perhaps even Christianity in the shape of Western Dogma, is fitted to reign in human nature even in the far East. If it be something

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\* Hardwick, *History of the Articles*, p. 235. The context is very much *ad rem*.



unlike what they have, it may for that very reason have the better prospects.

One further point may have some weight. It is likely that in many cases Dogma will begin to shape itself in Churches in the mission-field while yet the moulding influence of the mother Church is very strong upon the Native *Christian* mind. In the majority of cases, probably, the theologians of these Churches will at the time be men who by force of circumstances have learnt to look at things a good deal through the eyes of the missionary. It may prove to be a much more difficult thing than is anticipated to produce a really native Dogma in the early history of such Churches. It may be much more easy than is feared for them to assimilate our Western formularies.

With regard to the other aspect of the difficulty, the nature of the Dogma, the fear is lest, as we possess it, it is not suitable in its expression to be passed on to new fields. It is suggested that, e.g., our XXXIX. Articles can hardly be accepted as already absolute in their accuracy, and suitability of expression, even when we admit that they cover the right ground and take the right side on disputed points.

Let the difficulty, however, be clearly stated. The seriousness of it in no way connects with the mere fact of the language of our formularies being archaic. Good scholars would, by an idiomatic translation into some fresh tongue, eliminate such archaism. Nor does the hindrance, if such there be, lie mainly in the lack of proper renderings for words with a very special connotation. Good linguists and good theologians together may, indeed, find their powers taxed to the utmost at this point, but not perhaps in any other way than they are by Bible translation, which has gone on with wonderful success. The real point is the rooting of the Dogma in long past history, and with that, perhaps, some colouring, if not tainting of its purity, because of the controversies of its era. The point is well put by Dr. Stoughton, who says:—

“I do not believe that God’s truth can ever be systematically expressed in words of human collocation, so that those words shall certainly contain the whole of the matter of which they treat, and nothing else. In drawing water out of the wells of salvation, and pouring it into theological cisterns, some of it gets spilt; also the buckets give a tinge and a taste to the element which it had not when lying in the calm depths of the Holy Spring.”\*

And to the same purpose Dr. Orr writes:—

“I am very far from disputing that there is still room for fresh developments in theology. Existing systems are not final; as works of human understanding they are necessarily imperfect; there is none which is not in some degree affected by the nature of the intellectual environment, and the factors the mind had, at the time of its formation, to work with. I do not question, therefore, that there are still sides and aspects of Divine truth to which full justice has not yet been accorded; improvements that can be made in our conception and formulation of all the doctrines, and in their correlation with each other.” (P. 31.)†

Theoretically, we should all agree, such Dogma must always be open

\* *Introduction to Historical Theology*, p. 1.

† The same point was taken up by the Bishops at Lambeth in 1888. See pp. 19 and 110 of their *Encyclical Letter*, &c.

to revision, improvement, adaptation. So far forth the objection holds that it ought to be considered whether some new formulation of doctrine may not be wisest for a newly-constituted Church; whether such a Church may not essay to restate the doctrines in a way that will carry less of the tinge and taste of the past centuries; whether, at least, it may not justly refrain from giving its own present-day adherence to the particular formulation of the Dogma which belongs to the mother Church because of her own somewhat ancient history.

The Bishops at Lambeth in 1888 seemed to lean in the direction of such restatement. Their *Encyclical Letter* suggests that "it ought not to be difficult, much less impossible, to formulate Articles, in accordance with our own standards of doctrine and worship, the acceptance of which should be required of all ordained in such Churches." At the same time it is remarkable that the Committee on Authoritative Standards were "unable, after careful consideration of the subject, to recommend that any new declaration of doctrine should, at the present time, be put forth by authority." And they made a recommendation, which was not taken up by the Conference as a whole, it would seem, that a doctrinal manual for teachers should be put forth, evidently with the idea that it would serve as a common statement of doctrine for the whole Anglican Communion, although they did not wish it "regarded as an authoritative standard of the Church."\*

Now, again, without claiming that our reply to such suggestions is adequate, we may advance some cautions in regard to them.

Take the idea of a reconstruction of Dogma. No plea for this course will be likely to be strong on the ground of some hope of enriching the treasure. It is a suggestive remark of Dr. Orr's that

"in every department of knowledge, theology not excepted, we have, as in agriculture, to accept a law of diminishing returns. . . . In architecture, we cannot plan and build as if Greeks and Romans, Normans and Teutons, had not built before us. . . . So in theology . . . the presumption—practically the certainty—is, that the great decisive landmarks in theology are already fixed, and that we are not called upon, nor will be able, to remove them." (P. 31.)

Reconstruction, too, will demand much care as to the time of its inception. We have noticed something of the characteristics of a creed-making age; and Dr. Orr says, with truth,—

"Such ages do not come at men's bidding, and till they do come, the process of creed-making or creed-tinkering will not have much success." (P. 281.)

Will the time of Church Constitution be such a creed-making time? It may be, in some cases, but in others it will not be at all likely to be so. There may at any time be, as there are with us to-day, points of theology which "emerge in theories and schools, but as yet have not gained any footing in dogmatic formulations." (P. 333.) To a superficial glance this might look like occasion for "creed-tinkering" whenever opportunity offers; but disastrous consequences would be quite as likely to follow as any good results from throwing the formularies into the crucible, during periods of internal strife in a Church when it has not

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\* Pp. 19, 111, 112.

the steady, unifying influence of a great opposition from without. Where Churches grow up with days of freedom from persecution and from organized heresy it is, at least, open to question whether the event of inaugurating self-government is occasion enough for creed-making.

The remaining suggestion, as vaguely sketched above, comes to some idea of a less close adhesion, at least *pro tem.*, to the Dogma of the Mother Church. To this we may say that the important thing is to secure, in some way or other, organic continuity. It may present itself as a case of the ubiquitous Evolution; for, indeed, we have good reason to believe that God's method of government and providence in Church history, as in so much else, is by a form of evolution wherein the moulding power and wisdom are His, and from which comes forth the design of His Mind. Let us admit, then, that the thing to look for is an evolution of Dogma. But let us take to heart Dr. Orr's warning on this point against the fallacy of the "assumption that an evolutionary process is one of unlimited flux and change, and yields no stable products in its course"; and against "an overlooking of the fact that a true evolution is organic, i.e., is a continuation of the developments of the past, not a reversal of them":—

"Genuine evolution illustrates a law of continuity. It is not a violent breaking with preceding forms, but proves its legitimacy by its capability of fitting into a development already, perhaps, in large measure accomplished. In like manner, the test of a sound theological development is not its independence of what has gone before, but the degree of its respect for it, the depth of its insight into it, and its capacity of uniting itself with it, and of carrying it a stage further towards completion." (P. 19.)

Reviewing the course of our argument, we may well feel able to claim that a good case can be made out for the handing on of Dogma, of our own Dogma (speaking in general terms), to become the starting-point in doctrinal matters for the Churches in the mission-field; a case which would seem considerably strengthened were we to dwell a little on other aspects of our formularies besides that in which they appear merely as a standard of orthodoxy. To quote one more passage from Dr. Orr, which will turn our minds in that direction:—

"These creeds have stood as witnesses, even in times of greatest declension, to the great doctrines on which the Churches were established; have served as bulwarks against assault and disintegration; have formed a rallying ground for faith in times of its revival; and have always, perhaps, represented with substantial accuracy the living faith of the spiritual part of their membership." (P. 281.)

We count happy, therefore, our missionary brethren, those particularly who have responsibility with regard to Dogma in the Churches of the future, in that they have so great a treasure to offer to their native brethren. But we must not forget their need of Divine grace and guidance in dealing practically with the problem that has been engaging our attention. We shall not begin at all too soon, if we begin at once, to pray with frequency, with understanding, and with fervour, that God will direct in truth the work of our brethren when they come to deal with Dogma in the mission-field. F. B.

## SOME RECENT BOOKS ON CHINA.

THE interest in China which recent events have accentuated naturally elicits from the press a steady stream of new books and re-issues of books which have appeared before. The following have been sent to us for review, and it will be for the convenience both of our readers and ourselves that we should notice them together under a separate heading:—

(1) *The Lore of Cathay*, by W. A. P. Martin, D.D., LL.D. London: Oliphant, Anderson, and Ferrier. (10s. 6d.)

(2) *Mission Problems and Mission Methods in South China*, by J. Campbell Gibson, M.A., D.D. (6s.)

(3) *The Land of the Blue Gown*, by Mrs. Archibald Little. London: T. Fisher Unwin. (21s. net.)

(4) *Among Hills and Valleys in Western China*, by Hannah Davies. London: S. W. Partridge and Co. (3s. 6d.)

(5) *Last Letters and Further Records of Martyred Missionaries*, edited by Marshall Broomhall, B.A. London: Morgan and Scott. (2s. 6d.)

(6) *Les Troubles de Chine et les Missions Chrétiennes*, by Raoul Allier. Paris: Librairie Fischbacher.

(1) The author of *The Lore of Cathay* regards the book as a complement of his former work, *A Cycle of Cathay*, which represented the active life of the Chinese, as this does their intellectual life. The present volume consists of twenty-three chapters in five Books, dealing with China's contributions to the Arts and Sciences; Chinese Literature, Religion, Philosophy, and Education; and Studies in Chinese History. Much of the contents has been published before, some as long as a quarter of a century ago, under the title of *Hanlin Papers*, but these have been revised and enlarged. It is needless to say that Dr. Martin writes with quite exceptional authority on the subjects of which he treats, to say nothing of his personal gifts and scholarship. His long sojourn in Peking, his privileged position as President of the Imperial University, and his access to the records in the famous Hanlin Library—burnt to the ground, unhappily, by the Chinese in a fit of madness during the attack on the Legations in 1900—give assurance of a fulness of knowledge which very few are in a position to claim. We consider that he has been well advised in revising these papers at the present time, when China is entering upon a new chapter of its history, a chapter in which it is certain, whatever else is doubtful, that foreign nations will play a conspicuous part. It is, beyond question, most desirable just now that the Chinese should be understood, and that their great qualities not less than their defects should be appreciated. Dr. Martin is not insensible to the defects in the national mind. He attributes them partly to the language, which, being incapable of expressing by single words such ideas as space, quality, relation, &c., is a most imperfect vehicle of abstract thought, and has seriously obstructed the exercise of the intellect in that direction. A servile reverence for antiquity, and the exceedingly limited scope in the subjects of examination for the public service, are other crippling agencies. The author says:—

“These fetters can only be stricken off by the hand of Christianity; and we are not extravagant in predicting that a stupendous intellectual revolution will attend its progress. Revealing an omnipresent God as Lord of the conscience, it will add a new hemisphere to the world of morals; stimulating inquiry in the spirit of the precept, ‘Prove all things, hold fast that which is good,’ it will subvert the blind principle of deference; and perhaps its grandest achievement in the work of mental emancipation may be the superseding of the ancient ideographic language by providing a medium better adapted to the purposes of Christian civilization. It would only be a repetition of historic triumphs if some

of the vernacular dialects, raised from the depths where they now lie in neglect, and shaped by the forces which heave them to the surface, should be made, under the influence of a new sunshine, to teem with the rich productions of a new literature, philosophy, and science."

As reference has been made to Dr. Martin's strictures on the subjects of the public examinations, it is only right to add that he gives the highest praise to China for its adoption of the principle of admission to the public service by competitive examination. He says of the mandarins :—

"Those stately officials, for whom the people make way with such awe-struck deference, as they pass along the street with embroidered robe and imposing retinue, are not possessors of hereditary rank, neither do they owe their elevation to the favour of their sovereign, nor yet to the suffrages of their fellow-subjects. They are self-elected, and the people regard them with the deeper respect, because they know that they have reached their position by intellectual effort. . . . In this genuine democracy China stands unapproached among the nations of the earth."

Dr. Martin estimates that on the average—taking towns and country districts together—not more than five per cent. of the males, and not more than one in ten thousand of the females, in China are able to "read understandingly"; and this notwithstanding that education is in a sense universal as regards the males: the fact being that after several years at school a lad will have learned to pronounce the characters of an ordinary book with precision, yet, through the radical defects in the system of education, he will not comprehend the meaning of a single sentence. The cosmic shock which China has just experienced has proved, in Dr. Martin's judgment, the reality and strength of the Reform movement, and he anticipates that the effect of the convulsion will be to awaken it into fresh activity.

(2) The Free Church of Scotland has a Lectureship on Evangelistic Theology to which the General Assembly makes an appointment every second year. The second book on our list, *Mission Problems and Mission Methods in South China*, gives the series of twelve lectures which Dr. Gibson, of the English Presbyterian Mission, delivered while holding that appointment. They make one wish very ardently that the Church of England or the English Universities possessed a similar foundation, for one could desire nothing better from the missionary point of view than that our theological students should have the opportunity of hearing such well-balanced and forcible statements of facts and principles, such sound and sober expositions of problems and their solution, and such well-arranged and convincing accounts of progress, as these lectures contain. As examples of the vigour and directness, and of the moderation and good sense, which characterize the whole book, the following quotations may suffice. In the first lecture, on "The Proving of the Gospel," Dr. Gibson says :—

"When you discuss the success or failure of Missions, far profounder interests are at stake than the inquirers generally suppose. For when we carry the Gospel to heathen men—using the term provisionally—we are no doubt making an experiment; but what we are putting to the proof is not a scheme of a few enthusiasts, nor an optional off-shoot of Church work. We are putting to the proof the Gospel itself. . . . Missions are an experiment in which the question put is: 'Does the Gospel work?' Or, to go closer to the heart of the matter, the question is neither more nor less than this: 'Is Christ the Saviour of men, or is He not?' Therefore, when men say, 'Do you believe in Missions?' I reply, 'Do you believe in Christ?' For assuredly, if broadly and on the whole Missions are a failure, then not only is our preaching vain, but your faith is also vain. Be assured that the Christ Who cannot save a Chinaman in longitude 117° East is a Christ Who cannot save you in longitude 3° West. . . . But there the great issue is tried with all external helps removed. The Gospel goes to China with no subsidiary aids. It is spoken to the people with the stammering lips of aliens. Those who accept it do

so with no prospect of temporal gain. They go counter to all their own pre-conceptions, and to all the prejudices of their people. . . . I have often thought that if I were to expend all my energies to persuade one Chinaman to change the cut of his coat, or to try some new experiment in agriculture, I should certainly plead in vain. . . . Yet while I despair of inducing him by my reasonings to make the smallest change in the least of his habits, I ask him, not with a light heart, but with a hopeful one, to submit his whole being to a change that is for him the making of his whole world anew. '*Credo quia impossibile.*' I believe it can be done because I know I cannot do it, and the smallest success is proof of Divine power. The missionary must either confess himself helpless, or he must, to the last fibre of his being, believe in the Holy Ghost."

Again, in the ninth lecture, on the "Growth and Character of the Church," Dr. Gibson says:—

"A recent traveller in China announced that he had formed a low opinion of the prospects of Missions there, and presented a calculation to the effect that the harvest reaped by the missionaries might be described as 'amounting to a fraction more than two Chinamen per missionary per annum.' Calculations of this kind are of no value from any point of view. They belong to the dark ages of the last century, when men did not know what Missions were. But now the man of average education is expected to know better. Curiously, the outside amateur seems always to think of the missionary as 'making converts.' The truth is, that most missionaries are engaged, for the most part, not so much in 'making converts,' as in training and organizing bodies of converts already made. The universal testimony of missionaries is that converts are made by the Native Christians. . . . To suppose that there is any direct causal ratio between the number of the missionaries and the number of 'converts,' is to mistake the whole situation. Whether the critic's figures are real or imaginary does not appear, and it really does not matter. He gets the number of missionaries, then gets, one knows not how, a number which he takes to be the number of converts per annum. Then he divides the one by the other and demonstrates! He might just as well take the height of the barometer and divide by the latitude! The result has no significance. By taking all the missionaries, and only the registered 'converts,' i.e. only communicants, by mixing old and new Missions, evangelistic, educational, and medical, all in one, he succeeds in combining all the faults by which the figures of rash statisticians can be vitiated."

But every chapter offers tempting paragraphs for quotation, and some of the lectures, especially those on "Evangelistic Preaching," and "Organization of the Church," we should like to see distributed widely among missionaries, especially those working in China. What the author says on Chinese Literature and Philosophy and Religions is well and tersely stated, and there is a striking accord between him and Dr. Martin in the book noticed above. The Mission work about which the Lecturer bears testimony is that of the English Presbyterian Mission in Swatow and its neighbourhood.

(3) Mrs. Archibald Little's book, *The Land of the Blue Gown*, is in some respects a complete contrast to that of Dr. Gibson. It does not profess to deal with problems, nor to have a very serious purpose. The contents are miscellaneous, and somewhat incoherently related; the chapters were evidently written at different times, between 1890 and 1900 we should judge, and the contents of one of these chapters (the twelfth) have a striking resemblance to those of a book which we noticed in 1896. But while the volume is not one which should be turned to for serious opinions on religious questions, it has undoubtedly an interest and value of its own. The writer, as the wife of a leading English merchant residing at the open port of Chung-king, fifteen hundred miles up the Yang-tse, and as having visited many of the other chief ports both on that river and on the coast, has enjoyed opportunities which few foreign ladies other than missionaries obtain or desire to obtain of becoming acquainted with the Chinese. And

her heart has evidently been largely won; she thoroughly appreciates the people among whom she has dwelt. Mrs. Little has, moreover, been deeply stirred by the sufferings of those of her own sex consequent upon the practice of footbinding, and has thrown her personal influence most actively into the crusade against it. The last chapters of her book give an interesting account of an extensive tour in the course of which the writer addressed numerous meetings of Chinese, both of men and women, on this subject, and had every reason to be deeply encouraged by her success. There are many references to missionaries, and they are always kindly and sympathetic. Indeed missionaries, those of the C.M.S. as well as others, ever find a welcome in Mr. Archibald Little's hospitable house. When the whole of our Si-Chuan staff were summoned from their work by the Consul in 1900, Mr. Little's house was most considerately placed at their disposal for three days until they could proceed on their journey to the coast. In several places strong testimony is borne to the success of missionary work, testimony which, in a sense, is perhaps all the more striking because, as the writer is careful to observe, her primary object was not to inspect such work—it came under her notice while otherwise engaged. Speaking in one place of the missionaries whom she had met in Si-Chuan, Mrs. Little said: "Those of whom we saw the most impressed us the most highly, which is as it should be, and if there be saints still on earth, one or two of those we met struck us as very like our idea of them." There were others, however, she adds, who did not seem to her "the best calculated to awaken the Chinese to the loveliness of a new Faith."

(4) If the writer of the book last reviewed had not prefaced the remarks just quoted with the statement that it applied only to male missionaries, as up to that time Mrs. Little had not come across any lady missionaries, we should have thought it very probable that Hannah Davies, the authoress of *Among Hills and Valleys in Western China* had been one of those saints she referred to whose lives commend the loveliness of the Gospel. This book consists entirely, except a short concluding chapter, of extracts from Miss Davies' letters, from the time she sailed from home in the autumn of 1893 until she was again at home in 1901—forced home by the troubles of 1900. Her station was Sin-tien-tsi, in the north-east of Si-Chuan, the district worked by the Church of England members of the China Inland Mission staff, under Bishop Cassels. Pao-ning, where the Bishop resides, is the next station to the south, and Mien-cheo, the C.M.S. station, is the next to the west. Some of the incidents and conversations recorded are very striking. The Bible-woman, Mrs. Chao, was placed in a house which had been a small opium-den, but the owner had become a Christian and had rented it to the Mission. Asked whether she was lonely, she answered brightly, "Oh, no! there are always two of us living there—the Lord Jesus and myself." This devout woman, in conversation, speaking of God giving His only Son to die, said how the thought had come over her, when alone in her house, what her parents would have felt had they given her up to die; and she added, with moistened eye and quivering voice, "My heart was sore troubled, and I cried; *I was so sorry for God.*" And then she knelt down and poured out her love and gratitude to God and freely consecrated her life to His service. An aged convert, Mrs. Li, offered this prayer before meals: "My God, food comes from Thee, drink comes from Thee; God, I thank Thee." Mrs. Uen is another of these simple-minded disciples whom the reader of these pages learns to love. Having destroyed the ancestral tablets in her house she set to work to whitewash it, rather needlessly in the missionaries' opinion, considering her great poverty. "But," she answered decisively, "I want my Lord Jesus to always live with me there, and it

must be clean for Him. And am I not expecting Him to come back from heaven at any moment? I would not like Him to smell any trace of the incense." Some thieves stole nearly all her winter store of grain, and the following day she took most of what remained as an offering to her Lord, saying as she did so how glad she was that the thieves had not taken all, but had left her something to give to God Who had given so much for her. A male convert, who had lost some goods through thieves, was expostulated with for not telling the missionaries of his trouble, and replied, "We told God, and was not that enough? We knew He would give us what was needful." As Mrs. Isabella Bishop, who contributes an Introduction to the book, truly says: "The question that will occur naturally to the thoughtful reader after going through these unaffected pages is, 'Are not very many of these Chinese converts in advance of ourselves in the simple translation of precept into practice, in self-denying liberality, and in actively making known the Gospel which they have received?'"

(5) *Last Letters and Further Records of Martyred Missionaries* is the complement of *Martyred Missionaries of the C.I.M.*, which was noticed in our pages in April, 1901. Very pathetic and inspiring are these sacred mementoes written by the sufferers in the prospect of a martyr's crown. One wrote to his home friends, at the moment when the instruments of a wicked Government were expected to take his wife and himself in charge:—"The soldiers are just on us, and I have only time to say 'good-bye' to you all. We shall soon be with Christ, which is very far better for us. We can only be sorry for you who are left behind, and our dear Native Christians. Good-bye! At longest it is only 'till He come.' We rejoice that we are made partakers of the sufferings of Christ, that when His glory shall be revealed we may 'rejoice also with exceeding joy.'" Another, who mercifully escaped after experiencing most awful perils and sufferings, and most terrible anguish on her husband's account—who succumbed to the treatment he had received while *en route* to Hankow,—wrote down her husband's testimony after an interval during which they were parted:—"Loss of blood made me feel faint, but I was so happy! The sweetness of His presence filled me as never before. Cutting and stabbing were as nothing, and I felt no pain. To my inward vision heaven seemed open, and one step would take me there. I longed for deliverance." Surely such memorials should be held among the most treasured records of the Church of Christ. The book also gives an account of the public burial, on March 23rd, 1901, of the remains of those who were killed at Pao-ting-fu, and at Tai-yuān-fu on July 18th. It is gratifying to learn that in consequence of the C.I.M. and Sheo-yang Mission giving up their claim to indemnity, the Governor of Shan-Si has added an additional sum of Tls. 10,000 to his previous gift of Tls. 40,000 (6000*l.*) for the relief and compensation of the Native Christians.

(6) M. Allier explains in his Introduction to *Les Troubles de Chine et les Missions Chrétiennes* how he was led to the inquiry the results of which are presented to the world in this little but ably-written book. At the time of the Peking troubles the press, he says, with almost perfect unanimity, charged Christian Missions as the main cause of those troubles. They were accused of adopting methods calculated to excite indignation and resentment, and of summoning to their aid the intervention of their respective Foreign Powers. Distressed by these allegations, and feeling it intolerable to remain in doubt as to whether and how far they were founded on facts, he set about the task of investigation, resolved that if he found such things had been done or were being done in the name of the Gospel, one voice at least should be raised, not against the accusers, but against the



culpable conduct which had called forth the accusations. The inquiry is first pursued as regards Roman Catholic Missions. They were the first in the field and are entitled to priority of treatment. M. Allier renders a tribute to those of that Church who have died for their faith, and to the good work done by the colleges, schools, orphanages, dispensaries, &c. Then he acknowledges with sadness that those Missions do not come out well from his scrutiny, and that many of the men whose acts he finds occasion to deplore are members of his own nation. He proceeds to adduce evidence, largely from letters of R.C. missionaries and missionary bishops. He instances the erection of the cathedral at Canton in 1859 on a site which was most objectionable to the Chinese, and in the teeth of remonstrances from the representatives of France on the spot. He instances the surreptitious insertion made in the Chinese text of the Peking Convention of 1860 by Père Delamere of the Société des Missions Étrangères, who was engaged to translate the treaty into Chinese. He gives instances of the refusal of Mgr. Guillemin in Quan-Tung to conform to the provision in the Treaty of Tien-tsin requiring foreigners to show passports when going beyond the Treaty Ports, so that M. Coupvent des Bois wrote bitterly to the Secretary of State at home:—"Les missionnaires veulent notre protection quand ils sont menacés et poursuivés; mais hors de ces circonstances exceptionnelles, ils évitent notre constante sollicitude et nous créent ainsi des embarras et des difficultés qui eussent pu être évités." He quotes from letters of R.C. missionaries in Si-Chuan between 1870 and 1880 relating some very arbitrary and exasperating conduct on their part towards local Chinese officials, and he asks the reader to try to picture St. Paul in his missionary journeys demanding hospitality in the tone of one of these priests. And he follows this up with quotations from other letters which go to show that such conduct is a recognized rule rather than an exception among R.C. missionaries. He then proceeds to inquire concerning charges of fortifying Mission stations and drilling converts, of demanding exorbitant indemnities (France is credited with obtaining four million francs "pour les missions catholiques" in 1895 after the troubles in Si-Chuan), and of exacting, through the instrumentality of France, by the treaty of March 15th, 1899, a recognized secular rank for its bishops and priests. As to the last, M. Allier remarks:—"On a dit, 'Peut-être dans le temps futur, le décret du 15 Mars 1899 apparaîtra-t-il comme l'une des grandes dates de l'histoire de l'humanité civilisée.' Je me demande tout simplement s'il ne marque pas le jour où l'impératrice, qui le signait dans une humiliation de tout son être, a entrevu le projet d'un massacre universel des Blancs."

In the Second Part the inquiry concerns Protestant Missions; and M. Allier declares at once, after a most diligent search in every accessible direction, "Je n'ai rien trouvé, absolument rien." In no political journal of either France, Germany, or England has he been able to find a definite charge, giving name and place and time, against a Protestant missionary of an act which had provoked the anger of the Chinese, and which at the same time was in conformity with the principles of the Society in connexion with which that missionary laboured. Vague charges, without circumstances which admit of investigation, he has found, and some of these, which betray singular carelessness, he deals with. But he proceeds to prove from recognized Protestant authorities on Missions, from the Regulations of Protestant Societies, from the Instructions given to missionaries, and from the sentiments expressed and approved at missionary conferences, that these Missions are practically unanimous in insisting that missionaries should keep aloof from politics, should respect the laws

of the country in which they labour, should conciliate the prejudices and refrain from offending needlessly even the superstitious notions of the people, should avoid appealing to the Consul on slight provocation, and should rather retire from a country than bring upon it the terrible evil of war. As to indemnities, he quotes at length the Minutes of the C.M.S. Committee after the massacre of Hwa-sang, and he refers to the Exeter Hall meeting of August 13th, 1895. He says that it is impossible to find in the speeches on that occasion a single phrase having the smallest resemblance to an expression of anger or a demand for punishment towards the murderers; only pity was expressed. And he concludes a striking chapter with the remark that the document communicating the Tsung-li-Yamen's appreciation of the Society's making no claim for compensation is of far more value than "chapelles expiatoires." There is much beside in the book that will repay perusal. References to the Opium Question are brief and sober, but sad reading from the pen of a godly foreigner. The writer does full justice, however, to English missionary societies, and to the C.M.S. in particular, for the protests they have consistently made against it. G. F. S.

### ISLAM AND CHRIST.

✕ An Ordination Sermon preached in Madras Cathedral on the Fourth Sunday in Advent, 1901.\*

By the Rev. E. SELL, B.D.,

Canon of Madras, and Secretary to the Madras C.M.S. Corresponding Committee.

"Thy Kingdom is an everlasting Kingdom, and Thy dominion endureth throughout all generations."—*Psalm* cxlv. 13.

**I**N the year 635, the Khalif 'Umar captured the city of Damascus. The large Cathedral of St. John the Baptist was then divided into two parts—one for Muslim, the other for Christian worship. This arrangement lasted for about eighty years, when the growing intolerance of Islām drove the Christian congregation out. All that was distinctly Christian in style or decoration was then removed from the Cathedral; but clear and uninjured may still be seen the Septuagint version of the words of my text: "Thy Kingdom, O Christ, is a Kingdom of all ages, and Thy dominion is from generation to generation." The addition of the words "O Christ" show how the early Church interpreted this psalm of the Kingdom, and saw in it a majestic prophecy of the glory, the extension, and the durability of the Christian Church.

Nearly twelve centuries have passed since Christian prayer and praise have been heard within the walls of that ancient Cathedral, yet over its grand portal stand these inspiring words, unobliterated by time and unheeded by the Muslim, who sees not in them the prediction of the final failure of his Faith.

The contrast between the seeming durability of Islām, and the absolute statement of these words, may well furnish us with a subject for thought this morning, especially as the occasion is one unique in the history of this diocese. For the first time, we now admit to the sacred priesthood of the

\* [The two native clergymen admitted to Priests' Orders at this ordination were the Rev. Latchman Singh Dhan Singh, of the Hindustani Mission, Madras, and the Rev. Malcolm Jan, of Hyderabad, in the Deccan. Both are engaged in work among Mohammedans, and the latter is a convert from Islam who had been a *hafiz* (i.e. one who has committed the whole Koran to memory) since he was ten years of age, and often led the prayers in the mosque of the city where he afterwards worked as a Christian minister.—Ed.]

Christian Church a convert from Islám. One other South Indian Muslim\* convert has been ordained, but not in the Diocese of Madras.

What, then, has been the past relation of the Church to Islám; what are the present aspects of that Faith; what are the prospects which lie before the Church with reference to it? The importance of the subject is great; the knowledge of it is small.

I. The immediate result of the early growing power of Islám was the desolation of Christian lands. What happened in Syria took place also in Egypt, in the northern coast of Africa, and in Southern Europe. The ancient Church of the Copts was depressed, and Northern Africa, the home of a great Christian Church, with Bishops famous in Christian history, has long been lost to the Kingdom of Christ. How the other Eastern Churches suffered and still suffer, and how the great Cathedral of the Divine Wisdom at Constantinople is to-day the chief mosque of Stamboul, is matter of history known to all. Then, not only has Islám almost uprooted Christianity in some lands and depressed it in others; but it has also forestalled in many parts of the world the work of the Christian Church in the conversion of the Heathen. Thus, it has been, and still is, the greatest barrier to the progress of the Kingdom of Christ that the world has ever seen. But the saddest point of all is that, during all the centuries down to comparatively recent days, the Church did nothing. The idea of an organized and sustained Mission to Muhammadans, as a duty incumbent on the Church, seems never to have entered into the mind of a Patriarch, a Pope, or a Bishop. I set the Crusades aside, as being political or worldly movements rather than, in the highest sense of the words, religious and spiritual ones, and none others are worthy of the high name of Christian Missions. Here and there, at considerable intervals of time, a few pious monks went forth to preach and to meet a martyr's death. Of all these men, to whom honour is due, Raymond Lulli was the most distinguished. He has left us noble words, which form a worthy motto for all missionary enterprise. He says:—

“I see many Knights crossing the sea to Muslim lands; they think that they shall conquer by force of arms. It appears to me that victory can be won in no other way than Thou, O Lord Christ, with Thy Apostles didst seek to win it, by love and prayer, by shedding of tears and blood, by self-sacrifice, by spiritual, not by carnal weapons.”

The relation of the Church to Islám was, then, one of fear rather than one of hope: there was a neglect of duty, not a courageous activity.

II. What are the present aspects of the Muhammadan world? In the political sphere it is losing influence by its own inherent weakness. Based on a polity intended for, and in some respects suitable for, the Arabs, as they were when it was first promulgated, it has shown itself to be incapable of real progress in the higher aspects of national and social life. As a martial power against effete monarchies or uncivilized races it achieved some distinction; but its theocratic system has proved inflexible, its law unyielding, its intolerance destructive, and so whenever a Muslim State enters within the circle of civilized ones it begins to decay.† The last century gives the proof. In it Turkey lost Greece, Bosnia, Servia, and other provinces. The English dominate Egypt; the French possess Algiers, and Morocco is in danger. Russia has absorbed the great Central Asian Khanates, and threatens Persia.

\* The late Rev. Jáni Alli, B.A., formerly a student in the Noble College, Masulipatam. [Several North Indian Mohammedans have been ordained.—Ed.]

† “There is but one example of a religion which is not weakened by civilization, and that religion is Christianity.”—*Lecky*.

The Sultans of Turkey and Morocco, the Shah of Persia, and the Ameer of Afghanistan, are the only independent rulers of any great consequence in the Muslim world now, and, except as a cause of jealousy between the Great Powers, their influence is growing less and less.

The contrast between the relative positions of Muhammadan and Christian kingdoms in the palmy days of the Saracenic Empire and their relative positions now is very great. During the history of that Empire there were occasional periods of culture and of learning, borrowed from Byzantium and from Greece, and nearly always coincident with the rise (from a good Muslim's standpoint) of heterodox religious belief. When the environment changed, culture ceased. The Moors of Spain had to retire to Morocco, and that land to-day is a standing witness to the hopeless nature of Muslim rule, when unaffected by higher influences. Arabia is the cradle of its birth, a land rich in the memory of the founder of Islām; a land whose common speech is the sacred language of the Quran, a land possessed of a shrine, a pilgrimage to which is said to ensure salvation; and yet that land is behind all lands in the world to-day.

The reason lies deep in the fundamental principle on which Islām, as a religion and as a polity, is based :—

“ Muhammad's truth lay in a holy book;  
Christ's in a sacred life.

“ So, while the world rolls on from age to age,  
And realms of thought expand;  
The letter stands without expanse or range,  
Stiff as a dead man's hand.

“ While, as the life-blood fills the growing form,  
The spirit Christ has shed  
Flows through the ripening ages rich and warm,  
More felt than heard or read.

“ And, therefore, though ancestral sympathies,  
And closest ties of race,  
May guard Muhammad's precepts and decrees,  
Through many a tract of space;

“ Yet in the end the tight drawn line must break,  
The sapless tree must fall.”

Whilst, however, this is all true of Islām as a political system, it is still strong, and in many places growing, as a religious one. Indeed, in recent times there has been a great revival and much activity in the development of its missionary operations.

The Wahhabi revival of a hundred years ago has spent its force as a distinct movement; but much of its intensity of purpose and of its fanatical intolerance has passed into the more modern Darwish Orders. The last fifty years have seen in Northern Africa and in the Western and Central Sudan a most remarkable development of missionary activity. The greatest of all the Orders at work there, the Sanusiyyah, numbers its followers by many millions, is possessed of great wealth, and imbued with a conservative and fanatical spirit.

It is spreading out in all directions. A hundred years or so ago, great tribes like those in Hausaland were still Pagan, and, if the Church had been alive, they might now have been within her fold. She slumbered and slept, and now one of the finest races in Africa is, for the most part, Muhammadan, and their State is under a Muslim ruler. The neglect of the Church has lost millions upon millions of the Africans of the Central Sudan and contiguous regions, and, year by year, numbers of men now go forth from the great Muslim theological schools of Fez and of Cairo to spread their Faith through all those regions.

It may be at once admitted that Islām raises a savage tribe. It abolishes cannibalism and other evils; it brings some notion of a Higher Power and of a future life; it sets up a definite rule and law; but it is a low level after all, and it fixes the nation at that level. Its fundamental principle is that its law is divine, final, and perfect. It teaches that there can be no further development. Polygamy, concubinage, and slavery are expounded as being laid down in God's final revelation, and so as unchangeable. It teaches the Negro convert to look with proud contempt on all other men and on all other creeds. There is hope of the conversion of a Pagan race when the Gospel is brought to it; it is a hundredfold harder to win a Pagan race which has first embraced Islām.

III. This great activity of the Darwish Orders is a loud call to the Church to occupy the great central portions of Africa before the people are won by the Muhammadans. In this respect, the rapid increase of the Church in Uganda is hopeful, and, if only a strong belt of Christian tribes can be thus formed, the southward march of Islām will be stayed. It seems to me to be the chief duty which now lies upon the Church.

In Turkey, in Arabia, and in Persia, Missions to Muhammadans are now established, though the missionaries there work under peculiar difficulties. In Cairo there are earnest men from our old universities at work amongst the many thousand Muslim divinity students in the great college of Al-Azhar. Missionaries are waiting to work in Khartum and the Eastern Sudan, as soon as the present political restriction is removed. The Western Sudan is being entered, and thus the Church, at last, is striving to carry the light of the Gospel into the very strongholds of Islam. Morocco and the Central Sudan are still practically closed, and year by year, in the latter country, tribe after tribe of Pagans are brought into the fold of Islām.

In India, work is being carried on in all the great centres of Muslim influence. The census reveals the fact that the Native Christian community is increasing relatively more rapidly than the Muhammadan one; whilst here in South India it is far ahead of it in culture and all that makes for progress. Then the liberal movement radiating from Aligarh is hopeful. We see men giving up much of the conservatism which has made Islām so stagnant, modifying their views on certain great dogmas, bringing their religious books under careful criticism, and accepting, as fundamentally true, a law of development in religious belief and practice. The like of it is seen nowhere else, and whither it will all tend one cannot say; but movement is better than stagnation. Then the actual number of converts to Christianity is very much larger than is generally supposed. In many parts education and liberal views are spreading: the controversial questions are more clearly stated; and Islām and Christianity meet in India on more friendly terms than they can do elsewhere.

We also now know more about Islām and see in some of its beliefs that on which fuller truth can be built. The Muslim believes the Quran is eternal—a hopeless view in some respects, and one which makes it almost impossible for him to understand the Bible; but the idea of the eternal nature of the Word, that which reveals God to man, is, when applied not to the dead letter of a book, but to the living person of an incarnate Saviour, a great truth.

A large section of the Muhammadans believe in a succession of immaculate, infallible teachers—ever present in a seen or unseen state. Change this from men, who are after all sinful and fallible, to the guidance of the Holy Spirit, ever present, infallible, and true, and we see that the Muslim may, at least, be shown how his need can be far better supplied.

On the other hand, the difference is radical. The Muslim idea of God is, in its ultimate conception, rather that of a pitiless Fate than that of a loving

Father. Though it honours Christ in outward speech, it dishonours Him in its real belief by the absolute denial of His Divine Sonship and of His atoning work; it claims to be God's latest and final revelation and the only religion in which salvation can be found. The Christian is an unbeliever here, and must perish in the life to come. There can be no truce, no compromise, for Islām disdains all such. The words of the Quran are clear and distinct: "He it is Who hath sent His Apostle with the guidance and a religion of the truth, that he may make it victorious over every religion." One of the latest utterances of Muhammad, speaking of Jews and Christians, was:—"May God curse them! How are they misguided!" The fact that some forms of Christianity have been, at times, propagated by force is true, but it cannot be shown that such was the spirit of Christ, or that He so commanded His Kingdom to be established. It is also a fact that Islām is in places, especially as in India where it has no separate political power, and perhaps in Turkey and other lands where the influence of Christian Powers can be exercised, spread by peaceful means; still force has been in the past, and still is, a lawful method. It is in accordance with the mind and in conformity to the actions of Muhammad, whose last words to his people on this point are plain. So long as Islām lives will these words ring in the ears of every orthodox Muslim: "May God curse them!" The legacy of the Prophet of Mecca is no word of peace, but an inspiring war-cry which, as years roll on, ever keeps alive a fanatical spirit. Islām neither seeks nor desires, nor indeed can it accept, any compromise or truce with other religions. Absolute hostility is its fundamental basis, and the logical expression of its first principles.

We accept, then, the position that the difference is absolute and fundamental; but we do so without despair, for the words are true, and every Muslim in Damascus can, if he will, read:—"Thy Kingdom, O Christ, is a Kingdom of all ages, and Thy dominion is from generation to generation."

So also in the Mosque of St. Sophia in Constantinople there is an enduring witness to one aspect of the work of our Lord, for beneath the arabesque work in the half-dome of the apse may still be seen in very dim outline, by those who specially search for it, a figure of majestic size, crowned with a halo of glory and with arms uplifted as if to bless. It is the figure of our Lord Jesus Christ worked in mosaic. The outline of the figure is hidden from the superficial gaze of the Muslim worshippers by the gold which overlays it; but there it is, as permanent as it was long before the worship of Islām was carried on beneath it. It is a witness to the devout faith and love of the early Christian builders, to the permanence of the glory of Christ and of the blessing He lives to bestow; it is a silent prophecy, unheeded by the Muslim worshippers, that, as of yore, so yet again the eternal Christ shall look upon His own people gathered together there, when the walls of that ancient Cathedral shall once more resound with the stirring anthem of Christian praise, and be hallowed with the devout accents of Christian prayer.

To-day our two brethren, the one born and educated as a Muslim, the other a Hindu by race, who will be ordained priests, are to give their lives to this special form of Mission work. The deacons represent, some the Tamil Christians, and some the Telugu Christians, communities, not indeed perfect, but steadily advancing in influence and in the Christian life. We ask your prayers on their behalf, that they all may ever be sustained by Divine grace and power.

The work of all these our brethren will, therefore, be varied, but its aim and object are one and the same—the establishment of the Kingdom of Christ in this land. In days of depression; in seasons of spiritual despon-

dency; in times of temptation, especially when progress seems to be slow if made at all; then to them and to us may there be given, as a great gift from God, the robust and earnest faith of those early and unknown Christian men, who wrote over the door of the great Cathedral at Damascus, now for so many centuries a Muslim mosque, these words of hope and of power:—"Thy Kingdom, O Christ, is a Kingdom of all ages. Thy dominion is from generation to generation."

## THE C.M.S. MISSION IN THE DIOCESE OF OSAKA IN 1901.

A General Report drawn up by a Committee in the Mission.

### OSAKA.

THE Principal of the Holy Trinity Divinity School, Archdeacon Price, writes:—

"We have the same three Japanese tutors that were with us last year, and I look back with gratitude over another year of happy work with them. Mr. K. Yamada nearly broke down in the summer, but held on to his work patiently, and is now a good deal stronger. The Revs. S. M. Koba and P. Y. Matsui, in addition to their Divinity School work, have given frequent help in the churches and evangelistic work in the city, and both have at various times given valuable help in the Hiroshima-Fukuyama and Tokushima districts.

"Three students graduated last Easter. One more should have done so at the same time, but he had to go to serve his time in the army just before his last term. He has got on well in the army, and still, in spite of opposition, makes a good confession, and declares his purpose to return to complete his preparation for Mission work as soon as his time of military service comes to an end. Only two new students entered during the year, one from the Matsuye district, and one from the Hokkaido Jurisdiction Mission. The past year has not, I think, been a favourable one for theological study. It has been conspicuously an evangelistic year. Special meetings for Christians, and later on a special united evangelistic effort on a large scale in the early summer, took up a great deal of the time and strength of the students. Most of them certainly joined very heartily in this work, and I hope that it will hereafter prove to have been a valuable item in their training; but for a time, at least, their studies suffered.

"Whilst on the subject of theological study, I may mention that on various

occasions during the past year some of the most thoughtful of the workers connected with the C.M.S. in this Mission have given expression to their conviction that the C.M.S. should do more to raise the standard of its workers. Various suggestions have been made, as, for instance, that at least one or two picked men should be sent to England. But my own opinion is that the best thing to do is to strengthen the staff of the Divinity School. With a strong staff in the school, not only would more thorough work be done for the students, but much could also be done by way of helping the workers in the field to keep up their studies. We have much reason to be thankful for the general tone and efficiency of a large number of our present workers; but men in the country districts especially, if they are to go forward, need both a good foundation training first, and then regular and systematic help afterwards. It is my earnest desire to see the Divinity School become a real power in this direction."

The Boys' Boarding-school at Moyama, on the outskirts of the city, now contains 150 students. Only eight of these are Christians at present, a great influx of non-Christians having taken place. The Principal, the Rev. W. R. Gray, was obliged to leave for England on account of health in November, so his place was taken by the Rev. H. G. Warren, who had been in charge of Hamada. The Rev. G. W. Rawlings, who came out at the end of 1900, has been living there and teaching in the school while studying the language. A Japanese Vice-Principal has lately been appointed; he had already served long and faithfully in the school as one of its masters.

Miss Tristram reports a continued increase in numbers at the Bishop

Poole Memorial Girls' School. The pupils in regular attendance now number 123, of whom forty-six are boarders. She writes as follows with regard to one most important matter:—

"Our connexion with the Government in no way interferes with our freedom in Bible-teaching and Christian work among the girls, and indeed I am sure it is a help in various ways to hold the Government certificate. For instance, the educational subordinate officials can no longer, as they used, go round and frighten the parents of pupils into withdrawing them from an unrecognized school."

The influx into the school this year has been almost entirely from heathen families in the city, which, while a matter for thankfulness from the evangelistic point of view, brings special difficulties and dangers which have caused anxiety. But Miss Tristram writes thankfully of several requests for baptism since the summer, and of growth in grace and deepening of character among the Christian girls. Both Christians and non-Christians were greatly helped by some special meetings held by a Japanese evangelist in the autumn. Two scholars have been baptized this year. Of one of these Miss Tristram says: "She trusted Christ as her Saviour about a month ago, was baptized on her bed on Sunday, November 24th, and died two days later. Miss Fox is now beginning to prepare the mother for baptism, and we much hope the father and sister will follow. They all seem touched." Three girls hope to be baptized on Christmas Day. Miss Tristram continues:—"What we feel the great need of, and are especially praying for, is the spirit of wisdom and spiritual discernment to know in what state the hearts we are brought into contact with really are, and of what teaching or warning or encouragement they stand in need."

Besides school work, Miss Tristram has found time to take, with Miss Fox, the women's work in connexion with Holy Trinity Church, devoting herself especially to the Christians, who have attended the weekly meetings well, the average attendance being about twenty, while it sometimes goes up to thirty. She says, "The habit of private Bible study seems the most difficult thing to cultivate among them, and the lack of it the chief source of weakness, but I hope that the starting of the Y.W.C.A., in-

cluding in its pledge the reading of at least one lesson a day, is being a help to them in this."

The Bible-women's Home had at the beginning of the year only two members, but now there are four, of whom Miss Boulton, the Principal, writes hopefully. They and their teachers help with the visiting of the Christian women belonging to the Church of the Saviour, have Sunday-school and children's meetings, and do other outside work, besides their studies. There are over eighty houses on the visiting list.

One of the teachers, an old pupil of the Bishop Poole Girls' School, who has done earnest work for nearly nine years, partly in the Hokkaido and partly in Osaka, was married last month. Miss Boulton says, "In her homelife as the wife of a business man of good position, she will have a wide influence and exceptional opportunities, and we must rejoice that she and her husband are of one mind, whole-hearted in their desire to do all to the glory of God and to extend His Kingdom. The loss to the work here is necessarily great, but we believe that He Who has called her to other work will not allow that which she has left to suffer." It is interesting to note that her husband, who was one of the first-fruits of the English classes which are now held at the Warren Memorial Hall, is on the committee of Holy Trinity Church.

Miss Boulton mentions seven women catechumens, and says: "One who has little education and can barely read the Gospels is trying to practise what she learns. A neighbour, poorer than herself, was in need of warm clothing. She said, 'As I had two wadded dresses, I gave her one. I thought of the words you taught me, "He that hath two coats, let him impart to him that hath none."'" Another interesting story is told of a young Christian and his mother, who at Christmas time took presents of bean-cakes with a Christmas-card in each, and a specially chosen tract, to their neighbours, begging them to read the tracts and learn about the great gifts of God, intended for all mankind.

Miss Fox has continued to help Miss Tristram in the Bishop Poole Girls' School, and has also shared with her the women's work at Holy Trinity Church, devoting herself especially to the heathen women and inquirers. Amongst those baptized were two quite



old women, one of whom was under deep conviction of sin before she found peace, and quaintly said of herself, that her heart was "like a cracked piece of china."

Miss Howard lives in the city with her Bible-woman, and has many classes in her house for men, women, and girls, besides separate pupils. She says: "At some of these classes we study the Bible only; at others I first teach English and then the Bible and hymns, of which they are very fond. Five members have been baptized during the year, and others, I hope, will be shortly. The pupils are of all sorts—merchants, school-teachers (men and women), office clerks, railway officials, and so on: amongst others the two younger brothers of the Buddhist priest of a neighbouring village are regular

attendants, and take special interest in the Bible study." There are outside classes also, at a large Government Middle School, at night-schools, &c.

Miss Huhold's work is also chiefly class work—teaching German and the Bible to about twenty higher school-teachers from nine different schools, including two Principals and two head-teachers—also to five doctors and other educated men, as well as to medical students, for whom she has two classes a week at the Warren Memorial Hall. Two members of this class have been baptized this year. She is also beginning a German Bible-class on Sunday afternoons for military cadets, by request of one of their teachers. A judge, whom she first taught during her last year at Tokushima, has lately been baptized at Kyoto.

#### Osaka Churches.

Two pastoral agents have been admitted during the year to Deacons' Orders—namely, the Rev. G. Kawai, of the Church of the Saviour; and the Rev. W. Seki, of the Jōnan Church.

The Rev. B. H. Terasawa continues to be presbyter in charge of Holy Trinity Church.

Archdeacon Price is in charge of the Church of the Saviour. The pastoral agent, the Rev. G. Kawai, has laboured faithfully and with acceptance. There has been an increase in the number of persons baptized and catechumens received, and Mr. Kawai's work seems to have borne fruit, especially amongst young men.

At the Church of the Resurrection, the Rev. C. T. Warren is presbyter in charge, and the Rev. Y. Mori the pastoral agent. Though the number of baptisms has been small, the congregation has continued to make steady progress, the members being knit together in peace and love. A change has lately been made from a most unsatisfactory building to a much better house in a more suitable situation; but a church, church-room, and pastor's house are urgently needed. Out of some 500*l.* needed for this, about 110*l.* has been received. The women of the congregation have worked hard, making articles for sale, which have already realized about 20*l.*

The Rev. Y. Nakanishi, seventy-six years old, still continues to do quiet work, and has been the means of leading to Christ three men who were baptized at St. Peter's Church by the Rev. B. H. Terasawa.

The Rev. C. T. Warren, who is in charge of the evangelistic work in Osaka and of the Hiroshima-Fukuyama district, writes (of the former):—

"The year 1901 will ever be memorable in the religious annals of Japan as the year of the *Taiyō Dendo*, or United Missionary Work. The call of the Japan Evangelistic Alliance to make the first year of the New Century a year of united aggressive work on purely Gospel lines has been heartily responded to by workers of all denominations throughout the length and breadth of the Empire, and in this way a united front has been presented to the forces of Heathenism, and the power of the religion of Jesus Christ most effectively demonstrated.

"As a result of the special meetings here in Osaka some six or seven hundred persons gave in their names and expressed their desire for further instruction. Of these, some have been already added to the Church by baptism; still more are receiving definite instruction with a view to receiving that rite; others, again, though not lost sight of, are not making such progress as could be wished; while a large number seem to have no real desire for instruction; and others have been quite lost sight of, an easy matter with so shifting a population as is to be found in almost any of the larger cities and towns. It is not too much to say that the final results will largely depend on the way the following-up work is done. It has been my privilege, in common with my Japanese co-labourers, to take

my full share in this work, both as member of the executive committee and also as one of the preachers."

A marked work of God has been going on this year among young men and students. The most notable movement took place in connexion with the visit of Mr. J. R. Mott in the middle of October. He addressed the two meetings for young men in general and one for students in particular. He took as his subjects, "The Temptations of Young Men," "Four Classes of Students," and "The Ideal Young Man," speaking with much power. There was a good, healthy ring about each of the meetings, with an absence of anything approaching excitement, and 275 students and young men openly expressed "their desire and purpose of following Jesus Christ." Many young men who for a long time had known the truth, but had been holding back from one cause or another, were brought to decision, and amongst them seven from our own English night-classes. The work of following up these 275 young men is now being vigorously carried on, and we earnestly trust that a good proportion of them may at no very distant date become Church members. One of the Divinity College tutors, the Rev. P. Y. Matsui, was called to take a leading part in the preparation for Mr. Mott's visit, and is still one of the leaders in the work that has resulted from the visit. The students also gave ready and useful help at the meetings, and most of them have undertaken special work in visiting inquirers.

In connexion with general evangelistic work in Osaka, Mr. Warren speaks of this year as "probably the busiest and happiest year of work we have ever had." At the Warren Memorial Hall the preachings have been well attended, many staying to hear more at the after-meetings. Quite a number of inquirers have been passed on to the various churches.

The English night-classes held there continue to flourish, with an average attendance of from forty to forty-five, considerable interest being manifested in the Bible-lesson. This is always given in Japanese by Mr. S. Uchida, who lives at the Hall, and to whose untiring and self-forgetting labours the success of both the evangelistic work there and the English classes is largely owing.

A new feature in the work is the publication ten times per annum, at one farthing a copy, of a small newspaper, known as *The Light of the World*. Its object is evangelistic, and it is largely used as a tract. The Rev. C. T. Warren (proprietor) and Mr. Uchida (editor) have been encouraged by receiving quite a number of letters, some of them from very out-of-the-way places, thanking for blessing derived from reading the paper. "One man wrote saying that his doubts regarding the Resurrection of Christ had been removed by reading our Easter number."

The Warren Memorial Hall is, among other things, a Bible dépôt, and a considerable number of Bibles, Testaments, and portions have been sold here.

The work of teaching English to selected members of the police force has been carried on by Miss Tristram, Miss Fox, the Rev. C. T. Warren, and more recently by Miss Laurence and Mr. Takenouchi. Mr. C. T. Warren writes:—"The men learning English are selected by the chief inspector, and are sent to the classes when on duty. After receiving instruction in English for an hour and a half, they have a Bible-lesson lasting half an hour. At the examination held last July eight men graduated. In common with Miss Tristram and Miss Fox, I was present at the graduation ceremony, and by request gave a short address to the men. An interesting and somewhat remarkable fact is that the men are examined as to the progress made in Bible knowledge, and though the marks gained do not count for graduation, they are nevertheless printed in the official list of marks under the heading "Religion." At the examination just concluded, the average marks for Scripture gained by forty-eight men was 69, ranging from 98 to 0. Some of these men are being definitely prepared for baptism, and I am convinced that many others are not far from the Kingdom."

A Sunday English Bible-class, conducted by the Rev. C. T. Warren, or in his absence by the Rev. S. Heaslett, has an attendance of about twelve, including four or five Middle School teachers. Some of the members, even those who live several miles out of Osaka, attend with encouraging regularity. A similar class is held by the Rev. G. W. Rawlings at Momoyama.

Work was begun in May at Amagasaki, a town four miles from Osaka,

where Mr. Kawaguchi, a graduate from the Divinity College, is now living.

#### TOKUSHIMA.

"Tokushima," writes Miss Wynne Willson, "seems particularly given up to idols." She describes how she watched, while walking on the mountain side, the progress of a heathen festival in the town below. "The festival has been going on for a month in various parts of the town. It consists in taking the special idols of the different temples for exercise, in great red and gilt cars, which require sixteen or twenty men to carry them. These are preceded by other cars, filled with children, very gaily dressed and painted up, who beat drums in a weird rhythm, while the people intone, '*Ame no to wo*' (i.e. 'Heaven's gate'), the car-bearers responding with a hoist of the car, and a hoarse cry of '*Hirake*' (i.e. 'Open'). The bearers of the god himself are yet more energetic. They bear him upon the shoulder, they carry him, they set him in his place, they whirl his car wildly round and round, and toss it up and down till they are exhausted. Of course, a great deal of *sake* (liquor) drinking, feasting, and general jollity goes on at the same time. The seeming utter lack of all feeling of devotion or worship, and the talk one hears about the god having taken good exercise or enjoyed himself, &c., gives one exactly the impression of grown-up children playing with grown-up dolls. Their hearts are empty without the knowledge of the God Who made and Who will bear."

The Rev. H. Woodward left for home on account of health last January and it was arranged that Mr. Hamond should work in Tokushima, with the Rev. T. Makioka as presbyter in charge. Mr. Hamond has several Bible-classes for men and boys, visits the out-stations of Tomioka and Wakimachi regularly and other places occasionally, and preaches at the preaching-places. Miss Ritson and Miss Wynne Willson are also working there. Mrs. Kubota, the old Bible-woman, now in her seventy-first year, is active and hardworking still. Eight adults and four children have been baptized, two of the men being Normal School students.

The spiritual life of the Church has been much strengthened by a series of meetings held in September by the Rev. B. F. Buxton. The only other Protestant missionary work in Tokushima

is that of the American Presbyterians, who have worked heartily with our Church throughout the year. Both Churches united in these special meetings, which were prepared for with much prayer and great longings which have been wonderfully realized in the case of many, so that Miss Ritson writes: "Our hearts are filled with thankfulness to God for the way in which He has led on some of our Christians into closer communion with Himself, and into a burning desire to win other souls to Christ. Also many have for the first time learnt that their joy can be full and continuous through the indwelling power of the Holy Spirit."

The special united evangelistic efforts in Tokushima, Wakimachi, and other parts of the district have also been much blessed. The lurking feeling of rivalry which used to exist between the Episcopal and Presbyterian Churches was lost in the desire to bring glory to God and present a united front in the warfare against Satan. Many open-air meetings were held, chiefly on bridges, which are the great thoroughfares of this town, and it was a grand sight to see the hundreds and thousands who have in this way and also in the churches heard the Gospel.

About the middle of October Tokushima was visited, at the end of the autumn manoeuvres, by the 11th Division, over 10,000 soldiers. Preparations were made to welcome them at two preaching-places, Mr. Hamond's house and the church-room, and Mr. Makioka writes that 200 soldiers came in to rest: "We told them about our living, true God and Christ our Saviour, and I also gave both a Gospel and a tract to each of them when they said good-bye. Many of them were very grateful." Mr. Makioka found among them four (including an army surgeon) who had received baptism from C.M.S. missionaries, and administered the Holy Communion to them by the surgeon's special request.

The Wednesday afternoon children's meetings in Miss Ritson's house have been well attended. Since the plan was adopted of hanging an invitation-board outside the gate, inviting all children to enter, there is sometimes a continuation of meetings, chiefly composed of boys

and girls on their way back from school. Two of the girls (working in mills at present) seem to be really solemnized and earnest in their desire to be Christians. Miss Wynne Willson, too, speaks of children's meetings as forming a large and encouraging part of the work. Even at Sako, a rather bad part of the town, where she has "a somewhat fluctuating Sunday-school," in many houses thanks for "kindness to my child" shows that the ready welcome is the result of children's work. At Muya the children are delightfully friendly and call her "the auntie who makes sermons."

Miss Wynne Willson visits Muya once a week, and had for a time a touching class of three old women, from eighty-nine downwards, of whom the eldest gave up her idols and worshipped in her dim way the God of Heaven, and believing that for the sake of the "Honourable Son" (she could not grasp the foreign name, *Jesus*) she was forgiven and would go to heaven, she seemed full of peace. "Though the house is so noisy with all the grandchildren, it does

not trouble me now," she said, "for I know I shall soon go to the Great Rest. Eighty-nine years of sin forgiven! Ah, it is a thing to be thankful for!"

At Takashima, an island across the Muya Inland Sea, the outlook is very promising, owing to the earnest missionary spirit of the little band of Christians there. One is master of a weaving-house, and readily gave leave to the ladies to speak to the girls employed. Mr. Masuda, the catechist at Muya, is indefatigable in visiting these Takashima Christians and the two other little bands in still more distant villages along the coast. He has fostered among them a remarkable spirit of brotherly love. Miss Wynne Willson says that her weekly visits to Muya have given many opportunities for way-side talks. In the spring the road is thronged with pilgrims going their weary round of the eighty-eight shrines of Shikoku. "Blind and lame, lepers and maimed of all kinds one meets—generally wonderfully cheerful, considering all their miseries."

#### HIROSHIMA AND FUKUYAMA.

This district has, since the Rev. J. Williams left for England in May, been in the charge of the Rev. C. T. Warren, of Osaka. A monthly pastoral visit is paid by him or by the Rev. S. M. Koba to each place, and these visits are much looked forward to by all. The work in Hiroshima is full of joy and promise. On the occasion of Mr. Warren's last visit (on December 8th) he accompanied Bishop Foss, when, in addition to witnessing a confirmation (which was the purpose of the Bishop's visit\*), the Christians had the joy of welcoming eleven new members into their Church. Of this Miss Bosanquet writes:—

"Last Sunday was a very happy day. The Bishop confirmed a young Government school teacher, who is working hard to win the other teachers in his school, and at the same morning service Mr. Warren baptized two men, six women, and three children. Among these were a judge's wife, daughter, and little boy, a law court's clerk and his wife, a law student whose younger brother was baptized last May, the mother and grandmother of a girl baptized last Christmas, and a girl who is the first of her family to

follow Christ. Her father is now coming to church, and was there to see her baptized. It is wonderful to us to hear the humble, trustful prayers of some of these who long resisted and doubted much in the past. The law student offered a petition three days after his baptism which we would echo for them all: 'The sign of the Cross has disappeared from my forehead, but grant that it may never disappear from my heart.' On the evening of this same Sunday, four people were admitted as catechumens. One of these is a teacher who had been trained with the intention of becoming a Buddhist priest in his earlier days, and so is well versed in the sacred books of the Shinshu sect. This sect is often called the Protestantism of Japan, and is supposed to have many points of resemblance to Christianity. But he seems to find a great difference in their 'respective' ways of salvation, and said one day, soon after he had begun to find peace, 'Supposing a man is burdened with heavy debts, and someone comes and says to him, "Nothing can be done to pay off your old debts. There is no help for them. But I can show you how to avoid contracting so many, and per-

\* See Bishop Foss's letter on p. 273.

haps, some day, by my help, you may find yourself in happier circumstances." That is all Buddhism can offer. But Christ's salvation is as if a friend came and said, "Don't be anxious any more about your debts. I undertake them. As for yourself, come this very day, and make your home with me from this day forward." Christ's salvation is for us now, and that is what I have specially appreciated in this teaching."

One feature of the work in Hiroshima this year, of which we would take special notice, is the way in which work amongst women and girls has grown and prospered. Three afternoons in every week are set apart as "girls' afternoons," and also on two afternoons meetings for women are held. Of course, many of these girls, and ladies also, do not come primarily with the desire to hear about the Christian religion, and so, as Miss Gregg writes, "we have to teach other things as well, such as English, French, German, music, cooking, knitting, hygiene, nursing, &c., &c." Miss Gregg speaks very warmly of the real friendship which exists between herself and many of the Japanese. She says: "Sometimes we hear it said that the barrier between Japanese and foreigners can never be broken down, but more and more do I think this is not true. The other day I was paying my weekly visit at the house of a catechumen. There we all sat on the floor, mother, grandmother, grown-up daughter, two or three small children, and myself, all crowded round the *kibachi* and eagerly talking. They had so many things to talk about, especially about bringing up the children to follow Christ. The mother told with much delight how the small girl of three was now never content to go to bed till she had put her hands together and said, '*Iesu Sama, megumi tamae.* Amen' ('Honourable Jesus, bless me'). As I sat there so happily with them, the verse which had come in my morning reading, 'Where there is neither Greek nor Jew, circumcision or uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all,' came into my mind, and I realized as never before how truly we are all one in Christ Jesus."

In Fukuyama, though there have been many causes for thankfulness and encouragement during the past year, the number of those who have actually come forward for baptism has not been large. Miss Roberts, however,

writes hopefully of some who already have real faith in their hearts, but who are being kept back at present through lack of courage to confess Christ before others.

Amongst the many who have been coming to inquire the True Way of Salvation in Fukuyama, have been two Buddhist priests. They have had to come secretly for fear of being reprimanded by those in authority, but have shown themselves to be very much in earnest in their study of the Bible. Another opportunity which Miss Roberts has had this year came to her through an invitation from the station-master at Itozaki to go and give English and Bible teaching to the railway officials and others in that place. As Itozaki is a distance of forty minutes by train from Fukuyama, Miss Roberts felt she could not promise to go there once every week only for the sake of these railway officials, so made a stipulation that if she went every week at their request to teach them English and the Bible, they should at her request give her the opportunity of holding a meeting for women as well. By this means she has been able every week, not only to reach these railway officials, but also has had the joy of telling the Gospel for the first time to a large number of women, who are only too willing and glad to listen. Miss Roberts, together with her helpers, has continued to have very successful classes for children and others during the year in Fukuyama. To give a quotation from her letter, she writes:—"The children's meetings are very well attended; many of the children have been coming regularly for years. We have two Sunday-schools every Sunday, besides two or three meetings during the week for them. The other day, in the course of conversation with some grown-up people, some of them told me that the first time they heard and began to think about God was in their childhood at a Sunday-school, though they did not really become Christians till later. It was most encouraging to hear them talk." With regard to our house-to-house visiting in Fukuyama, Miss Roberts regrets that, owing to the many other calls on her time, she has not time to do so much of this work as she would like, but she has a welcome in sixty or seventy houses whenever she is able to visit.

Though much of Miss Galgey's time

has had to be given up to the study of the language, she has been able during this year to visit Fuchu and Tomotsu (two of the out-stations of the Fukuyama district) twice every month. These visits have been welcomed by the

Christians living in these places. She has been able to have regular meetings for women and children, and also to reach several young men, students, teachers, and others, some of whom are now asking to be further taught.

#### MATSUYE.

Matsuye seems to have been the scene of special blessings received from God, and special undertakings made for God, in this the closing year of Mr. Buxton's most earnest missionary work in this country.

When we speak of Matsuye we do not, of course, refer to the town of Matsuye alone. There are now groups of Christians in Yonago, Sakai, Hirose, Saïdo, in Okinokuni, Mitoya, Mori, Yodoye, Ebi, and Daito.

Two conventions for the Christians in the district of Matsuye have been held during this year, and each has been markedly blessed. The first was held at Yonago in April, the second at Matsuye in the month of October. In connexion with these conventions, Mr. Buxton writes:—"To both of these the Christians from all over the district came very gladly. They mostly paid their own expenses, but we had a subscription for those who could not come without help. These are times when we specially hope to see results among the Christians, in the way of the surrender of sins and hindrances, and finding God's gift of holiness and the Holy Spirit. Each convention has been preceded by a sunrise prayer-meeting which went on for some time before it. . . . At the second convention we had about one hundred present. Some were there from different parts of Japan who had taken five or six days' journey to come. . . . We were indeed of one heart and one soul, and the Lord there poured out His blessing. There was hardly an individual who did not get direct and special blessing."

Conventions have also been held by Mr. Buxton for the Japanese Christians at Hikone, Imabaru, Kyoto, Tokushima, and Osaka, at all of which much definite blessing has been received. One result of these conventions has been that a great longing

for the salvation of others has been aroused in the hearts of many Christians. It is cheering to hear of some of these joining themselves into bands, and going about from village to village preaching the glorious news of the Gospel of Christ. In one of these villages as many as 500 gathered together to hear the Message.

In another place we hear of some of these earnest witnesses for Christ walking a distance of nine or ten miles through deep snow to preach the Gospel in places where it had not yet been heard. One who decided for Christ during the preaching of the Gospel on this tour is a clerk in a telegraph office, who, though far separated from Christian fellowship in the usual sense of the word, is able, at nights when the wires are not being used, to hold communion by telegraph with three or four fellow-Christians who are also telegraph clerks in different parts of the district.

Another of whom Mr. Buxton tells, as having during this year had a most wonderful conversion, is a Buddhist priest, who was led to Christ through the earnestness of one of the Sakai Christians. Of this priest Mr. Buxton writes:—"He left the temple, sold his robes, and brought to our worker his two certificates of graduation at the Buddhistic college, things most valuable to a priest, because if he destroys them he can never 'take his seat' in a temple again. In July I had the joy of baptizing this brother in the lake."

Mr. Buxton speaks, as do many of our other missionaries, of the wonderful opportunities he and his workers have had in reaching the student class. He also speaks in high terms of gratitude and praise to God for the happy fellowship he has had in the work with all his fellow-helpers.

#### HAMADA.

On his return to this station in January, after nearly two years' absence, the Rev. H. G. Warren found Hamada much changed. The town was more flourishing, the people more

enlightened, and their attitude toward Christianity much more friendly. This last change Mr. Warren believes to be largely due to the life and influence of the Rev. N. Fukada.

Miss Fugill returned from furlough to Hamada in December (1900), with a new recruit, Miss Mackie, as her companion. In the spring of this-year two graduates of the Divinity School were added to the staff. One of them has unhappily not turned out well, and his resignation has been accepted. The only worker not resident in Hamada is Mr. Fuse, at the out-station of Omori. Eleven persons have recently been baptized at Hamada and two at Omori. Two backsliders have been restored, and some converts received as catechumens. As in other places so also in Hamada, an English night-school with Scripture instruction has been found a good way of getting into touch with young men. This work has been in Mr. Fukada's hands, and both the ladies have helped in the English teaching. The Principal of the Government Middle School of the town has encouraged his boys to attend. Two schoolmasters were among the catechumens received this year.

The ladies have by classes and visit-

ing got into contact with the wives of teachers and officers, and with High School girls. Of her Sunday-school work Miss Fugill writes that it is the joy of her heart.

The great event of the year has been the Special United Evangelistic Effort. Mr. Warren says that the preparation for this was a great blessing to the Church. So also was the Effort itself, in which the Christians took a lively interest. In Hamada the special preaching went on for seven nights, three nights in the largest theatre, with an average attendance of from 300 to 500, and then for four nights in the preaching-place, with a crowded audience inside and outside. The Buddhists were much stirred by this Effort and started an opposition mission, which proved a failure.

Mr. Warren concludes his report as follows:—"We can praise God that the Church in Iwami has this year had a lift, which will be seen by its fruits in days to come."

## THE BISHOP OF OSAKA'S VISITATION.

### LETTER FROM BISHOP FOSS.

*Kobe, Dec. 20th, 1901.*

**D**URING November and December I had the pleasure of visiting the C.M.S. stations in Sanui and Sanyo-do, and the privilege of meeting with the various workers there, native and foreign, and of confirming candidates in each place.

In the Matsuye district Mr. Buxton is looking forward with some anxiety as to his successor. The three native catechists are hoping to remain and carry on their work, and the two who have not been examined are offering themselves for examination in accordance with the C.M.S. rules. Of these, Takeda San has lately been stationed in Yonago, which town has been for some time suffering from the absence of a resident catechist, and I trust that he will do well there. It seems a very necessary step to place a man there, as there are many causes for anxiety, as well as many signs of hope, and we earnestly desire to see the Church there going forward with the promise of earlier years. Sakai and Agarimichi are thus left without a resident catechist, but Fujimoto San goes over every Saturday from Matsuye to take the

services there. I hope it may be found possible soon to help those scattered congregations by placing a catechist again in Sakai. We had a very full and earnest gathering in the little church at Agarimichi at the confirmation, and all were much encouraged.

From Sakai I went to Mori, where the first-fruits of that village, two men and one woman, were confirmed. Two of these are school-teachers, and they have been from the first very ready to confess their faith before men and to endeavour to lead others to a knowledge of the Saviour. They were led on by the members of Hirose Church, a town about eight miles off, to which we next went, and there, too, we had an earnest, helpful service. There are several bright Christians there. Adachi San, the catechist there, who acts as pastor, though he supports himself, is a quiet, earnest man. He has permitted the Christians to use his family graveyard as a little cemetery, so that here they have the advantage of having a quiet, hallowed spot to place their dead. In many places this is hard to procure.

On Friday I went to Mitoya, where two were confirmed. Horiuchi San,

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who used to be there, has now been called in to live in Matsuye, and he goes out occasionally to Mitoya and the neighbourhood.

In Matsuye there were eight confirmed, and the number of the communicants on that Sunday morning was fifty-two, by no means an unusual number I understand. There were twenty-two confirmees in all the Matsuye district. Matsuye as a Mission centre is an exceedingly important place, and I most earnestly hope that the C.M.S. may be able to man it strongly.

From Matsuye I went westward to the Hamada district, which Mr. H. G. Warren had just left. Fukada San met me in Omori, where Fuse San is much encouraged with apparent signs of interest. I examined and baptized the wife and son of a Christian of some years' standing. They had evidently been well prepared, and were very glad to be able now to receive baptism. The Christians in the village are practically Fuse's family and this man's family, though some are beginning to inquire earnestly.

In Hamada whither I next went, nine were confirmed. It is encouraging to see that several school-teachers are coming forward earnestly, and there are several others who are looking forward to baptism at an early date.

I then left Hamada for Kiu-shiu, where I had been requested to go for confirmations in the absence of Bishop Evington, and had the pleasure of staying in Hiroshima for Sunday.

After my return from Kiu-shiu I started off (on December 5th) for Fukuyama, where I met Mr. C. T. Warren, and there we had a meeting for workers, and a confirmation of four, two of whom came over from Tomotsu.

On Friday (December 6th) we went to Hiroshima, and had a meeting to inaugurate the establishment of the congregation as a "Mission Church." Congregations who have over twenty communicants, a pastor of their own, and a church building or temporary place for holding Divine service, can gain recognition as a "Church." This privilege Hiroshima cannot yet claim; but as having over twenty communicants, the congregation for the future will pay their own church expenses, and a certain rental for the room in the mission-house which they use for

services, and also a small monthly contribution to the Pastoral Fund, I have been glad to grant them the title of a "Mission Church," which is a step towards independence.

Murata San and Fujimoto San, and the Christians, too, have been much encouraged by the three days' mission they have held lately, in which large congregations gathered to hear Christian preaching, and not a few are following up with earnest inquiries. The two ladies are kept very busy with regular and special inquirers.

Sunday (December 8th) was a very happy day for them: eight adults and three infants were baptized, one man was confirmed, and there were twenty-seven communicants, among whom I noticed two boys in High School uniform and a soldier; in the evening, too, there were four admitted as catechumens. So that Hiroshima has evidently made a start forward. I am glad to say that both in Hiroshima district and Matsuye, Churches have joined the Pastorate Fund. As one essential for a stable Church is that each congregation should be served by its own pastors, one cannot be too thankful for any step that tends in this direction.

In Matsuye district three or four congregations have joined, each paying certain monthly subscriptions to a common fund, and so acknowledging their duty, and beginning the practice of contributing to the support of him who ministers to them in spiritual things.

On Sunday last (December 15th) I was in Osaka, and held a confirmation in St. Saviour's Church, twenty-one being presented from five Churches. Mr. Horace Warren seems to be settling down well in Momoyama, and I have been more pleased to grant permission for setting apart one of the rooms in the school as a school-chapel, where daily prayers and Sunday services should be held. The students themselves desire to receive instruction as catechumens, and to receive baptism, as members of the school, and if this is so, of course their profession will be made far more openly and deliberately than if they were baptized in a church elsewhere; also it will be a clear declaration, as your Committee desires, that the Momoyama school is distinctly and professedly a Christian school.



## AFRICAN NOTES.

**C**OLONY and Protectorate of Lagos.—In October last a Literary Institute was opened at Lagos, and an inaugural address delivered by the Governor, Sir William MacGregor. It is not often that the Governor of a Crown Colony takes the local population so fully into his confidence: he dealt in a most able manner with many important questions, and though some months have elapsed since the speech was delivered, it seems to merit some notice in these columns. The Colony, he tells us, has a superficial area of 3460 square miles, and the Protectorate of 25,450 square miles; the two together making up an area about equal to that of Scotland. Of this, probably ninety per cent. is fit for cultivation of some kind; and the apparent absence of mineral wealth seems to indicate that the future of the country will be mainly agricultural. The estimated population amounts to a million and a half; but this is not sufficient to develop its resources; and Sir William MacGregor looks with no friendly eye upon the efforts that are being or will be made to draw away labourers to the mines of the Gold Coast. If it be not expedient to stop recruiting altogether, the evil should be minimized by making the employer pay a capitation tax on every man removed, and the return of the labourer should be as far as possible secured by the payment of half his wages in Lagos. "Remember," says the Governor, "that the most valuable possession of this country is the hard and horny hands of its farmers. . . . I advise you not to waste this force in the mines, or on the plantations, of other countries. Keep your able-bodied men and employ them in work here at home, but give a fair wage to those that want work, so that they may have no excuse for leaving their own country."

The town of Lagos stands on an island, and affords the only harbour along a coast extending 141 miles measured in a straight line. This absence of harbours would be a serious drawback were it not compensated for by the existence of a navigable lagoon running from east to west of the territory. The town has a population of 42,000, of whom more than half are Mohammedans; of the remainder, 9131 were returned in the recent census as Pagans, and 10,636 as Christians. Important operations are in progress for filling up some swamps which still remain on the island, and the Governor is evidently hopeful as to its future healthiness, as may be gathered from the following words:—"When its swamps are filled up, when the island is surrounded by a sea-wall, when its rainfall is utilized and its sewage regulated, then Lagos will be sufficiently healthy to become the proud Queen of West Africa, the greatest emporium of trade in this part of the Continent." In particular he is sanguine that mosquitoes may be extirpated, and urges that pains should be taken to carry out the simple precautions, such as the removal of small puddles, empty tins, &c., needed for attaining that end.

It is unfortunate, however, that in emphasizing the importance of sanitation, Sir William MacGregor takes occasion to sneer (for one can really use no milder word) at those who deplore the importation of spirits into our West African possessions, and who are striving to arrest the liquor traffic. "Were the campaign that is conducted against the liquor 'will-o'-the-wisp,'" says he, "directed against small-pox and malaria, diarrhoea and dysentery, it would save scores and perhaps hundreds of lives where it will ever save one from liquor." But he admits it to be a "somewhat regrettable fact" that about a million gallons of spirits are annually consumed in the Lagos territory, and takes comfort from the reflection that this figure shows a diminution, no doubt due to the recent increase in Customs duties, on the

amount imported two years previously. In the discussion which followed different speakers had been invited to deal with different sections of the address. Amongst these was Bishop Tugwell, and the topic allotted to him was that of sanitation; but after dealing with that subject, he could not refrain from expressing in a few closing words his total disagreement with the views to which the Governor had given utterance upon the liquor traffic. It was Bishop Oluwole, however, who had been asked to deal with this subject, and his speech was remarkable alike for its courage and courtesy. He did not hesitate to point out the insufficient premises upon which his Excellency's opinions were apparently based; and he expressed the fear that without further restrictions the importation of liquor, far from continuing to diminish, would be increased by the growing facilities of transport into the interior. A few sentences from his closing remarks may be worth quoting:—

"His Excellency has spoken of the 'liquor phantom.' A phantom, as I understand it, is an airy nothing; you cannot see it, you cannot handle it. We do see thousands of cases of gin, we do see thousands of demijohns of rum, we do see the barrels of spirits, now generally over proof, from time to time landed on our wharves; it is therefore difficult to see where the 'phantom' comes in. I am of opinion that the real difficulty in the way of dealing with this traffic is the revenue. This difficulty I appreciate. I believe that, but for the revenue, it would have been stopped long ago. I venture to say that bad stock fish is not as injurious as rum and gin; and yet that was promptly dealt with. Let me appeal to those who have authority in this matter. The purpose for which this Colony was acquired demands that they should deal with a subject of this kind from a higher platform. Lagos was made a British Colony for the benefit of Yorubaland. I contend that liquor traffic cannot be for the benefit of this country."

Two other sections of Sir William MacGregor's address are worthy of notice. On the subject of Provincial Government he says: "My own personal views are that the Government of the hereditary chiefs of the country should not only be retained, but should be steadily and consistently strengthened and developed"; and, after stating good reasons for this policy, he adds: "It is made perfectly clear by climatic and political reasons that the future development of this country must be by its own people, through its own people, and for its own people."

Lastly, with regard to the railway, the Governor considers there is every probability that when the Abeokuta branch is finished the whole line will pay working expenses; and he urges that its extension must now earnestly engage the attention of the Colony and Protectorate, for on this the future of Lagos largely depends. But the question of railway extension must be looked at from an Imperial as well as from a local point of view. "It affects not only Lagos, but Northern and Southern Nigeria, three important provinces destined before long to form one single great British territory; but it also has to be considered in the schemes of the general defence and commerce of the Empire." Referring to the activity of our nearest neighbours in this part of Africa, he mentions that a railway is being built from Porto Novo to Say on the Niger, that the same river is to be tapped higher up by a French railway from the coast, and that the project of continuing the Algerian Railway down to the region between the Niger and Lake Chad, connecting doubtless with the other railway at Say, is under consideration. He urges, therefore, that if the British are to be in a position to defend their territory and maintain their trade, the Lagos Railway must be carried into Northern Nigeria.

The following sentence gives us Sir William MacGregor's views as to the most important matters to be dealt with in the administration of the Lagos territory:—"Soundness on railway extension, on provincial government by

the chiefs, and on sanitation, should be the great political tests applied to the public men of this country."

**Southern Nigeria.**—In the December *Intelligencer* we noted that an expedition was about to be undertaken against a powerful tribe in Southern Nigeria, known as the Aros, who inhabit a little-known tract of country on the east of the Lower Niger and extending to the Cross River. Fighting began, in fact, before the end of November, when the insurgents destroyed a Government post and killed a number of friendly Natives; and at the beginning of December a simultaneous advance was made by the four British columns, amounting in all to 1500 men. Two of these, drawn from Southern Nigeria, started from Old Calabar at the mouth of the Cross River; a Lagos column proceeded from Opobo, a town on the coast some distance westward; while the Northern Nigerian column, consisting of 300 men of the West African Frontier Force, was to make an easterly advance from the Niger. The principal objectives were Bende and Arochuku, two strong centres of Juju-worship; and of these the former was occupied on December 16th by Colonel Festing's column, while a few days later Colonel Montanaro, Commandant of the whole expedition, entered Arochuku with Colonel Heneker's column. Fighting continued in the neighbourhood for some days, and it was found necessary to fortify the place; but already a market has been opened in the Aro capital, and road-making is being vigorously prosecuted.

Reuter's correspondent with the expeditionary force gives an extraordinary description of the "Long Juju," probably the most powerful centre of fetish-worship in West Africa. It consists of an oval-shaped pit, seventy feet deep, and sixty by fifty yards across, to which the only approach is through dense bush. At the bottom of the pit is a narrow gorge with running water, issuing from the rock in two copious streams, which form a kind of island before uniting. On this island are two altars, covered with skulls and other votive offerings; while above the source of the stream is a roof of human skulls, from which a curtain hangs just short of the water's edge. Opposite the island a flat-topped ledge has been hewn out of the rock for sacrificial purposes, and not far off lies another pile of human skulls. The water, about twelve inches deep, is full of large grey-coloured fish, which are regarded as sacred: and overhead hang masses of twining creepers. Here indeed we have one of those "dark places of the earth" which have long been a "habitation of cruelty."

**Northern Nigeria.**—It is surprising that so little public interest seems to have been aroused by a piece of intelligence which was received before the close of last year. Readers of the *Intelligencer* may remember our notice, in the December number, of Major McClintock's expedition into the north-eastern part of the Protectorate; when he visited and was well received by a powerful chief named Fadl Allah, one of Rabah's sons, who after being defeated by the French had taken refuge within the British sphere of influence and asked for protection. The policy of recognizing him as ruler of Bornu had, it appears, been practically decided on, when news came that he had been killed in an attack on his camp by a French column under Captain Dangerville. The report of his death has been remarkably slow in reaching us, for the event is said to have happened so far back as August 23rd. The exact locality is not mentioned, but there can be no doubt that it was well within the British Protectorate.

We must hope that in this serious act of aggression the local authorities acted on their own initiative; but, remembering similar incidents which

have recently occurred in the Sokoto region, we cannot but regard the matter with some uneasiness. The French colonial party is avowedly anxious to obtain possession of Bornu; one of their leaders has recently argued that by destroying the power of Rabah France has acted as the policeman of Europe, and is therefore justified in reopening the boundary question; and it may perhaps be argued that the defeat of Fadl Allah places us under a fresh obligation to France. Any such attempt to reopen the Niger settlement by a side wind is to be strongly deprecated, in the interests of friendly relations between the two countries: and, moreover, it may be replied that, far from placing us under an obligation, France has done us a great disservice. The method consistently followed in our African protectorates is to utilize, as far as possible, the existing native administration. Fadl Allah may not have been able to show a very good legal title to the throne of Bornu, but his recognition appeared to offer the best chance of establishing a native government, under British influence, in that country.

The effect of his death cannot yet be predicted; but it emphasizes the importance of proceeding without further delay to the delimitation of the frontiers of Northern Nigeria. We may assume that the incident will be dealt with in a manner befitting the Governments of two friendly nations; but such incidents are better avoided, and the obvious way of avoiding them for the future is to lay down clearly the boundary between our respective spheres of influence.

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It is now reported that Colonel Morland, Commandant in Northern Nigeria, has started for Lake Chad, and that he will probably establish a garrison under British officers at some point on its shores. Meanwhile, effective occupation is proceeding in other directions; and those who have followed Bishop Tugwell's recent attempt to carry the Gospel into Hausaland will learn with interest that a Resident, Captain Abadie, of the Royal Scots, has been appointed to the town of Zaria.

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It was only at the end of February that the Colonial Office issued Sir Frederick Lugard's Report on Northern Nigeria for the first fifteen months of its existence as a Protectorate, that is to say, for the period ending March 31st, 1901. This is a pamphlet deserving careful study, and we cannot refrain from quoting a few passages. After recounting the careful explorations made with a view to selecting a site for the new headquarters (to which allusion was made in our last Notes), the High Commissioner thus describes the spot:—

"We selected a place which offered many advantages. It is about a mile from the Kaduna, and the exceedingly tortuous channel of the stream enables us to so arrange the houses that all have access to it within 200 or 300 yards at most. In the dry season the stream can hardly be said to flow, but long reaches of deep, clear water, full of large fish, guarantee an ample and good water supply, while at a very little expenditure of work and money the stream (which offers natural facilities for such operations) can be dammed so as to form a reservoir, and thus converted into a running river all the year round. There is, also, every prospect of our being able to find water by well-sinking. The ground offers excellent sites for houses on knolls and ridges, and the intervening ground contains soil in which gardens can be made and trees planted. There is abundance of fuel around, and some fine trees on the site. Its distance from the Kaduna will, I hope, be great enough to free it from the mosquitoes (mostly of the *anopheles* genus) which infest that valley, and when the stream has been dammed it will be easy to abolish all pools in which these insects can breed."

From this centre the whole of the Protectorate will have to be admini-

stered; and to that end, no less than for guarding its extensive frontiers, railway construction is of paramount importance. A section of the Report deals with this subject, and the following sentences may be noted :—

“The Lagos railway, extended eventually to Kano and Katsena, would develop the western territories, and assist in their defence from possible aggression in that direction. An eastern railway, from the fine port of Old Calabar, would have Lake Chad as its ultimate objective, and would protect the eastern frontiers. Whether or not these views recommend themselves, it is, I think, of great importance that a railway policy should be settled, for much can be done in the way of surveys and road-making to prepare the way for a coming railway, and such a definite policy would be of the utmost use to local administrators in determining the lines of development and progress.”

Stress is laid upon the development of trade which would be brought about by a line from the Niger to Kano, and the importance of this town, which has a peculiar interest for C.M.S. readers, is thus depicted :—

“Kano is said to be the greatest commercial emporium in Africa. There are collected caravans from Tripoli, Morocco, and the Sahara in the north, and from Lake Chad and Wadai in the east, and Salaga in the west. Great quantities of native produce are, I am informed, available, at prices which would yield a large profit, if only access were obtainable. Large caravans, chiefly consisting of very small donkeys, come southwards through Zaria and Bida and Keffi, paying toll at many places, and occupying many months on the road.”

The paragraphs which deal with the administration of the Protectorate are illustrated by a map, showing its division into provinces, and enable the reader to form some idea of the extent to which effective occupation has so far advanced. It has been considerably extended by the recent operations against Kontagora in the west and against the Emir of Bida, each of whom escaped with a mere handful of followers. Referring to these operations, General Lugard says :—

“The broad principles achieved may be thus summarized. Two of the most powerful of the Fulani Emirs have been deposed, because, after repeated warnings, they would not desist from laying waste the whole country and carrying off the people as slaves. Both the fine cities, which were the Fulani capitals, have been preserved from destruction. The loss of life has been confined almost entirely to the Fulani horsemen, viz. to the slave-raiders themselves, and they have suffered heavily, while the peasantry and slaves have suffered little. The Emirs themselves have been pursued with such energy that they abandoned everything, and reached Zaria, or elsewhere, in so miserable a plight that the effect will be very far-reaching indeed, and will not admit of the usual misrepresentation. The Fulani rule has been maintained as an experiment, for I am anxious to prove to these people that we have no hostility to them, and only insist on good government and justice, and I am anxious to utilize, if possible, their wonderful intelligence, for they are born rulers, and incomparably above the negroid tribes in ability. It was with this object that I invited Sokoto to nominate a new Emir for Kontagora, and I have hopes that the effect of such a message may lead to a better understanding between us and the Mohammedan rulers.”

The defeat of these chiefs has put a stop to slave-raiding in the country lying immediately to the north of the Middle Niger, but a very different state of things prevails in the distant Fulani emirates of the north. Of these we are told :—

“They still remain great centres of the slave-trade, as do also Yola and Bautshi, in the east. There is, probably, no part of the ‘Dark Continent’ in which the worst forms of slave-raiding still exist to so terrible an extent, and are prosecuted on so large and systematic a scale, as in the British Protectorate of Northern Nigeria. Each year, as the grass dries up, armies take the field to collect slaves. Nor are they even provident of their hunting grounds, for those who are useless as slaves are killed in large numbers, the villages burnt, and the fugitives left to starve in the bush.”

There is said to be a considerable export of slave children from Northern Nigeria ; and these, when discovered and liberated, have to be provided for. Some boys have been apprenticed to the workshops, and two of the older girls are learning hospital nursing ; while the younger ones are to be placed in a Freed Slave Home, similar to the one established in Cairo, where they will receive some elementary education.

Speaking of the West African Frontier Force, which supplies all the garrisons needed throughout the Protectorate, General Lugard remarks :—

“ I consider it an important matter to maintain a balance not merely of races but of Mohammedans and Pagans in the corps. Indeed, though I have a great respect for the Mohammedan religion, so much so that I have granted a small piece of Government land for the erection of a mosque in Lokoja, I do not consider it politic to enlist too great a number of Mohammedans as soldiers. Already, in my view, we have an excess of Mohammedan levies in Africa, especially in the Nile Sudan. It is a religion which renders Africans liable to wild bursts of religious frenzy, in which even those who are normally indifferent to religion are carried away by the visionary dreams of enthusiasts. Our recent experience has taught us that the pagan Gwaris, Kedaras, and other tribes yield to none in bravery. They all speak Hausa, and I hope to enlist many as soon as we get into touch with them at the new headquarters.”

In conclusion the High Commissioner makes some observations upon the lines of policy which he proposes to follow in the administration of the Protectorate ; from which we extract the following :—

“ The Government utilizes and works through the native chiefs, and avails itself of the intelligence and powers of governing of the Fulani caste in particular, but insists upon their observance of the fundamental laws of humanity and justice. Residents are appointed whose primary duty it is to promote this policy by the establishment of native courts, in which bribery and extortion and inhuman punishments shall be gradually abolished.”

**Frontiers of the Egyptian Sudan.**—Steady progress has recently been made with the delimitation of the Anglo-Abyssinian frontier. Major Austin's expedition was engaged last year in carrying forward the survey made by Major Macdonald in 1898, by exploring the boundary between Lake Rudolf and the Sobat River ; while Major Gwynn, who in 1900 surveyed the country between the Sobat and the Blue Nile, left Adis Ababa last spring for the purpose of surveying a further section from the Blue Nile northwards. Previous to this latter expedition he spent three months at the Abyssinian capital, assisting Colonel Harrington, the British Resident, in the details of frontier settlement with the Emperor. Practically the whole of this frontier has now been mapped out and a definite line adopted for administrative purposes.

In November last an Anglo-Italian Commission sat in Rome to consider various questions relating to the frontier between Eritrea and the Egyptian Sudan. The delegates came to a general agreement, and signed Acts which were to be submitted to their respective Governments for ratification ; but, as existing maps are not sufficiently precise, these Governments were requested to appoint a further Joint Commission to complete the work of delimitation on the spot.

**Abyssinian Railway.**—Recent debates in the French Chamber have called attention to the rivalry which has for some months past been manifested between British and French interests on the Gulf of Aden. A French company, known as the Imperial Ethiopian Railway, to which Menelek had granted the necessary concession, has for some time been pushing forward a line from Jibuti on the French Somali coast towards Harrar ; with the result that a considerable proportion of the trade of Zeila in British Somaliland has quite recently been diverted to the French route.

Last summer, however, when nearly two hundred kilometres had been laid, the company suddenly found itself short of money and unable to continue operations. An appeal to the French Government appears to have been unsuccessful, and the directors were driven to accept help from certain English capitalists, who thus obtained a predominant place in the counsels of the company, and stipulated that a branch line should be laid down from Zeila to the main line.

The news of this transformation of the original company caused considerable sensation in Paris, and a scheme was propounded for expelling English influence from the direction of the railway. It was proposed to reimburse a loan of three millions and redeem a portion at least of the shares which had been taken up by English financiers. To obtain the necessary funds the Colony of Jibuti was to guarantee an annuity of 400,000 fr. for fifty years, this sum being obtained by a ten per cent. tax on all goods carried by the railway. Against this scheme there were not unnatural protests in the Colony; and eventually on February 7th M. Décais, Minister for the Colonies, laid on the table of the Chamber a Bill granting a State guarantee to the Abyssinian Railway Company.

It seems, however, to be forgotten that the British shareholders may not consent to sell out, and that, whether they do so or not, the question of the Zeila branch rests largely with Menelek himself.

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**British Central Africa.**—The report of the Commissioner of British Central Africa for the year ended March 31st, 1901, was issued by the Foreign Office at the end of October. The period was a trying one for the Protectorate. Its principal interests are planting and trading, the latter consisting chiefly of the transport of goods, not only into the Protectorate, but through it to the territories beyond. The transit trade has increased from 31,000*l.* to 51,000*l.*; but the result of that increase has been that labourers have been drawn away from the coffee plantations, many of which have in consequence been abandoned, and the exports from the Protectorate, consisting mainly of coffee, have gone down in value from 79,300*l.* to 38,700*l.*

The labour question occupies a section of the report. Mr. Sharpe considers that the number of labourers, who come mostly from Angoniland, might be largely increased if proper arrangements were made for their comfort and for an adequate supply of food. An association of employers has been formed to remedy the existing defects in the arrangements for the housing and feeding of labourers in the Shiré Highlands, and it is hoped that the measures to be adopted may solve the present difficulty and lead to a revival of trade.

Another section is occupied with the work carried on by missionary societies, notably by the Free Church of Scotland Mission at Blantyre. In the neighbourhood of that place there is now considerable demand for the services of clerks, storekeepers, &c.; and in consequence there has been a marked increase in the desire among Natives for such education as is given by this and other missionary institutions.

Appended to Mr. Sharpe's report is a statement by Mr. Codrington, Administrator of North-Eastern Rhodesia. This territory lies immediately to the west of British Central Africa, and is at present very little developed, the total European population in September, 1900, numbering only 164. The administration is carried on by the British South Africa Company, and its headquarters is at Fort Jameson, to which a branch line of the African Trans-continental Telegraph is carried from Lake Nyassa.

T. F. V. B.

## THE MISSION-FIELD.

### Sierra Leone.

WE mentioned last month the baptism at Cline Town, on December 8th, of seventeen Temnes. Mrs. Elwin gives a very interesting account of these baptisms in the *Sierra Leone Messenger*, from which we take the following:—

About two weeks before the baptism took place, the catechumens came to Bishopscourt to be examined. . . . All the answers given were very good, and it was very blessed to hear them say, quietly and earnestly in answer to our question of why they wished to follow Jesus, "He redeemed me." They were asked if they were willing to give up their *kreifis*, and if they would no longer offer sacrifices, and all were earnest in expressing their desire to give up all and to follow Jesus only. One boy said that if the "war-boys threatened to cut off his head, he would still hold Jesus and not deny Him."

All being satisfactory, the baptism was arranged for, and at two o'clock on Sunday we met together in the Bishop Crowther Memorial Church for the first part of the service (the service being in the Temne language).

First the six women came forward, fine-looking, dignified women, in snow-white clothes, and with white handkerchiefs round their heads; then the three girls, aged from twelve to fourteen years; then the two men, one a servant at the Annie Walsh School, the other the firstfruits from Rogbere Mission, and now a servant at Fourah Bay College; then the six boys. All these being willing to confess their Lord, their sponsors came forward, and we left the church, the clergy and the catechumens leading, and wended our way to the little Bay, through the picturesque lane, past Temne houses, where the people gathered, wondering at such a sight; and as we walked singing "Jesus abothre mi" ("Jesus loves me") and other well-known hymns, our hearts were indeed lifted up in praise to Him Who had made known His redeeming love to these precious souls.

Presently we reached the Bay, and had to scramble down a rather steep bit of cliff to reach the sand, where again we gathered for the concluding part of the service.

Then my husband and Mr. Seiple

Bishop James Johnson is the first pupil of the Grammar School, Freetown, who has been raised to the episcopate, and to commemorate the fact the pupils and teachers have presented to the school a portrait of the Bishop. On December 5th,

spoke on the great meaning of the act to be performed, and how these people in going under the water gave us a picture that in doing so they died to the old life and came up out of it to be henceforth "new creatures in Christ Jesus." Many other earnest words were spoken, and we were reminded of our duty to pray for and strengthen these new brothers and sisters in Christ Jesus.

Then the women, some of whom had been ill, and it was inadvisable for them to be immersed, came forward and were sprinkled. Their names are now Hannah, Nancy, Rachel, Leah, Marian. Then the girls, Ruth, Sarah, and Marian. The men, Alfred and Abraham. The boys, Daniel, Alfred, Samuel, John, Solomon. Samuel and Alfred went into the sea and were baptized by my husband.

I feel that in writing these bare facts I am giving you little idea of the power and beauty of the scene. The little bay, with its yellow sand, rocks, and overhanging trees, and blue sea flowing gently in, made a fair picture, but scarcely thought of in watching these who now are numbered amongst the heaven-robed throng; the women in their white dresses compelling one to think of those "who have washed their robes and made them white in the blood of the Lamb." The dark faces and fine eyes lighted with new light, and gathered round them the crowd of those who came to care and pray or only to see.

So ends the service. But what begins? Seventeen lives in which Jesus may henceforth show forth His power. Seventeen souls to make glad the heart of God, and in whom Jesus sees of the travail of His soul and is satisfied. And so on from a scene which stirred and gladdened hearts in heaven and earth, to a glorious eternity, where we shall together praise Him for gathering lost souls from north, south, east, and west, to sit down in His Kingdom.



Sir Samuel Lewis, C.M.G., himself an old boy of the Grammar School, performed the ceremony of unveiling, and made an appropriate speech. The Rev. G. J. McCaulay, another old boy, presided in the unavoidable absence of the Bishop-elect.

#### **Western Equatorial Africa.**

Bishop and Mrs. Tugwell left Lagos on February 11th, and arrived at Plymouth on March 2nd. It is over two years since the Bishop left England, and this period of service has been a most eventful one. He first of all led the expedition into Hausaland. As our readers know, the party reached Kano, and being compelled to leave there, settled for a few months at Gierko. He afterwards spent a long time at Lagos, dealing with some of the difficult problems which affect the life of the Church in that place, culminating in the first representative Conference of the Western Equatorial Africa Diocese. Immediately preceding the Conference the Bishop visited the Niger, holding an ordination and several confirmations, and attending the Niger Mission Executive Committee.

At an ordination at St. Paul's, Breadfruit, Lagos, Bishop Oluwole admitted the Rev. T. Adesina Jacobson Ogunbiyi, of Akure, Ode Ondo, to Priests' Orders.

The pupils of the Girls' Seminary, Lagos, have for some years contributed to the support of a catechist at Ilaro, a heathen town about ninety miles from Lagos. Lately, after full discussion and careful calculation, the teachers and girls decided to definitely undertake to raise the whole amount needed for his support, which is now 30*l.* a year.

Bishop Tugwell, by an arrangement with the Parent Committee, has assumed responsibility for all the industrial work at Onitsha, and has founded a new Mission, to be known for the future as the "Onitsha Industrial Mission." Mr. F. J. Mackett has been transferred to this new Mission, of which he is to be superintendent, being assisted by Messrs. Bradshaw and Todd, both of whom had been sent out at the cost of the Bishop's Diocesan Fund.

Under date December 29th, the Rev. T. J. Dennis, of Southern Nigeria, wrote in his journal:—

There was a good congregation at St. John's Church, Akwukwu, this morning, and they were much interested in Bishop Tugwell's sermon. Six women, who could not be confirmed at Asaba last week, were confirmed, and afterwards the Communion was administered to thirty persons. In the afternoon, all the Christians and adherents accompanied us to Onitsha-Olona, and a goodly company they made. For a great part of the way they sang hymns without any prompting from the Bishop

or myself. We raised quite a stir at Onitsha-Olona, and many Heathen attended the baptism service. The little church was packed, and Heathen as well as Christians were orderly and attentive. Ten persons were baptized, a few others being kept back in order that they may make a little more progress with their reading. The Bishop preached again, and was eagerly listened to. It was with very thankful hearts for all we have seen and heard that we returned to Akwukwu.

At the close of the first year of the "forward movement" in the Ibo country, a definite evangelistic effort in the district lying a few miles east of Onitsha, the Rev. S. R. Smith already sees signs of an awakening, due mainly, he says, under God, to the persistent visiting and teaching of a band of young African evangelists. Many young Christian men are ready to be formed into a second band, if a European leader can be found for them. One result of the teaching Mr. Smith thus relates in *Niger and Yoruba Notes*:—

Within the last fortnight two well-known chiefs have publicly destroyed their idols. No undue pressure has been brought to bear on them, but they came to see the utter futility of charms,

idols, and "medicine." Christmas Day was reserved as a fitting time for one of these chiefs to make his public renunciation. I tried to point out to him that the giving up of idols was not

sufficient of itself, but that the giving to God His proper place in the heart was the more important matter. After more exhortation and prayer three evangelists and I proceeded to clear away every vestige of heathen superstition. There were charms, vile-smelling "medicine," idols, a divining apparatus, and clay mounds containing pots of medicine. We made a large fire and committed all that would burn to the flames, and with an axe destroyed the mounds, while a number of Heathen looked on from a distance, expecting to see some awful calamity happen to us. One of the most active in the work of demolition was appropriately the evangelist Gideon.

It is difficult for one unacquainted with Heathenism to realize what it means for a chief to renounce and destroy all his idolatrous symbols. It cuts him off from the social life of his friends, for nearly all social functions centre round some superstitious practice; it exposes him to taunts most difficult for a Native to bear, and it raises up enemies among those who have been his best friends.

The wonder is, not that so few believe the Gospel, and that some return to Heathenism, but that any are found willing to follow the path which invariably brings trouble and persecution. We are profoundly thankful for those who do believe, and we take courage.

#### **Eastern Equatorial Africa.**

An Indian from Quetta, who came to the Mission with a letter from Dr. Summerhayes, was recently baptized at Mombasa. The Rev. F. Burt wrote on December 14th:—

He read here for about a year. He comes to our Native Christian service and reads his New Testament the whole time, except when we kneel. He brings a few rupees sometimes, and says in broken English, "Here are a few 'dibs' for God, sir." I asked what name he would like when baptized. He said, "I no want big name, I want

little name. I am no big man." I suggested John or Mark as suitable, but he refused in words like these: "No, sir; them's my masters. They wrote God's Book. I no want to be called by name of my master. Little name do for me." Eventually Mr. Rogers, who had taught him a good deal, baptized him "Charlie."

The Rev. J. E. Hamshire, of the Divinity School, Frere Town, writing on January 10th, supplies an answer to the question often put to missionaries: "Do the Christian converts show their Christianity when they leave the Mission station and reside elsewhere?"—

Last Thursday evening, in conversation with a stranger on the Uganda Railway, I was very much gladdened by hearing from him a "good report" of Thomas Serenge during three years or more that he was out of the Mission work. Thomas was my first student in 1894, but he left us when asked to go to Rabai some time later. We have just been gladdened by his return to the work as a senior reader. The gentleman I have just met told me how Thomas came into his employ on the railway, and how he quickly discerned his trustworthiness, and made him his

headman, and never had cause to regret it. He went on, with evident pleasure in his story, to say how Thomas regularly held classes and taught people on Sundays, and how he put down open sin in the camp. I also saw this gentleman's servant, and heard that he had specially been taught by Thomas. He was a Mohammedan then, but I found myself on inquiry from him that this young fellow now attends the Methodist Church at Mazeras. Thomas also, when with me long ago, had greatly influenced James Kalenga, whom I have recently baptized at Mikomani.

As Kikuyu is noted for its strife and drunken quarrels, Mr. McGregor has named the Mission station "Kihuruko," which means, "place of rest and quietness." School is held daily, and about forty names are on the books, of whom one-half are fairly regular in attendance. At the time of writing he hoped shortly to begin a school at a neighbouring chief's place, who had invited him to begin work in his village.

#### **Turkish Arabia.**

From Baghdad the Rev. J. T. Parfit reports "quite a shower of joyful news" from inquirers whom he had lost sight of, which for various reasons we cannot

print here. The following account of an inquirer will call forth the prayers of our readers for many secret believers in Moslem countries :—

A man, whom I met for the first time twelve months ago in order to suit him with spectacles, revisited me last month and told me a most interesting story. He is a shopkeeper in an historical city near Baghdad, and became a very close friend to a mysterious old man who bore the same name as himself. This old Moslem had travelled much in India and Egypt, and it became the daily delight of our friend A—— to go and listen to the stories and the wisdom of the old recluse. He had many books, some of which he lent, but most of which he would read and explain to A——. He won the heart of his earnest pupil, and the old man's philosophy led A—— to the conviction that the religion of Islam was unworthy of his confidence. It was not, however, till the recluse was on his death-bed that his pupil learned that his master was a believer in Christ, and that some of the best things he had read to him were from Christian books, which the old

man would willingly explain, but feared to lend. Our inquirer declares that this philosopher died a Christian, and ever since his death A—— has sought to know more of the Christian faith, and to openly declare himself a Christian.

He came to Baghdad twelve months ago, and, after purchasing books, he returned to his home to study them. After reading them he finds his spirit is troubled within him, and he has made up his mind to leave this country, where an open profession of Christ is impossible. The true Christian spirit has evidently taken possession of him, for he has an intelligent servant whom he has convinced of the truth of Christianity, and this youth wishes to join his master in his flight. A—— has sold his shop, and is quietly preparing to steal away to —, where there is more freedom than in Turkey, so that he may openly declare his faith in his Lord and Saviour.

#### **Persia.**

In his annual letter, written from New Zealand, where, as already reported, he had gone on furlough, Bishop Stuart mentions that the Prince-Governor of Julfa employs several former pupils of the C.M.S. Persian boys' school at Julfa. One is the imperial interpreter, and two others have been advanced to be governors of towns of considerable importance.

The Rev. C. H. Stileman, who left England on October 2nd to return to Ispahan, Julfa, wrote his annual letter "on the road between Kirman and Yezd." He reached Bundar Abbas, at the eastern extremity of the Persian Gulf, on October 27th. There he had the pleasure of meeting three Armenian Christians who had been educated in the C.M.S. school in Julfa. They are now custom-house officers—positions of great influence and responsibility. Mr. Stileman says: "If only God's Holy Spirit is poured out upon our schools, they will be a mighty power throughout the whole land." His journey from Bundar Abbas to Kirman took twenty days, by a new route. For thirteen nights he slept in the open desert or on the mountain side. Wherever people were found they showed a readiness to hear the Gospel message. For the most part they were very ignorant, many of them belonging to nomad tribes. Mr. Stileman mentions the following individual case at Kirman, which has given him great encouragement :—

When I visited Kirman three years ago, I saw something of the four Jewish Rabbis, and gave to each of them a copy of the Hebrew New Testament. One of them, named Solomon, was so prejudiced against it that he thought it would be a deadly sin even to look into it. But after a time, being in distress and perplexity as regards Israel's Messiah, he decided to read

some of the book and see what it really contained. He was greatly surprised to find that our Lord claimed that He had come not to destroy but to fulfil. He was still more surprised at the record of His holy life and the constant manifestation of His love. When he came to the account of the Saviour's sufferings and death, his heart was well-nigh broken and he could not

refrain from tears. He noticed the constant references to the fulfilment of Old Testament prophecies, and became quite convinced that the Lord Jesus was indeed the true Messiah. About that time, Solomon's little daughter, five years of age, became very dangerously ill with small-pox, and her life was despaired of. He thought that if indeed the Christ is a *living* Saviour He will hear the prayers of those who believe in Him, and will show that He still has power to help them in distress. He therefore prayed earnestly that his little girl's life might be spared. About midnight she seemed to be dying, and asked for water. Solomon gave it to her, and from that moment she began to rally, and made a good recovery. He was overjoyed at finding that the Lord Jesus was not only the Messiah of Israel, but also a present, living Saviour, and his faith was greatly strengthened. He had begun to attend the Persian services regularly, and

came to see me almost every day for further teaching while I was in Kirman. I am convinced that his faith is very real and steadfast, and I believe that he will be a true witness for Christ. His position is a difficult one, for his father is the chief Rabbi, and he has himself been the third Rabbi of Kirman. Some of the Jews have already threatened to stone him, and he will probably be turned out of his father's house almost at once, with his wife and three children. He is very anxious to know more about Christian principle and practice, and has already given up soothsaying and selling wine to Mohammedans, as he sees that these things, though profitable financially, are contrary to his profession and inconsistent with his duty as a Christian. He wishes to have regular instruction with a view to baptism, and earnestly pleads for prayer that he may have grace and strength to stand firm as a follower of Christ.

After a stay of some weeks at Yezd, Mr. Stileman proceeded to Julfa, where he arrived on February 7th.

We are sorry to hear that Dr. Day, when riding back to Kirman from seeing a patient on January 18th, had a fall from his horse, resulting in concussion of the brain. Happily he is now out of danger, and it is hoped that after a few weeks' rest he may regain his usual strength and be fit to carry on the work.

#### **Bengal.**

In connexion with the Calcutta Hindi Mission two lepers were baptized on December 7th at the Gobra Leper Asylum. Both had been some months under instruction and gave the missionaries much encouragement.

The Bishop of Chota Nagpur (Dr. Whitley) held confirmations in the Nadiya district of Bengal in January. Many of the candidates had been prepared two years previously; but the Bishop of Calcutta, although he visited Krishnagar, was unable to visit the northern portion of the district. Forty-seven candidates were confirmed at Joginda, fifty-seven at Sholua, 150 at Bollobhpur, and seventy-seven at Kapasdanga.

The Nadiya District Church Council met at Kapasdanga on January 21st and 22nd. The delegates and visitors numbered eighty. The Council sermon was preached by the Rev. I. W. Charlton.

#### **North-West Provinces.**

The Rev. G. T. Manley, as is well known to our readers, went to India in the autumn of 1901, for special work among students. His headquarters are at Allahabad. He has spent two months at Calcutta, three months at Simla, and paid flying visits to Cawnpore, Delhi, Agra, and Lahore. In all these places he has delivered English lectures to educated Indian gentlemen, with audiences varying from twenty to 600, but averaging about one hundred. Of the discussions following the lectures Mr. Manley writes:—

After each lecture a discussion has usually followed, which has done more to satisfy the hearers of our fairness than it has to elucidate the subject.

The discussion generally took the form of objections; thus after a lecture on "Miracles," one man asked whether they showed more than that Christ

had some supernatural power "such as was acknowledged to be possessed by their holy men," and proceeded to give an account of a man who was raised to life, after being dead for forty days, by a Saddhu, "in the presence of several European doctors."

Sometimes the objections are distinctly novel, and not particularly relevant, as, for instance, that of a man at the same lecture on Miracles, who said, "Jesus Christ was not even a good man, for He asked the people to bring His enemies and hang them before His face. And I have

the place in their Shastras; see Luke xix. 27!" But an extreme example of irrelevance was a month ago, when, after a lecture on "The Future Religion of India," a teacher at a Hindu school got up and said, "I should like to read a few remarks. They were prepared by me in reply to a lecture delivered by Mr. Bowman the year before last, but there was no time for them then." We decided to let him continue, but after twenty minutes of bombastic oratory, we, too, found that we had no time to listen to him, and so I suppose it is standing over for the next missionary lecture.

More recently Mr. Manley spent a fortnight in Madras, where large numbers of Indian students attended his lectures. He has since sailed for England.

At Agra, on Christmas Day, sixty-two persons were baptized. The Rev. W. McLean says:—

This is the largest number ever baptized in St. John's Church, Agra, on one day. The new converts are about to erect for themselves two small churches, one in Seimra and the other in Rupdhan. There are many

others in the adjoining villages who are receiving instruction, and whom we hope to baptize about Easter. May I ask Christian friends to remember them in prayer, and also those recently baptized?

We deeply regret to announce the death, at Agra on February 20th, of Mrs. H. B. Durrant. Miss Eveline Frances Ellwood, daughter of the Society's well-known missionary in the North-West Provinces, the Rev. J. P. Ellwood, was a missionary of the Zenana Bible and Medical Mission from 1894 to 1900, when she was married to the Rev. H. B. Durrant, of St. John's College, Agra.

A Rajah of one of the Native States in Central India, who during a pilgrimage to Muttra called on the Rev. P. M. Zenker, and subsequently paid other visits to him, "by way of kindness" has sent a donation of Rs. 50 to the Muttra Mission from the State treasury.

There is a remarkable movement towards Christianity going on among the Lal Begis, a low-caste people, in the district around Meerut. The Rev. W. G. Proctor, writing to the Secretary of the Allahabad Corresponding Committee on December 20th, pleads earnestly for help to take advantage of the present opportunities. He says:—

I have only returned about an hour ago after a twenty miles' bicycle ride from the village of Puthi, the other side of Paritchitgarh. This is a new village; we only began systematic work in it about five days ago, when Mr. Hack and a catechist went there. The whole of the Lal Begis there, seventy-eight in all, wish to become Christians.

We find that now these people are being influenced by those who have become Christians, and this accounts for the widespread demand for teachers and baptism. On my return here [Meerut] I found a letter from Geo. James, of Pilkhuah, saying there were eighty inquirers, Lal Begis, in a village near by, and asking for

someone to be sent to help him in teaching them.

Just to give you an idea of the way this movement is spreading without effort on our part, more rapidly than we can keep pace with, I will enumerate the new villages which have appealed to us for teachers and baptism since June last:—Pauchli, about 30; Jharina, 75; Dedna and Thatlen, 20; Puthi, 78; Saadpur, 10; villages near Pilkhuah, 80; Uldepur, 12; Sakera, 20; and from twenty to thirty in two or three other small villages. Total, about 350. These we have made ourselves responsible for, and there are several others we have had to put off for the present.

This state of things points to the easy possibility, if we had sufficient

help, to baptize, after due preparation, not less than 1000 people during the next year. This is not optimistic; it is simple fact. Now, should not this opportunity be seized, and cannot some further help be given us—some missionary with a modicum of experience

to work with the catechists in these villages, at least temporarily until permanent arrangements can be made?

There are signs, too, that the castes higher in the scale are being influenced. I have had Gujars and Tharkurs asking for instruction.

After attending a Saturday evening class for educated men, held by the Rev. E. A. Hensley, of Jabalpur, at which the subject for reading and exposition had been the first few verses of Romans v., "A Non-Christian" wrote to Mr. Hensley as follows:—

The efficacy of the elucidation of those five verses from the book of Romans had produced so much impression on me that as soon as I reached home from the place of the discourse delivered, I found an opportunity to make use of those verses practically. I am so delighted with the incident I evinced, which I ask you liberty to state here for your information, as being an outcome of your preaching.

There lives, as my next-door neighbour, a Christian old widow, who is now in great stress. Ten months ago she lost her beloved son, who was the only prop to her old age. As usual I found her weeping and sighing and beating her breast in the memory of her dead child. I could not bear the sight, being afresh by the effect pro-

duced in me by your sermon, that I went to her to speak a few consoling words. I told her that had she been a true Christian, conversant with the precious writings of the Holy Scriptures, she would not have been so discontented at the doings of God. Then I quoted to her the verse from the book of the Romans, and told her to be joyous at her *tribulation*, and to keep patience with a hope to see her son in heaven. She was so much pleased with the sayings of St. Paul that she ceased weeping and quietly went to bed. So far this incident I have experienced myself personally a few minutes after the delivery of your sermon. I can say that some of the verses in the Bible have a moral significance and practicability in their meaning.

#### Punjab and Sindh.

The *Punjab Mission News* for February contains the following brief note on the death of an honoured Christian worker:—

Syad Ghulam Qadir Shah has, to our sorrow, passed away at Dera Ghazi Khan. He was a descendant of Mohammed, and his baptism takes us back to the early days of the C.M.S. in the

Punjab. His life was spent in consistent work on the frontier. Mrs. Ghulam Qadir Shah is in charge of the women's medical work at Dera Ghazi Khan. He is one we shall sorely miss.

Col. Scott-Moncrieff, R.E., in a letter to Mr. Ireland Jones, says, "It has been a great pleasure to me lately to visit Bannu and make the acquaintance of our missionary friends there. Dr. Pennell was away the last time I was in Bannu, but I had a most interesting talk with some of the Afghan patients, which showed how admirable is the policy of Medical Missions at our frontier stations. I wish we could have a branch at Parachinar." In his report for the year Dr. Pennell says that the blockade of the refractory Mahsud tribe has prevented any of them availing themselves of the Mission hospital, and the feeling of unrest among the frontier tribes generally has resulted in many patients running away even before their treatment had begun. The in-patients (635 in the year) have been mostly from rough, wild Afghan tribes, who are very difficult to teach except by the language of kindness and attention to their needs. Most of them pride themselves on their ferocious exploits, which trait is illustrated in the following incident, related by Dr. Pennell:—

One Waziri was brought in with a gunshot wound through the chest. After being at death's door he became con-

valescent, and when the time of his discharge drew near he begged very hard for a few cartridges. On inquiry it

appeared they were destined for the uncle, to whom he was indebted for his own wound. I remarked that I supposed that after he had gone we should

shortly have his uncle to treat with a similar wound. "No fear of that, Sahib," was the reply, "I am a better shot than he."

The present hospital wards only hold thirty beds, and that with some overcrowding, yet when severe cases are brought long journeys of perhaps 100 miles or more on camels or horses or beds or, it may be, limping along, it is found impossible to shut the door on them, so as many as forty-six cases have been in at one time. A new ward is in course of construction, which will raise the accommodation to forty-eight. The out-patients of the year numbered 18,726, while the visits were: Bannu Dispensary, 39,790; Shekh Mahmud, 7760; Itinerations, 7204.

In order to assist the educational advancement of Indian Christians in the Punjab, the Hon. Kunwar Sir Harnam Singh, K.C.I.E., has given Rs. 50,000, the interest of which will be used to create a number of scholarships to be tenable by poor Indian Christian students. The trust will be managed by a Committee. Sir Harnam Singh, second son of the late Rajah-i-Rajgan Sir Randhir Sing Ahluwalia, G.C.S.I., of Kapurthala, whose name often occurs in C.M.S. publications, is president of the Punjab Religious Book Society; and our readers will be interested in the subjoined account of his conversion and career taken from the last report of that Society:—

Sir Harnam Singh was born on November 15th, 1851. He learnt Persian from an old teacher who was once the tutor of his great-grandfather.

In 1867 he went with his father to Lucknow, and visited the Kapurthala estates in Barabanki and Bahraich. Here he met with an accident which nearly cost him his life. A gun burst in his hand. Coming back to Kapurthala he took up again his Persian studies, but it was pointed out to him by his father that he should assiduously devote himself to English. No capable English teacher, however, could be procured, and even the occasional help which the head-master of Kapurthala School could give was constantly interfered with by his brother, and thus little or no progress was made in his study of the English language. In 1870 his father died at Aden, on his way to England.

The Kunwar stayed at Kapurthala for two years after his father's death, but there being no friendly feeling between him and his brother, who was then the reigning prince, the place was made too hot for him, and he was obliged to leave and settle in Jullundur. Here he took up his English studies in earnest.

His religious turn of mind led him to embrace Christianity, and he was baptized by the late Rev. Mr. Golaknath. The Kunwar was married in 1875 to the youngest daughter of this missionary gentleman.

In 1876, Sir Lepel Griffin, as Superin-

tendent in the interests of the State, recommended to the Punjab Government that the Kunwar should be appointed manager of the Kapurthala estates in Oudh, which were granted by the British Government to his distinguished father for his invaluable services during the dark days of the Mutiny. Sir Lepel took the Kunwar with him to Oudh, with a view to initiate him in the duties of his work. Somehow or other the scheme was not carried out, and it was not till May, 1877, that the Kunwar formally took over charge of the management.

In 1882 he was appointed the Honorary Secretary, and later on the Life Secretary, of the British Indian Association of Oudh. It is in this capacity that he has rendered, both directly and indirectly, invaluable services to the Government. . . .

The Kunwar first visited England in 1887, and joined the grand Jubilee Procession.

The Kunwar had no academical career. He is essentially a self-educated man, but his educational attainments are of a high order. His mature experience and extensive knowledge of the world have stood him in good stead, and have gained for him universal esteem. He has mainly through his own exertions risen to his present distinguished position in the country, unaided by adventitious circumstances. He is a man of massive intellect and of great strength of character. His views on social, political,

and religious questions are liberal, but characterized by caution and circumspection. The urbanity of his manners is gratifying to those who have the privilege of coming into contact with

him. His eminent social position entitles him to move in the highest European society, and his friends confidently hope that he has a great career still before him.

#### **Western India.**

On December 16th, the Bishop of Bombay dedicated a new church at Manmar, in the Malegaum district. The church has been erected mainly through the energy and under the superintendence of the Rev. F. G. Macartney. The erection of the church afforded employment to people suffering from the late famine; famine funds and private donations having been the source whence the building has been erected. The cost has been about Rs. 7000. The members of the Christian Endeavour Movement gave a prettily-worked Indian carpet for the chancel steps. This gift was especially acceptable as it was a thankoffering from poor Christian women who were baptized only a year ago, and who subscribed for this present out of their scanty earnings. The church has seating accommodation for about one hundred, but by making use of the aisle and the space in front of the steps twice that number can be provided for at the Marathi service. In fact on Christmas Day more than 200 crowded into the building. During Christmas week fifty persons were baptized in the new church, the forerunners of a large number, we trust, yet to be received into the Christian fold in this house of prayer.

#### **South India.**

The Rev. Canon Sell, Secretary of the Madras C.M.S. Corresponding Committee, has come home on furlough. A formal meeting to take leave of the Canon and Miss Sell was held in the Saththianadhan Memorial Hall, Madras, on February 4th. The speakers were the Archdeacon of Madras (who presided), the Hon. Mr. Higgins, and Professor Saththianadhan. Advantage was taken also of the forty-sixth anniversary of the Harris High School on January 30th to make a presentation to the Canon. The University of Edinburgh has just conferred upon Canon Sell the honorary degree of D.D.

Under the title of the *Madras Christian Intelligencer* a Tamil newspaper has been started for the edification of the Tamil Christians. The idea originated in the Madras Clerical Conference, and the Bishop of Madras appointed a sub-committee to consider the question and submit definite proposals. The committee of the S.P.C.K. have undertaken the responsibility of the paper, and have accepted the Rev. J. S. Peter, B.A., of the Harris School, Madras, as editor and manager. The paper circulates in South India, Ceylon, Burma, Natal, Mauritius, and the Straits Settlements.

In his Annual Letter the Rev. E. G. Roberts, of Masulipatam, now at home on sick-leave, deals with some of the objections to Educational Missions:—

There is a class growing up, small as yet, but steadily increasing, of Indian Christians who in culture and refinement, no less than in the Christian life, are in no way inferior to their English contemporaries. Many of them are of Brahman family, others are of lower caste, but raised by the power of the Gospel of liberty until they are in no way inferior to their high-born brethren. In the face of such a fact it is absurd to speak as though Educational Missions were without result. And more than this, it is the manifestation of an unbelief, subtle perhaps, yet grievous;

not that of him who in sorrow of heart longs after God and believes that He is not, but that of him who, professing to be the servant of God, yet murmurs because he sees no result of the message entrusted to him, or perhaps fails to understand its meaning. The prophet is to speak his words in the ears of the people, whether they will hear or whether they will forbear. Who are we that we should limit the Gospel to this one or to that, when our Lord has bidden us preach it to all?

I was much struck with a thought suggested by Mr. Clarke's annual letter



last year. He mentions how our Saviour went on year after year pleading with the scribes and Pharisees, and yet there was so little visible result. Yes, there were few Pharisees among the disciples, and none among the twelve Apostles; but one day, after His earthly

life was over, Jesus called a Pharisee to be an Apostle, and that Pharisee "laboured more abundantly than they all." Who can tell what lies hidden in the counsels of the Most High for the future of India? Let it be enough for us that we obey the command.

At a village called Lingampad, near Ellore, in the Telugu Country, the Rev. G. H. Asirvatham baptized ninety-three inquirers last year. In his annual letter he says:—

As we expected, they had fiery trials from their heathen masters, who persecuted them simply because they would not work for them on the Sabbath. We went and pleaded with God and their heathen masters for them. Our pleadings were heard to a certain extent. Owing to this persecution, they had to leave their homes and go to a distant place and live there by cultivation. They would not be able to return to their families by Christmas, as they are just now having their

harvest there. I am thankful to say that they are firm and steadfast as anything. By the Spirit of God they had the moral courage to say to their masters, "We have believed on Jesus Christ. We would obey Him. We would rather live by coolie work, or even starve to death, than break the Sabbath." Please continue to pray for our poor Christians in Lingampad. We are often strengthened by the thought of the prayers for us in Salisbury Square.

Mrs. Cain, of Dummagudem, in the Telugu Country, 120 miles from the nearest doctor and sixteen miles from the nearest dispensary, managed by a native assistant, pleads for a lady doctor or trained nurse to relieve her of the large amount of medical work, which was formerly carried on by a missionary of C.E.Z.M.S. On December 12th she wrote:—

At present I am trying to do what I can for the people. There were thirty-seven patients to be seen yesterday, mostly fevers, coughs, dysentery, and sores. Could you send us someone, a medical lady or a trained nurse? I want to be set free from the medical work. I am a district missionary's wife, and many people come to see me, and have to be seen and talked to. I have a boarding-school of nearly forty girls and the clothes and food of thirty boys to see after. I am the

only Christian woman who can talk in Koi to Koi women, and I want to give the Kois a chance of hearing the Gospel, and would like to go out more to the Koi villages. I always have travelled about in the district with Mr. Cain, and the medicine-chest is well known there, and makes many an entrance into various people's homes and affections. I do not like now to leave the dispensary, as there are constant opportunities of telling the Gospel story. So if you can, please help us.

We regret to announce the death on January 28th, at Nazareth, at the age of sixty-five years, of the Rev. Joseph David, Native Chairman of Mengnanapuram, Asirvathapuram, and Sathankalam Circle Committees, of the Tinnevely District. Born of Native Christian parents, he was educated at Palamcotta Seminary, and was engaged as a teacher and writer in the Mission for thirteen years before his ordination by the Bishop of Madras in 1869. Two years afterwards he was admitted to Priests' Orders. His first station was Mengnanapuram. He has translated books into the Tamil language, and written tracts for use in the Mission. A son of the deceased, the Rev. David Samuel David, is Chairman of the Nallur Circle Committee and District Inspector.

#### Ceylon.

Five years ago, Miss H. P. Phillips (an honorary missionary of the New South Wales C.M. Association) bought and handed over to the C.M.S. a piece of land near the church at Dodanduwa, upon which were erected a Mission bungalow and buildings to accommodate the children who were being taught handicrafts. The work of this Industrial School has so prospered that it was found necessary

to enlarge the buildings, and the foundation-stone of the new extension was laid by Mrs. Fowler, wife of the Government agent, in February. The ceremony was a most interesting one. The Rev. H. E. Heinekey offered prayer, Mrs. Phillips (in the absence of Mr. G. A. Purser, who for the past twelve months has had charge of the tailors', printers', and joiners' work) read a statement, and Mrs. Fowler laid the stone, in which was placed a Singhalese New Testament. Mr. and Mrs. Fowler have taken great interest in the work for some time past, "as meeting a much-felt want in the district."

#### South China.

The commencement of work at Liem-chau and the baptism of the first convert at Pakhoi on Trinity Sunday was related in our July and September numbers last year. In the Report of the Pakhoi Hospital Dr. Horder tells of a further visit in August:—

On this occasion the crowds which came to us day after day, and all day long, were most remarkable, and some among them showed clear signs of deep desire to know the truth. These came time after time, and we thus had the opportunity of explaining to them the Way of Life more perfectly. Some have since come to the hospital for further teaching, including a young Buddhist monk named Kin Chung, whose mother also is an anxious inquirer.

Some years ago our itinerating evangelist Wong Tak, during one of his stays in Liem-chau, visited some monks living in a Buddhist temple built upon the north wall of the city. After conversation with them, they bought some books and some portions of Scripture. The senior monk was led by the Holy Spirit to read these books, became convinced of the truth of Christianity, and has since been teaching the truth to those under him, and encouraging them to read the Scriptures also. The result has been that Kin Chung (the young monk mentioned above) left the monastery and entered our boarding-school. Several others also desire to become Christians, and have asked us, on more than one occasion, to request the officials to hand

over the temple to us for Christian purposes. The time for this, however, we are afraid has not yet come.

We are told that not infrequently when poor parents are unable to support their children, they hand them over, when very young, to the monks and nuns to bring up. There were one or two, including Kin Chung, living in this temple, who had been thus handed over. The senior monk, who was much attached to, and had virtually adopted, Kin Chung, felt much the parting, and wishes to join us himself, but fears that, did he do so, those whom he leaves behind may be ill-treated by the one who will come to take his place. We yet hope and pray that courage may be given to him and to others to come out.

Not only have we been asked by the people in Liem-chau to commence Mission work in their midst, but from seven or eight other places or districts similar requests have reached us, so that we thank God and take courage, for it does seem that the seed which has been sown during the past years is about to bring forth fruit, but there are so few reapers. "Pray ye therefore the Lord of the harvest that He will thrust forth more labourers into His harvest."

In reference to a proposal to establish an Anglo-Chinese school in Fuh-chow Archdeacon Wolfe wrote on November 30th:—

The recent edict of the Emperor, as well as the expressed wish of some of the high mandarins, in favour of reform and Western learning, have given a fresh impetus to the desire among the gentry, and literati generally, for the acquisition of Western science and a knowledge of the English language. The Japanese have not been slow to take advantage of this state of the public feeling, and have opened a large

school for teaching the Japanese language and Western science to the sons of the gentry in Fuh-chow, and the Chinese Government has given them the premises at U Sioh Sang for this purpose!

The Chinese themselves also have opened a few small schools for teaching English, and, unless we English missionaries take advantage of this desire on the part of the Chinese

people, I fear we shall not only lose most of our intelligent Christian young men, but also lose influence especially among the higher classes all over the province. Our undertaking this new branch of work need not, and indeed cannot, be allowed in the slightest degree to interfere with, or slacken, our

efforts in evangelistic work through the medium of the Chinese language.

There seems to be no objection at present on the part of pupils or their parents or guardians against entering English schools conducted on Christian lines, and to be under the supervision of Christian missionaries.

The Chinese Government is taking steps to erect a large college in Fuh-chow for the purpose of teaching the young men of the province Western learning, and the old system of learning the Chinese classics as well as the old system of examinations have by an imperial decree been abolished. The examination held near the close of last year is, Archdeacon Wolfe says, the last of the old system. Great interest in the new system is being excited among the young men and the *litterati*.

The Archdeacon says the prospect of the hospital in Fuh-chow being shortly commenced is causing great joy among the people. The little dispensary opened and carried on by Miss Massey has been a great help to the Mission.

A number of influential Chinamen in the city of Fuh-ning have petitioned the missionaries there to open an Anglo-Chinese College, to be conducted on religious lines and to be under the supervision and control of the Fuh-ning missionaries.

For want of workers it has been found necessary to suspend the medical work at Fuh-ting for the present. Dr. Mackenzie has been appointed to Fuh-ning as Dr. Synge's colleague, and the native medical assistant has been transferred to Hok-chiang to work with Dr. Mabel Poulter.

#### Japan.

The *Japan Quarterly* for January contains some accounts of the special autumn work in connexion with the *Taikyo Dendo*, or special great missionary effort to commemorate the opening of the twentieth century. In Tokyo the "Mission" was continued in October. It began, as in May, with the Kyobashi (Bridge of the Capital) Ward, where there are ten churches and a population of 170,000 people. The daily prayer-meeting was not crowded every day as it was in May, as people from other parts of Tokyo did not attend; still an average of seventy-five met together day by day for the three weeks to pray for blessing on the work and to recount what God was doing. There were daily accounts of conversions and of numbers giving in their names as wishing to become Christians. Altogether during the twenty-one days 750 names were taken. In order that the work should not stop at the end of the three weeks, it has been arranged that there shall be a mission service at some church or another every night in the Kyobashi Ward. Two places arranged to have these every week, and the other eight places once a fortnight. At Kumamoto, in the Kiu-shiu Diocese, the meetings the first three nights were held in one of the theatres. "It was soul-stirring," we read, "to see numbers come forward to hear more before the rest of the audience, and while these were being instructed to note the pastors and Christians gathering on the theatre floor in earnest prayer." The meetings were then continued in the different churches and preaching-places. At all the meetings names were received amounting to 220. These inquirers were divided among the different churches, and pastors and evangelists set to work to instruct them.

"Self-support is the very keystone of the Japanese Church," writes the Rev. W. Andrews of Hakodate, in the Hokkaido Diocese, and the Standing Sub-Committee of the Hokkaido Conference (meeting December 31st) hope that "the present pecuniary difficulties of the Society may prove a blessing in disguise by bringing more prominently to the front the important question of self-support, and so throw upon the Christians the responsibility of maintaining the present work and pushing it on to further perfection."

## C.M.S. MISSIONARIES FROM THE UNIVERSITIES AND THEOLOGICAL COLLEGES; AND FROM THE PUBLIC SCHOOLS.

**T**HE first of the accompanying lists gives the names of graduates of Oxford, Cambridge, Dublin, London, Durham, and other Universities who have been missionaries of the Society for any period between its foundation and the end of the year 1901. In the case of those hailing from Oxford and Cambridge, the names have been arranged under the different colleges. The years given are those in which the missionaries sailed, or, if already abroad, were added to the staff. The asterisk denotes that the missionary against whose name it appears went out as a layman, and was not afterwards ordained.

The second list gives the names of missionaries whose training was at Theological Colleges. We hope next month to give a list of Islington men, which is, of course, longer. The third list gives the names of missionaries who have come from the schools given in the *Public Schools' Year-Book*.

Corrections will be welcomed.

C. D. S.

### LIST I.—GRADUATES OF THE UNIVERSITIES.

#### OXFORD.

##### Balliol College.

1888. H. C. Knox.  
1890. A. J. F. Adams.  
1893. W. A. C. Fremantle.

##### Brasenose College.

1853. W. Keene.  
1861. T. Stringer.  
1869. J. W. Knott.  
1894. A. G. Norman.  
1890. H. H. Dobinson.

##### Christ Church.

1835. H. H. Bobart.  
1841. J. G. Seymer.  
1890. A. R. Tucker (Bishop in Eastern Equatorial Africa, 1890).  
H. F. Wright.  
1894.\*T. A. Freeman.  
1900. H. McNeile (afterwards Fellow of St. John's College).

##### Corpus Christi College.

1833. J. Tucker.

##### Exeter College.

1868. T. H. Harvey.  
1869. T. R. Waltenberg (also Durham).  
1890. H. Gouldsmith.  
1892. W. C. Penn.  
1893. H. R. Sugden.  
1900. A. A. Pilsen.  
1901. W. Booth.

##### Hertford College (formerly Magdalen Hall).

1825. W. Williams (Bishop of Waipapu, 1850).  
1844. G. Smith (Bishop of Victoria, 1849).  
1853. W. L. Williams (Bishop of Waipapu, 1895).  
1890. W. E. Taylor.  
1893. W. H. Dixon.  
1894. J. G. B. Hollins.

##### Jesus College.

- 1897.\*T. E. Alvarez.  
1896. E. G. Roberts.

##### Lincoln College.

1817. J. Cornor.  
1857. T. Tuting.

##### Magdalen College.

1868. R. Bateman.  
1899. W. E. S. Holland.

##### Merton College.

1863. G. E. A. Pargiter.  
1896. E. H. Elwin (Bishop of Sierra Leone, 1902).  
1897.\*P. S. Sturrock (Medical. Also Gonville and Caius College, Cambridge).

##### New College.

1894. D. M. Wilson.  
1898. N. Malcolm.  
1900.\*A. G. Fraser.

##### Oriel College.

1852. N. J. Moody.  
1876. G. R. Durrant.  
1879. C. S. Harington.  
1896. E. A. L. Moore.  
1898. G. A. Bunbury.

##### Pembroke College.

1838. O. Hadfield (Bishop of Wellington, 1870).  
1874. H. Evington (Bishop in Kin-shiu, Japan, 1894).  
" J. H. Sedgwick (Grad. 1887).

##### Queen's College.

1841. C. L. Reay.  
1861. J. Sharp.  
1869. W. A. Roberts (Grad. 1896).  
1873. F. A. P. Shirreff.  
1877. E. N. Hodges (Bishop in Travancore and Cochin, 1890).

1878. A. Lewis.  
1897. W. S. Cox.

##### St. Edmund's Hall.

1824. J. Hartley.  
1860. J. M. Brown.

##### St. John's College.

1896. W. R. Gray.

##### St. Mary's Hall.

1876. C. T. Wilson.  
1853. J. Hannington (Bishop in Eastern Equatorial Africa, 1884).

##### Trinity College.

1895. H. F. Rowlands.  
1897. F. M. T. Palgrave.  
1899. W. H. T. Gairdner.

##### University College.

1850. T. V. French (Bishop of Lahore, 1877).  
1900. W. H. Walker.

##### Wadham College.

1841. H. W. Fox.  
1858. D. Fynes-Clinton.  
1861. W. Hooper.  
" W. E. Rowlands.  
1863. F. Wathen.  
1868. W. F. L. Paddon.  
1870. H. C. Squires.  
1881. H. A. Bren.  
1887. H. G. Grey.  
1896. A. E. Richardson.  
" K. St. A. Rogers.

##### Worcester College.

1859. A. Lockwood.  
1864. J. W. Bardaley.  
1875. J. S. Doxey.  
1877. A. W. Poole (Bishop in Japan, 1883).  
1886. J. A. Harris.  
1887. W. Roper.  
1899. E. J. Ferry.

The Honorary Degree of D.D. was conferred by the University of Oxford on C. Crowther, who was ordained in 1843, and in 1864 was consecrated as Bishop of the Niger Territory; the same degree was conferred in 1884 upon the Rev. J. F. Schön, who was on the Society's staff in West Africa from 1832-53; and the Honorary Degree of M.A. was conferred upon H. E. Perkins, of the Punjab Mission, in 1897.

## CAMBRIDGE.

## Cavendish College.

1860. J. W. Fall.  
1866. S. R. Morse.

## Christ's College.

1857. H. C. Milward.  
1860. J. Barton.  
1864. A. H. Arden.  
1874. P. K. Fyson (Bishop in Hokkaido, Japan, 1896).  
1887. J. A. Robinson.  
1888. W. A. Rice.  
1890. E. A. Douglas.  
1891.\*R. Callender.  
1893. C. E. Bonafield.  
" L. A. McC. Newbery.  
1898. J. A. Wood.  
1899.\*L. Ashby.  
1900. G. T. Manley.

## Clare College.

1875. R. Young (Bishop of Athabasca, 1884).  
1877. F. W. Ainley.  
1888. W. Weston.  
1894. A. J. Pike.  
1900. S. H. Clark.

## Corpus Christi College.

1846. T. G. Ragland.  
1852. R. R. Meadows.  
1856. R. P. Greaves.  
1857. G. E. Moule (Bishop in Mid China, 1890).  
1872. H. E. Jennings.  
1873. H. Horsley.  
1874. A. Clifford (Bishop of Lucknow, 1893).  
1877. Jani Alii.  
1878. H. D. Williamson.  
1879. G. G. M. Nicol.  
1881. T. Bomford.  
" G. H. Pole.  
1885. P. I. Jones.  
1887. H. J. Tanner.  
1888. H. Carless.  
" W. S. Moule.  
" H. S. Phillips.  
" J. Thompson.  
1889.\*A. J. H. Moule.  
1890. H. Tugwell (Bishop in Western Equatorial Africa, 1894).  
" G. K. Baskerville.  
" E. Bellerby.  
" J. N. Carpenter.  
" A. E. Dibben.  
" G. H. V. Greaves.  
" J. W. H. Hill.  
" D. M. Lang.  
" E. Lewis.  
" C. T. Warren.  
1891. J. M. Paterson.  
" W. H. Roberts.  
1892. C. B. Clarke.  
" C. H. A. Field.  
" R. H. Leakey.  
1893. H. G. Warren.  
" C. B. Watney.  
1893. A. W. Crockett.  
" C. Grant.  
1896. H. W. Moule.  
1897. A. Outram.  
" E. H. M. Waller.  
1898. L. Byrde.  
" W. H. Elwin.  
" F. E. Markby.  
" H. M. Moore.  
1899. J. B. Carpenter.  
1900. J. P. Butlin.  
1901. B. Herklots.

## Emmanuel College.

1860. R. B. Batty.  
1886. C. W. A. Clarke.  
1891. J. S. Gray.  
1894. W. F. Cobb.  
1895. A. C. Clarke.  
1896. A. H. Storrs.  
1897.\*W. B. Heywood (Medical).  
" S. W. C. Howe.  
1899.\*G. Wilkinson (Medical).  
1900.\*H. Vischer.  
" H. T. C. Weatherhead.  
1901. A. L. Kitching.  
" L. K. Merton.

## Gonville and Caius College.

1849. W. Welton.  
1859. H. D. Hubbard.  
1859. W. B. Cole.  
1864. R. R. A. Doolan.  
1871. S. T. Leupolt.  
1897.\*P. S. Sturrock (Medical. Also Merton College, Oxford).

## Jesus College.

1892. A. J. Shields.  
1898. H. Sykes.  
1899. H. M. Eytton-Jones.  
1899. C. E. Tyndale-Biscoe.  
1899. H. W. Williams.  
1894. J. C. McC. Hawkins.  
1896. R. W. Ryde.

## King's College.

- 1873.\*T. Maxwell (Medical).

## Magdalene College.

1871. E. K. Blumhardt.  
1899.\*T. Gaunt.

## Pembroke College.

1853. A. Stock.  
1857. H. W. Shackell.  
1884. W. L. Groves.  
" E. A. Fitch.  
1890. F. N. Eden.  
" H. J. Molony.  
" \*G. L. Pilkington.  
1894. C. G. Mylres.  
1898. E. A. Causton.  
1898. H. Clayton.  
" H. B. Durrant.  
1900. J. J. Willis.

## Peterhouse.

1846. R. L. Allnutt.  
1847. R. H. Cobbold.  
1862. R. C. Paley.  
1859. B. Davis.  
1901. H. Leakey.

## Queens' College.

1830. R. Taylor.  
1841. W. C. Dudley.  
1858. H. Whitley.  
1860. B. K. Taylor.  
1866. G. Ensor.  
1864. J. B. Brandram.  
1897. C. H. Gill.  
1899. A. N. C. Storrs.  
1899. J. Hind.  
" W. J. Humphrey.  
1892. W. Welchman.  
1894. F. N. Askwith.  
1895. R. H. Welchman.  
1896. C. D. Fothergill.  
1897. J. F. Pemberton.

## St. Catherine's College.

1858. J. L. Knight.  
1861. T. Storrs.

1872. M. G. Goldsmith.  
1883. E. W. Elliott.  
1885. E. Corfield.  
1890. I. W. Charlton.  
1891. W. A. Crabtree.  
" R. B. Marriott.  
1893. E. W. Mathias.  
1896. J. S. Callis.

## St. John's College.

1815. W. Jowett.  
1836. F. Owen.  
1837. F. Wybrow.  
1838. J. F. Haslam.  
1840. J. Chapman.  
1849. F. F. Gough.  
1853. A. H. Frost.  
1854. R. Collins.  
1855. M. Fearnley.  
1860. A. Burn.  
1860. J. M. Speechly (Bishop in Travancore, 1879).  
" T. K. Weatherhead.  
1867. E. M. Griffith (Grad. 1879).  
1870. R. A. Squires.  
1876. E. Davys.  
" J. A. Lloyd.  
1878. W. Andrews.  
1882. R. P. Ashe.  
1885. T. Walker.  
1886. A. F. Williams.  
1887. J. Neale.  
" C. J. F. Symons.  
" R. H. Walker.  
1890. J. P. Haythornthwaite.  
" E. T. Sandys.  
1891. F. A. Adeney.  
" J. J. B. Palmer.  
1892. A. H. Sheldon.  
1893. E. A. Hensley.  
1894. T. Russell.  
1895. W. W. Cassels (Bishop in Western China, 1895).  
" M. J. Hall.  
" W. S. Hooton.  
1898. A. J. Walker.  
1900. A. F. Ealand.  
1901. R. F. Pearce.

## Sidney Sussex College.

1841. R. T. Noble.  
1850. R. C. Macdonald.  
1879. A. T. Fisher.  
1896. L. B. Butcher.

## Trinity College.

1838. G. M. Valentine.  
1840. R. M. Lamb.  
1847. M. J. Wilkinson.  
1851. R. Clark.  
" C. C. Fenn.  
1852. C. F. Cobb.  
" D. Fenn.  
1855. P. S. Royston (Bishop of Mauritius, 1872).  
1859. S. Attlee.  
" R. E. Clark.  
1860. J. W. Gedge.  
1861.\*A. A. Harrison (Medical).  
1862. C. E. Vines.  
1866. G. M. Gordon.  
1867. J. H. Bishop.  
1868. R. F. Trench.  
1872. F. H. Baring.  
" W. Jukes.  
1875. J. C. Hoare (Bishop of Victoria, 1893).  
1878. H. P. Parker (Bishop in Eastern Equatorial Africa, 1896).  
1879. R. Shann.  
1881. H. D. Goldsmith.  
1883. J. H. Horsburgh.

1884. F. Nevill.  
 1887. A. J. Birkett.  
 " E. S. Carr.  
 " H. McC. E. Price.  
 " C. E. R. Romilly.  
 1888. R. J. Kennedy, (Grad.  
 1900) (also London Univ.).  
 1889. C. H. Stileman.  
 1890.\*C. F. H. Battersby (Medical).  
 " B. F. Buxton.  
 " J. D. M. Cotter.  
 " H. P. Napier-Clavering.  
 " S. Swann.  
 1891. J. Carter.  
 " E. F. E. Wigram.

The University of Cambridge conferred the Honorary Degree of M.A. upon Henry Johnson, of West Africa, in 1895.

1892. C. M. Gough,  
 " E. Millar.  
 1893. C. E. Barton.  
 " R. H. Consterdine.  
 " T. H. Fitzpatrick.  
 1894.\*D. W. Carr (Medical).  
 " R. S. Heywood.  
 1895.\*J. Cropper (Medical).  
 1896.\*A. R. Cook (Medical).  
 " H. W. Weatherhead.  
 " B. E. Wigrem.  
 1897. F. W. Rowlands.  
 1898. J. C. D. Ryder.  
 " D. M. Thornton.  
 1899. R. MacInnes.

1900. P. Armitage.  
 1901. T. F. Johnson.  
 " H. E. L. Newbery.  
 " M. E. Wigram.  
 " C. H. B. Woodd.

#### Trinity Hall.

1885. D. A. L. Hooper.  
 Non-Collegiate.  
 1886. G. Shirt (Grad. 1834).  
 1889. W. P. Buncombe.  
 1893. J. M. Challis.  
 1894. H. J. Peck.  
 1895. R. Sinker.

### DUBLIN.

1824. J. F. Beddy.  
 1825. J. W. Doran.  
 1835. B. Maunsell.  
 1837. J. H. Gray.  
 1843. E. Johnson.  
 1844. T. McClatchie.  
 1845. G. G. Cuthbert.  
 1847. W. Farmer.  
 " W. A. Russell (Bishop in  
 North China, 1872).  
 1849. J. Bowen (Bishop of Sierra  
 Leone, 1857).  
 " E. T. R. Moncrieff.  
 1850. E. C. Stuart (Bishop of  
 Waipuu, 1877).  
 1851. T. H. Fitzpatrick.  
 1855. W. J. Ball.  
 " F. McCaw.  
 " R. H. Vickers.  
 1857. F. W. N. Alexander.  
 " J. I. Jones.  
 1858. R. Bruce.  
 " R. Ga'braith.  
 " W. Gray.

1859. G. Yeates.  
 1860. J. Welland.  
 1866. H. J. Alcock.  
 1867. R. Tomlinson.  
 1869. H. J. Schaffter (Grad. 1835).  
 1870. F. Peake.  
 1875. D. T. Barry.  
 1876. W. R. Blackett.  
 " H. Newton.  
 " R. W. Stewart.  
 1877. H. M. M. Hackett.  
 1878. R. Elliott (Medical).  
 1880. J. G. Garret.  
 1882. W. Latham.  
 " T. Phillips.  
 1895.\*J. Harpur (Medical).  
 1897. J. S. Collins.  
 " F. L. Stephenson.  
 1898. W. B. Collins.  
 " A. E. Johnston.  
 1899.\*M. Kustace (Medical).  
 " R. Kidd.  
 " W. Wallace.  
 1890. T. McClelland.

1891. L. G. Scott-Price.  
 1892. E. D. Price.  
 " J. A. F. Warren.  
 1893.\*R. Smyth (Medical).  
 " L. H. F. Star.  
 1896. J. Hamilton.  
 " S. Synge (Medical).  
 1897. M. Mackenzie (Medical).  
 " H. R. Pakenham (Medical).  
 " T. de C. Studdert.  
 " H. C. Townsend.  
 " W. S. Walsh.  
 1898. W. J. Hanau.  
 " E. Johnson-Smyth.  
 1899. A. K. Boyland.  
 " C. E. McQuaide.  
 1900. T. Rowan.  
 1901.\*A. Bond (Medical).  
 " W. Chadwick.  
 " W. H. Hewitt.  
 " G. R. Ennis.  
 " D. A. O'Connor.  
 " W. V. K. Treanor.

### LONDON.

1840. R. B. Tonge.  
 1855.\*S. W. Sutton (Medical).  
 1898. R. J. Kennedy (Grad. 1891)  
 (also Trin. Coll., Camb.).  
 " K. A. S. Tristram (Miss).

- 1890.\*W. Colborne (Medical).  
 " A. G. Lockett.  
 1891.\*A. C. Lankester (Medical).  
 1892.\*T. L. Pennell (Medical).  
 1896. H. T. Jacob.

- 1893.\*F. Johnson (Medical).  
 1896.\*A. R. Cook (Medical).  
 1898.\*U. Latham (Miss) (Medical).  
 1899.\*J. H. Cook (Medical).  
 1901.\*W. H. Lowman (Medical).

### DURHAM.

1876. J. J. Bambridge (Grad.  
 1893).  
 1878. J. W. Hall (Grad. 1893).  
 1883.\*P. Brown (Medical).  
 1896. E. T. Pegg (Grad. 1894).  
 " \*S. T. Fruen (Medical).  
 1887. L. W. Jackson.  
 " E. T. Butler (Grad. 1896).

1887. W. E. Davies (Grad. 1895).  
 " W. C. Whiteside (Grad. 1896).  
 1899. A. H. Bowman.  
 " H. J. Hoare (Grad. 1898).  
 " C. W. Thorne (Grad. 1898).  
 " A. R. Steggall.  
 " T. R. Waltenberg.  
 1890. W. McLean (Grad. 1890).

- 1890.\*W. P. Moars (Medical).  
 " W. G. Walshe (Grad. 1890).  
 1901. C. Bennett.  
 " F. W. Breed (Grad. 1900).  
 1892. J. F. Hewitt (Grad. 1899).  
 1893. R. Sterling (Medical).  
 1897. C. L. Olsen.  
 1900. H. J. Smith.

The Honorary Degree of D.D. was conferred in 1893 on J. S. Hill (1876), and C. Phillips (1876), and I. Oluwole (18-1), and in 1900 on J. Johnson (1863), who joined the staff of the Society in the years mentioned after their names. The first-named was Bishop in Western Equatorial Africa, and the others Assistant-Bishops, and Natives of the country. In 1874, the Honorary Degree of M.A. was conferred on M. Sunter (1870), in 1881 on C. A. Reichardt, in 1882 on G. Nicol, and in 1901 on N. T. Hamlyn.

### OTHER UNIVERSITIES.

#### Royal University of Ireland.

1898. E. P. Wheatley.  
 1893. M. McClenaghan (Miss).  
 1896. T. R. Buckley.  
 1899. L. E. Nixon (Miss).  
 1900. M. L. Pawson (Miss).

#### Edinburgh.

- 1876.\*J. Smith (Medical).  
 1878.\*B. Van S. Taylor (Medical).  
 1879. E. F. Hoernle  
 1881.\*H. M. Clark  
 1886.\*E. F. Neve  
 1888.\*J. Rigg  
 1900.\*H. J. Bailey

- 1886.\*H. J. Hickin (Medical).  
 1896.\*A. H. Browne (Medical).  
 1897. E. M. Stuart (Miss)  
 1898. M. Poulter (Miss)

#### Aberdeen.

- 64.\*W. Elmalie (Medical).

#### Brussels.

- 1873.\*E. Downes (Medical).  
 1895. H. K. Cornford (Miss) (Med.).  
 1896. M. Harmar (Miss)

#### Tubingen.

1837. J. L. Krapf.  
 1847. S. W. Koehle.  
 1854. E. Tromp.  
 1876. H. U. Weitbrecht.

#### Basle.

1805. A. F. R. Hoernle.

#### Berlin.

1808. C. Baumann.

**Leipzig.**

1881. C. H. Merk.

**Sydney.**

1895. A. R. Blackett.

**Melbourne.**

1897.\*F. E. Webb (Medical).

1899. L. A. Wilson (Miss).

**New Zealand.**

1881. W. St. C. Tisdall.

1893. F. M. Jones.

**Montreal.**

1891. J. A. Newnam (Bp. of Moosonee, 1893).

1900. M. Gomery (Miss) (Med.).

**Toronto.**

1893. I. O. Stringer.

1895. J. R. S. Boyd.

" E. F. Hockley.

1896. J. M. Baldwin.

" H. J. Hamilton.

1897. S. H. Gould (also Kingston Univ.).

" A. Lea.

" C. H. P. Owen.

**Manitoba.**

1893. R. McLennan.

1898. A. Cook.

1899. J. G. Anderson.

1899. T. H. Pritchard.

**King's College, London.**

1857. W. H. Collins.

1863. R. H. Maddox (also Islington).

1864. A. W. Cribb (also Islington).

1879. W. T. Pilzer.

1881. T. Bomford (also C.O.C., Cambridge).

1886. H. E. Perkins.

1892. F. G. Toose.

1893.\*Adams, W. (Medical).

**London College of Divinity.**

1876.\*G. Shergold Smith.

" J. R. L. Hall.

" J. Stone.

1877. C. P. S. Nugent.

1879. C. B. S. Gillings.

1882. B. Maimon.

1886. J. M. Macdonald.

1899. E. B. Beauchamp.

**LIST III.—MISSIONARIES EDUCATED AT PUBLIC SCHOOLS.**

**Bath College.**

1898. G. A. Bunbury.

**Bedford Grammar School.**

1887. H. J. Tanner.

1894. L. B. Butcher.

1897.\*A. T. Sampson (Medical).

1899. L. Byrde.

" J. C. D. Ryder.

1899.\*P. O. Laabrey (Medical).

1900.\*A. H. Griffith (Medical).

1901. B. Herklots.

**Birmingham : King Edward's School.**

1863. A. Davidson.

1887. H. C. Milward.

1890. J. W. Gedgew.

1899. J. W. Knott.

† The year given is that in which the missionary first sailed, and not the year in which the degree was conferred.

1892. R. E. Coates.

1893. A. T. Norquay.

" C. Camell.

1899.\*W. Rose (Medical).

The Honorary Degree of D.D. was conferred by the University of Manitoba upon the following it—

1852. R. McDonald.

1862. J. A. Mackay.

1869. W. Reeve (Bp. of Mackenzie River, 1891).

1891. J. A. Newnam (Bp. of Moosonee, 1893).

**Kingston, Canada.**

1897. S. Gould (Medical) (also Toronto Univ.).

**Philadelphia, U.S.A.**

1899. A. W. Eger (Miss) (Med.).

**Wooster, U.S.A.**

1898. T. C. Goodchild.

**Lambeth.**

The Archbishop of Canterbury's Degree has been conferred upon the following it—

**Doctor of Divinity.**

1825. S. Gobat (Bp. in Jerusalem, 1846).

1840. C. G. Pfander.

1842. E. Sargent (Asst. Bp. to Bp. of Madras, 1877).

1844. J. Hunter.

1851. J. Horden (Bp. of Moosonee, 1872).

1853. J. S. Burdon (Bp. of Victoria, Hong Kong, 1874).

1854. W. Mason.

1865. S. Dyson.

1865. W. C. Bompas (Bp. from 1874; of Selkirk from 1891).

1900. W. Ridley (Bp. of Caledonia, 1879).

1871. W. J. Richards.

1880. W. G. Peel (Bishop of Mombasa, 1899).

1891. J. Taylor Smith (Bp. of Sierra Leone, 1897).

**Bachelor of Divinity.**

1880. E. B. Clarke.

1861. A. E. Moule.

1863. T. R. Wade.

1865. E. Sell.

1880. T. Good.

1868. J. E. Padfield.

1870. J. Griedale (Bp. of Qu'Appelle, 1896).

1877. A. J. Hall.

1881. J. H. Knowles.

**Master of Arts.**

1892. T. Carse.

**UNIVERSITY UNCERTAIN.**

1837. C. L. Korek, M.D.

1832. J. Habertin, Ph.D.

1840. C. Sandrecki, Ph.D.

1863. E. G. Irving, M.D.

1862. J. Piekford.

1865. W. C. Bompas (Bishop of Athabasca, 1874-81; Mackenzie River, 1884-91; Selkirk from 1891).

1877. C. Baker.

1887. L. W. Jackson.

1891. O. M. Jackson.

**St. Aidan's.**

1853. H. J. Barton.

1869. J. B. Archer.

1871. J. Caley (also Islington).

1873. F. A. S. Bellamy.

1880. P. O'Faherty.

1882. H. Nevitt.

1890. A. F. Chappell.

**Lampeter.**

1823. D. Jones.

1875. A. W. Schapira.

**Bradford Grammar School.**

1899. A. N. C. Storrs.

**Brighton College.**

1868. R. Bateman.

1879. C. A. Neve.

**Canterbury : King's School.**

1826. G. C. Trimmell.

1873. H. Horsley.

1878. C. H. V. Gollmer.

1891. W. A. Crabtree.

1894. W. F. Cobb.

1895. H. W. Moule.

**Canterbury : St. Edmund's School.**

1887. C. H. Gill.

**Carlisle Grammar School.**

1877. E. N. Hodges (Bishop in Travancore and Cochin, 1890).

**Charterhouse.**

1838. O. Hadfield (Bishop of Wellington, 1870).  
1893. H. R. Sugden.  
1896. J. Cropper (Medical).

**Cheltenham College.**

1861. J. A. Lamb.  
1885. A. K. Finnimore.  
1896. H. Clayton.  
" E. B. Russell.  
1900. H. McNeile.

**Cheltenham : Dean Close School.**

1900. A. A. Pilon.

**Christ's Hospital.**

1871. S. T. Leupolt.  
1872. W. Jukes.  
1884. A. E. Bowlby.  
" E. A. Fitch.

**City of London School.**

1869. S. S. Farrow.  
1890. A. J. F. Adams.  
" H. Gouldsmith.  
" \*W. P. Mears (Medical).  
1892. P. G. Wood.  
1893. W. F. Adams.  
1897. C. H. T. Ecob.  
1901. T. B. Johnson.

**Clifton College.**

1890. E. Lewis.  
1892. E. Millar.

**Derby School.**

1805. A. W. Crockett.  
1890. \*W. G. S. Innes.

**Dover College.**

1894. J. C. McC. Hawkins.  
1896. E. H. Elwin (Bishop of Sierra Leone, 1902).  
1899. W. H. Elwin.

**Dulwich College.**

1887. C. E. R. Romilly.  
1890. H. J. Hunt.  
1896. L. A. McC. Newbery.  
1901. H. E. L. Newbery.

**Durham School.**

1890. W. G. Proctor.  
1898. F. B. Maule.  
1899. W. E. S. Holland.  
1901. W. Booth.  
" R. F. Pearce.

**Eastbourne College.**

1885. \*S. W. Sutton (Medical).  
1892. \*T. L. Pennell (Medical).

**Edinburgh Academy.**

1872. A. E. Cowley.

**Epsom College.**

1893. \*J. H. Hickinbotham.

**Eton College.**

1888. H. C. Knox.  
1890. E. Lewis.  
1893. W. A. C. Fremantle.  
1894. C. G. Mylrea.

**Exeter School.**

1878. H. W. Eales.

**Feistead School.**

1885. P. I. Jones.  
1900. H. T. C. Weatherhead.

**Haileybury College.**

1876. G. B. Durrant.  
1890. \*G. W. Brooke.  
1896. \*F. E. Hamond.  
1897. A. Outram.  
1898. N. Malcolm.  
1900. J. J. Willis.

**Harrow School.**

1859. R. E. Clark.  
1885. D. A. L. Hooper.  
1890. B. F. Buxton.  
" R. T. Sandys.  
1891. E. F. E. Wigram.  
1894. \*T. A. Freeman.  
1896. B. E. Wigram.  
1899. R. MacInnes.  
1901. M. E. Wigram.  
" C. H. B. Woodd.

**Highgate School.**

1890. D. M. Lang.  
1896. H. B. Durrant.  
1897. \*W. Muller.  
" E. H. M. Waller.  
1901. A. L. Kitching.

**Isle of Man : King William's School.**

1897. S. W. C. Howe.

**King's College School.**

1881. T. Bomford.  
1888. H. Carless.

**Leicester : Wyggeston School.**

1891. \*A. C. Lankester (Medical).

**Liverpool College.**

1859. T. T. Smith.  
1887. J. A. Robinson.  
1888. J. Thompson.  
1890. \*A. H. Browne (Medical).

**Loretto School.**

1899. W. E. S. Holland.

**Malvern College.**

1883. E. W. Elliott.  
1900. \*H. O. Savile.

**Manchester Grammar School.**

1875. J. S. Doxey.  
1888. H. S. Phillips.  
1893. \*T. E. Alvarez.

**Marlborough College.**

1852. C. F. Cobb.  
1873. G. F. Unwin.  
1876. R. W. Stewart.  
1882. E. C. Gordon.  
1890. G. K. Baskerville.  
" S. Swann.  
" H. F. Wright.  
1893. F. W. Bourdillon.  
1896. E. A. L. Moore.  
1898. D. M. Thornton.

**Merchant Taylors' School.**

1889. E. J. Perry.  
1891. R. B. Marriott.  
1896. W. R. Gray.  
1898. A. J. Walker.  
" J. A. Wood.

**Oakham School.**

1841. R. T. Noble.

**Ramsgate : South Eastern College.**

1889. \*W. A. H. Moule.  
1896. C. D. Fothergill.  
1900. \*E. C. Davies.

**Reading School.**

1828. J. B. Morewood.  
1881. H. A. Bfen.  
1886. \*H. M. Sutton (Medical).  
1890. F. N. Eden.  
1893. \*W. P. Parker.  
1901. H. Leakey.

**Repton School.**

1864. A. H. Arden.  
1871. E. K. Blumhardt.  
1879. R. Shann.  
1882. A. J. Shields.  
1886. H. Sykes.  
1887. E. S. Carr.  
" J. S. Collins.  
1888. W. B. Collins.  
" W. A. Rice.  
1889. C. H. Stileman.  
1890. \*C. F. H. Battersby (Medical).  
" H. H. Dobinson.  
" H. P. Napier-Clavering.  
1894. \*D. W. Carr (Medical).  
1898. D. C. W. Harrison.

**Rossall School.**

1878. H. D. Williamson.  
1882. R. P. Ashe.  
1887. H. McC. E. Price.

**Rugby School.**

1841. H. W. Fox.  
1850. T. V. French (Bishop of Lahore, 1877).  
1860. W. B. Cole.  
1891. J. Sharp.  
1891. \*R. Callender.

**St. Olave's Grammar School.**

1891. O. M. Jackson.  
1901. \*S. C. Webb.

**St. Paul's School.**

1896. \*A. R. Cook (Medical).  
1899. \*J. H. Cook (Medical).  
" V. H. Patrick.  
1900. S. H. Clark.

**Sedburgh School.**

1890. J. P. Haythornthwaite.

**Sherborne School.**

1893. W. H. Dixon.  
1897. C. G. Henaley.

**Shrewsbury School.**

1847. R. H. Cobbold.  
1877. A. W. Poole (Bishop in Japan, 1893).  
1892. G. H. Davies.

**Tiverton : Blundell's School.**

1878. \*A. Jukes (Medical).  
1897. C. T. Pargiter.

**Tonbridge School.**

1875. J. C. Hoare (Bishop of Victoria, 1898).  
1898. A. H. Storrs.  
1900. \*G. C. Vyas.

**Trent College.**

1885. E. Corfield.  
1889. A. R. Steggall.



<b>University College School.</b> 1881. G. H. Pole. 1897. H. E. Maddox. 1901. A. D. Duxey.	<b>Warwick School.</b> 1890. J. W. Purser.	<b>Winchester College.</b> 1897.*G. H. Hodgson.
<b>Uppingham School.</b> 1883. J. H. Horsburgh. 1884. A. G. Norman. 1890.*G. L. Pilkington. 1893. T. H. Fitzpatrick. 1896. E. A. Canston.	<b>Wellington College.</b> 1890.*J. D. M. Cotter. 1892. C. H. A. Field. 1897.*W. B. Heywood (Medical).	<b>Worcester Cathedral School.</b> 1875. H. K. Binns. 1890. W. E. Taylor. 1896. C. C. Fetch.
<b>Wakefield Grammar School.</b> 1900. G. T. Manley. „ W. H. Walker.	<b>Westminster School.</b> 1895. A. W. Crockett. 1897. W. S. Cox. 1900. P. Armitage.	<b>York : St. Peter's School.</b> 1889. E. A. Douglas. 1891. W. A. Crabtree. 1892. C. B. Clarke. 1895. A. C. Clarke.

E. K. S.

### NOTES ON OTHER MISSIONS.

THE audited accounts of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL for the year 1901 show an increase under every head except the Special Fund contributions. The General Fund rose in 1901 from 102,275*l.* to 129,712*l.* The Legacies amounted to 35,839*l.*, as against 11,852*l.* in 1900. The total from all sources was 206,799*l.*, as compared with 178,396*l.* in 1900. The Bicentenary Fund reached a total of 84,028*l.*, of which 44,563*l.* was received in 1901. The following new developments are now under the consideration of various sub-committees:—(1) The necessity of obtaining a fresh house, as the Government will ere long need the site of the present premises; (2) the creation of an editorial department, with an editorial secretary and staff; (3) the development of children's work throughout the United Kingdom under a special department. An appeal has been issued for a regular yearly income of not less than 200,000*l.* to meet immediate and ever-increasing calls.

The March number of the S.P.G. *Mission Field* opens with a request for men for Basutoland. The Basutos are getting quite weary of asking the Church to open out new stations at their villages. Since 1894 not a single fully-ordained clergyman has come amongst the Natives, with the exception of those who have the charge of St. Mary's College, Thlotse, a special and important work. The case of Mafeteng is quoted as an inviting centre for missionary labour, with a Government camp, magistrate, post-office, medical man, gaol, church, European Church school, Native Church school, about 100 communicants, and a native catechist. Ever since 1897 this place has been left vacant, and only visited once a month by a clergyman who lives twenty-five miles away. This is notwithstanding a salary of 200*l.* to offer, and money in hand to erect a small dwelling-house. Absolutely no work of any special kind is being done amongst the native women and girls.

The last issue of *Central Africa*, the organ of the UNIVERSITIES' MISSION, contains the census of the Zanzibar and Likoma Dioceses at Easter, 1901. It may, therefore, be presumed that these are the latest figures obtainable. Of "hearers" there were in the two districts 3905; catechumens, 2668; baptized, 5116 (of whom the communicants were 3681); confirmed during the year, 377; adherents, 11,689. The schools numbered 117, and the scholars 4998.

At a meeting lately held to promote interest in the WEST INDIAN CHURCH MISSION TO WEST AFRICA, the Earl of Stamford, who presided, gave a short history of the Mission, showing that it originated from Codrington College; Barbados, and that its founder evidently foresaw two of the most effective methods of the missionary work of to-day—that, namely, of Associated Missions, and that of Medical Missions, each being revived about fifty years ago. Codrington College had given birth to two other important ideas—that work among Africans must be carried on by men of their own race; and that Industrial Missions were especially necessary for Africa. The Mission was started in 1855, and for a long time had been worked exclusively by men of colour who belonged partly to West Africa, but generally came from the West Indies, trained in the College in theology, medicine, and various handicrafts. An account was also given of what the Mission was doing in the Rio Pongo. An opinion had taken firm hold in the West Indies

that the people who lived there should qualify themselves to go to the help of the race from which they had sprung. It was for the English nation, in its turn, to do what it could to bring about better conditions for the Natives of Africa, and in the West African Mission they had one of the most magnificent doors opened to them.

The following table gives some of the facts concerning the working force, scope of the work, and results, in five foreign missionary districts of the U.S.A. Protestant Episcopal Church:—

	AFRICA.	CHINA. (Shanghai.)	CHINA. (Hankow.)	JAPAN. (Tokyo.)	JAPAN. (Kyoto.)
Number of foreign workers . . . .	3	26	24	39	20
Number of native workers . . . .	73	8	16	14	6
Number of places where services held . . . .	109	18	25	25	31
Number of services during the year . . . .	4951	5784	6345	5758	4716
Baptisms during the year . . . .	811	48	146	181	143
Confirmations during the year . . . .	136	42	103	123	84
Present number of communicants . . . .	1701	427	867	1010	687
Day-school scholars . . . .	836	353	184	865	640
Boarding-school scholars . . . .	468	300	155	140	83
Sunday-school scholars . . . .	2029	—	—	917	869
Native offerings during the year . . . .	\$2344·01	\$1763·76	\$780·25	\$3101·11	\$2985·93

This same Church, we may also note, is steadily educating its younger members in the value and privilege of giving to the foreign cause, and its missionary periodical, the *Spirit of Missions*, has devoted a special Lenten number to interesting accounts of what Christian Missions are doing to brighten and better the lives of the two hundred millions of boys and girls in different parts of the world who have never heard of the "Friend for little children." The first juvenile offering, at Easter, 1878, amounted to \$7,070·50. In 1901 this had increased to \$104,577·53. Here is a lesson for grown-up people. The last amount was nearly one-fourth of that given by the elders. The sum contributed by the children was not too much for them—they can, and will, do much more. But the second total was far too small for the adults, who would do well to remember that if Christian Missions needed any apology it could easily be found in their service of childhood, and in the Native Christian homes with which they have dotted the mission-field.

The present decision of the **WESLEYAN MISSIONARY SOCIETY** not to outrun its income is the result of an informal but well-understood compact entered into on the last occasion when a special and successful effort was made to relieve the Society of debt. A note in *Word and Workers* draws attention to the merits of such a policy, which, as it remarks, are obvious to all. But it is not without its limitations and effects. It has a tendency to keep the contributions to Foreign Missions something like stationary. The ideal of an income that shall just meet expenditure, and of an expenditure that shall not go beyond income, may be safe, but it is not inspiring; and it would be little short of a calamity if its practical effect were found to be that of rendering permanent the present scale of effort.

An auxiliary of the **AMERICAN BAPTIST MISSIONARY UNION**, the Woman's Baptist Foreign Missionary Society, has raised since its organization the sum of \$1,600,000. The amounts contributed by the other women's societies, namely, "The Woman's Baptist Foreign Missionary Society of the West," a younger society than the first mentioned, \$900,000; do. of California, \$15,724; do. of Oregon, \$3,750; or a grand total of \$2,519,474. The *Baptist Missionary Magazine*, in commenting upon the above facts, questions whether all this money would have come into the treasury of the Lord without the work of these organizations. One of the strongest arguments for the continuation of women's missionary societies is that if women are not united for work of this character, they will lend their aid and give their money in equal, if not larger, proportion through organizations having radically different purposes. The strong tendency of our Christian women of to-day is to have less and less interest in Missions, and to take up the more exacting, and more expensive, though perhaps more pleasant, duties of a secular nature.

J. A. P.

## EDITORIAL NOTES.

**A**S this number appears, we are approaching the close of the Society's financial year. So far, there has been no sign of any general advance in contributions. It looks as though many Associations had been quite content "not to go back." At the same time, many touching individual gifts have been received, large or small in amount, but equally valuable in the sight of the Lord, because equally the fruit of true devotion to His cause. Gifts of jewellery rarely produce much: it is impossible to obtain for such articles anything like their original value; yet they often mean a great deal of sacrifice of personal feeling. A lady lately sent us a diamond ring which was given her by her father on her twenty-first birthday, and for which he paid 100*l.* in cash. It will not fetch any such sum now; but it is a striking token of a loving purpose to keep back nothing that may help the cause of Christ. Many extracts from sympathetic letters will be found under "Financial Notes."

Seven gifts of 1000*l.* each have been received in the past few weeks. Five of these were acknowledged in our last two numbers, and two have been received since. One of them is from a missionary who is in India at his own charges. His words in remitting his contribution are highly significant, and worth quoting:—

"I should be glad if some of the rich Christians could be provoked to some really large gifts, annual if possible. I am quite sure that if the earnest Christians of England *really* knew the opportunity and the need, they are more than able to meet it. But the need is not this 80,000*l.*, but strong reinforcements. I believe the Punjab is not looked upon as relatively worse off than other fields, but one can only feel that the present distribution of our 'forces'—the word is a sad irony—is very magnificent, but it is not war; while all the time the openings for taking possession in the Name of the Lord are increasing day by day. As regards the actual deficiency this year, I partly rejoice at it, because I hope it is going to drive into self-support those who would not be coaxed into it. But at the same time bricks and camels both need straw, and if the P.C. has to continue paring us down, those of us who can afford financial help will be obliged to give it to their under-supplied brethren in the field rather than to the home funds, which we think can fairly claim to be a charge on our brethren at the other end of the rope. So my own intention is to help rather at this end, but the accompanying is a special contribution towards the present distress, and will, I trust, help also some at home to relieve their congested balances."

Nor many accounts have been received of the observance of the third week in Lent by special prayer and consideration of the missionary claim (see p. 311). But what little we do know shows that there has been a widespread response to the Committee's invitation; and we know also by experience that very much of the most earnest and effective intercession will prove to have been in quiet places, among quiet people, with no immediate earthly record. Let us not miss the blessing by failing to look for the answer. What lesson has been taught the Society during its one hundred and three years more impressively than this—that God is the Hearer and Answerer of Prayer? It may be that our faith in Him is going to be tested presently more severely than ever before. The one question is, Shall we, by His grace, stand the test?

On Tuesday, March 18th, the Committee received the Bishop of London. It was a meeting of the Committee of Correspondence, as he could not come on a General Committee day; but the room was crowded with members who had assembled on purpose. After the President had welcomed the Bishop, Mr. Fox made a succinct statement on the Society's

work and administration. Bishop Winnington Ingram then addressed the meeting in tones of great heartiness. He said he had long wished to be in touch with the Committee, knowing he would meet with men not merely "interested" in Missions but "on fire with the love of God and of the conversion of souls." He longed that the Diocese of London might become the most missionary diocese in the world; and that when missionary brethren came home, it might not be to stir us up, but rather that we should impart our warmth to them. He regretted that many, including "the highest in the land," insisted that Whitechapel and Bethnal Green should be converted first, and *then* they would believe in Foreign Missions. No, said the Bishop, we can never convert Whitechapel and Bethnal Green till we become a Missionary Church with the world in our sympathies. All communicants should feel that Missions are an integral part of the Church's work. The Bishop concluded by expressing an earnest hope that although the C.M.S. and S.P.G. were separate organizations, they might be one in spirit; and he wished the Committee God-speed in their great work.

Prebendary Webb-Peploe then offered a comprehensive and beautiful prayer; after which Bishop Tugwell, who was present on his return from Africa, and Bishop Tucker of Uganda, spoke of the work in their respective dioceses. The proceedings were closed with further prayer by Canon McCormick.

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THE Bishop of Worcester's first speech in connexion with the C.M.S. has been delivered at Leamington. The Anniversary of the Association fell just at the time when he was paying his first visit to that town, and he was invited by the friends there to preside. We print elsewhere (p. 312) the report of his address from the local *Chronicle*. It is evidently a defective report, but even as it stands the speech is a remarkable one. For many years, he said, he had had "a most deep enthusiasm for the work of the C.M.S." Referring to its work in India, which he had seen, "he certainly never saw anything which seemed more full of both the love and wisdom of Christ." "It was the truest and deepest Christian work." Asking why it was that Christians "ought to feel such profound thankfulness to the C.M.S.," he said that "no other society connected with the Church of England had stood as it had done for the missionary cause and enthusiasm in the face of obloquy and contempt." These are a few of his references to the Society itself; but as a pronouncement on Missions generally the speech is a striking one.

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WE have received Toronto newspapers giving reports of the great Students' Convention, to attend which Mr. Fox went over. The references to Mr. Fox's speeches are only casual. On February 27th, "Rev. H. E. Fox gave a deeply interesting address, which he concluded with a moving plea for a deeper spiritual life." On February 28th, "the meeting was closed with an eloquent address upon the duty of the Church in respect to missionary effort, by Rev. H. E. Fox." On March 1st—

"Rev. H. E. Fox closed the meeting with an address. In it he asked why it was that the financial side of missionary effort, which should be the easiest, was the hardest. He found the explanation in the ineradicated selfishness of professing Christians. Too many Christians who had trusted Christ with their souls would not put into His keeping the key of their cash-box or the button of their purse. He heartily agreed with the methods of linking home with foreign churches described by Mr. Wishard, but there was a danger in it of narrowing sympathies to one district. Their outlook should embrace the whole mission-field."

At the farewell meeting on the same day, we are told, "Rev. H. E. Fox

found the impressions of the Convention focussed in the words 'responsibility' and 'resolution.'"

We have received two letters from American brethren who were present. The Rev. Harlan P. Beach, well known throughout the world as Educational Secretary of the Student Volunteer Movement in America, writes, "We were delighted above measure to have with us Mr. Fox. His words were a great stimulus to all." And Mr. John W. Wood, Lay Secretary of the Foreign Missions of the Protestant Episcopal Church of America, says, "He helped us all greatly, and made a deep impression whenever he spoke."

The Convention seems to have been a remarkable success. It was attended by 2296 students and 212 professors, from 465 separate institutions. Other registered delegates, secretaries, missionaries, &c., made the total of official attendants 2955. This, of course, is without counting the public, who attended in great numbers; and we are not surprised to find that the spacious Massey Hall at Toronto was again and again crowded out. Mr. Mott and Mr. Speer, naturally, were the life and soul of the gatherings. The only English speakers, so far as we observe, besides Mr. Fox, were Mr. T. Jays, C.M.S. lay missionary from West Africa, who represented the British S.V.M.U., and Dr. and Mrs. Howard Taylor, of the China Inland Mission.

Mr. Fox gave the Committee, on March 18th, a graphic account of the Convention, speaking in the warmest terms of all he saw and heard. He hopes to contribute some recollections of it in our next number.

It was an unwonted sensation to find the Church Missionary Society mentioned in a great political speech. Lord Rosebery, at Glasgow, was replying to some remarks made a few days earlier by the Duke of Devonshire. The Duke argued that the Liberal Unionists (of whom he is the chief) could not be identified with the Conservatives proper because they had a distinct Liberal Unionist Association of their own. "This Association," said the Duke in effect, "is a living organism, and no living organism can exist without a reason for its existence." Lord Rosebery replied, in effect, that membership in an association or club or society did not cut a man off from the larger body of which the association was in some sense a part; and he illustrated his argument thus:—

"There is the Church of England. It has a great many beneficent societies within its fold. There is the Church Missionary Society, the Society for the Propagation of the Gospel, the Religious Tract Society, all living organisms filled with resolute members of the Church of England; but those members would be extremely surprised if they were told they were differentiated from the rest of the Church of England because they belonged to these Societies."

The inclusion of the R.T.S. was not felicitous, as it is not wholly composed of Churchmen. Perhaps Lord Rosebery was thinking of the S.P.C.K.!

On two successive days in February, two veteran German missionaries were called away, Sigismund Wilhelm Koelle on the 18th, and John Zeller on the 19th. Both were Würtembergers; both were *alumni* of the Basle Missionary Seminary; both were trained for English Orders at Islington; both were ordained by Bishop Blomfield; both laboured for many years in the Turkish Empire; both had bitter experience of the hardness of the Moslem mind and heart; both retired in advancing years. Koelle was an octogenarian; Zeller was eight years younger, both in age and in date of commencing service; but Zeller worked for the longer period, forty-six years against Koelle's thirty-six. Koelle retired twenty years ago; Zeller only last year. Their missionary careers were very different. Zeller went to Palestine in 1855, and there he laboured for the rest of his days, at Nazareth and at Jerusalem for nearly equal periods. He built the well-

known church at Nazareth. At Jerusalem he conducted for many years the Bishop Gobat School and the Preparandi Institution. His long residence in the Holy Land gave him unique influence among Natives of all classes and creeds.

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KOELLE's work was of a more varied character. He came to the C.M.S. with a reputation for learning, having studied Arabic under Ewald at Tübingen, which University conferred on him its Ph.D. degree. He was first sent to Sierra Leone, in 1847; and there he taught Hebrew to the Fourah Bay College students, with the result of enabling several Negroes to read the O.T. in the original. During his five years on the West Coast he collected the materials for his great work, *Polyglotta Africana*, in which one hundred African languages and dialects are compared. This book was submitted to the French Institute for the Volney prize, and the infidel's benefaction fell to the Christian missionary. In 1855-59 he was attached to the Egypt and Palestine Missions; and in 1862 he joined Dr. Pfander at Constantinople, in the Mission started by the Society after the Crimean War. He held the fort there twenty years, receiving many Mohammedan inquirers who came to him by night, and who were generally, after a time, caught by the Turkish police, and disappeared. He produced Christian books in the Turkish language, some of which the police threw into the Bosporus.

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BUT for a few weeks in 1880 Dr. Koelle's name was in all the newspapers. He, and a very distinguished Moslem Ulema named Ahmed Tewfik, who was assisting him linguistically, were arrested in the street by order of the Minister of Police, Hafiz Pasha, the very personage whose atrocities in Bulgaria had been denounced in a strong despatch from Lord Beaconsfield's Government to the Sultan. Koelle was soon released, but the Ulema was thrown into a miserable dungeon. Thereupon Lord Beaconsfield—who had, only a short time before, saved Constantinople from the Russians—sent an ultimatum to the Porte, and ordered the British fleet to the Dardanelles. The Sultan hastily gave way, and “removed for safety” Ahmed Tewfik to the Isle of Scio. Tewfik afterwards escaped, came to England, embraced Christianity, was baptized by Mr. Webb-Peploe at St. Paul's, Onslow Square, was subsequently sent to Mr. Klein's care in Egypt, was got hold of by the mullahs there (drugged, it was believed), went back to Scio, and was never heard of again. Was this one of the cases that have made Missions, as Lord Salisbury says, unpopular at the Foreign Office?

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AMONG friends at home removed by death we must mention one Vice-President, Sir R. Temple (see below); and Dr. T. R. Lombe, for many years Treasurer of the Torquay Association, who was a brother of our old and faithful friend the Rev. E. Lombe, so long Hon. Secretary for Norfolk, and now Treasurer and Secretary at Torquay. In the mission-field we mourn the loss of a young missionary's wife, Mrs. H. B. Durrant, of Agra, daughter of our veteran missionary the Rev. J. P. Ellwood. So the old and the young alike are called away, at the word of Him Who doeth all things well.

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THE death of Sir Richard Temple removes almost the last of the brilliant band of Punjab men to whom British India owes so much. He was one of the young civil officers trained under James Thomason in the North-West Provinces, and learned from him how a Christian should rule. Many of these young men, when the Punjab was annexed, were sent thither to serve

under the Lawrences, and Temple became Secretary to Government. In that capacity it fell to him to write those "shining Reports" (as Dr. Cust once called them) which told year by year the wonderful story of the development of the new Province; and it was by his pen that John Lawrence produced some of the great and statesmanlike papers that became so famous. Afterwards he was successively Lieutenant-Governor of Bengal and Governor of Bombay, and his administration was always able and successful. When he retired to England, he immediately came forward to speak on behalf of Missions; and very striking his testimony was, delivered at meeting after meeting in different parts of the country. The last time we heard him speak was in the House of Laymen, on February 10th, 1899. Sir John Kennaway had moved a resolution urging the Government to permit missionary work at Khartoum; and Sir R. Temple, speaking as one who had known the difficulties of governing a turbulent Mohammedan population, said he "could not understand" the attitude of Lord Cromer and Lord Kitchener. Many notices of Temple's Indian career can be found in the *History of C.M.S.* There are twenty-five references in the Index. By his death the Society loses a Vice-President, and a cordial friend.

ANOTHER attempt has been made to gain the attention of the Government to the terrible evils of the Opium Trade in China. A Memorial has been presented to Lord Salisbury urging the following considerations:—

"(1) That British action in respect to the importation of opium into China has had disastrous results—(a) in injury to other branches of British commerce in China; (b) in generating profound feelings of hostility to British subjects and interests in the mind of the Chinese people.

"(2) That the use of opium in China (to speak of China only) is a vast national curse, and that assertions to the contrary can be met decisively by the public testimony of disinterested Chinese statesmen of to-day.

"(3) That accordingly it is unworthy of a great Christian Power to be commercially interested, in any degree, in the supply of opium to China."

This Memorial was signed by the Archbishops of Canterbury and Dublin, the Bishops of Durham, Carlisle, Liverpool, Norwich, Rochester, Southwell, Sierra Leone, and Uganda, and several Scotch and Irish Bishops, and by a large number of representatives of Missionary Societies, including the C.M.S. In reply, the Prime Minister, addressing the Primate, contents himself with saying, "I will lay the memorial before my colleagues in His Majesty's Government." Nothing more, we suppose, was to be expected; but it is this kind of attitude which makes one doubt how far God *can* bless England as a nation. It is worth remembering that our new ally, Japan, strictly forbids the use of opium, except medicinally.

WE take the following from the newspapers of March 21st:—

"In the House of Commons yesterday, Sir John Kennaway asked the Under-Secretary of State for Foreign Affairs whether he would state what progress had been made in carrying out on the mainland of the East Coast Protectorate of Africa the abolition of slavery, since the assurance given in the speech of the First Lord of the Treasury on June 24th, 1897, of the earnest desire of the Government to take steps in that direction; whether, seeing that in the instructions given to Colonel Sadler, on appointment as Commissioner in the Uganda Protectorate, it was laid down that the task of educating the Natives to a degree enabling them to take part in the European administration of the Protectorate must devolve upon the Missions established in the country, it was intended to propose a special grant to Societies carrying out educational work in the Protectorate.

"Lord Cranborne, in reply, said that gradual progress was being made with the diminution of slavery on the East Coast Protectorate of Africa. There were now little more than 15,000 slaves on the mainland, and the status of slavery, which

was now nominal, would in fifteen years cease to exist. It was not proposed to make a special grant to Societies carrying out educational work in the Protectorate."

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DURING the past month, the Committee have accepted offers of service from Mr. Samuel Page Barton, M.B., B.Ch., of Dublin University; Mr. Arthur Edward Druitt, M.R.C.S., L.R.C.P., London; Mr. Frank Wilson, formerly of Kendal, Deputation Secretary of the Mission to Deep-Sea Fishermen; Miss Janet Brandreth, of Dublin; Miss Hilda Grace Langton, of Tunbridge Wells; and Miss Georgina May Dodson, B.A., London, of Thorpe Hamlet. Dr. Barton is a nephew of the Rev. G. Furness Smith, Secretary C.M.S., and has an additional tie with the Society in the fact that his sister, Miss K. C. Barton, is already in training at the Olives with a view to missionary work. Dr. Druitt is a brother of the Rev. C. H. Druitt, one of the Tutors at the C.M. College, Islington. Since he obtained his diploma he has held appointments at the City Road Chest Hospital, the Chelsea Infirmary, and others at Maidstone, Torquay, and in connexion with the General Post Office in London. Mr. Frank Wilson's wife is a daughter of Dr. Livingstone. Miss Langton is the daughter of one of the members of the Committee. She and Miss Dodson have been in training at the Olives. Miss Brandreth has been trained at Highbury and Bermondsey.

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Two new appointments will be noticed in the "Selections" from Committee Minutes. Ever since the commencement of the 'Three Years' Enterprise (1896-99), it has been desired to take definite steps for awakening missionary zeal and interest among laymen, particularly business men. There must be thousands of professing Christian men, communicants, some of whom very likely subscribe to a missionary society because it is the recognized thing to do in the churches they belong to, but who know little and care less about the missionary cause; and if they knew and cared, they would—and certainly could—contribute more "worthily of God." In the original "T.Y.E." Manifesto, the very first method of "advance" mentioned was to reach these men. But nothing hitherto has been done, partly because suitable men to do the work did not appear, and partly because doubts were felt by some whether the work was a practicable one. Now, however, a beginning has been made by the appointment of a missionary whom the doctors do not allow to return to India; and Mr. Gwyn's peculiar qualifications for a new and difficult work are well understood.

The other new worker is Miss Rickard, who has done excellent service among girls of the upper classes in connexion with "Time and Talents," and is now to seek to interest such girls in Missions.

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WE ought before to have mentioned the removal of the Society's Preparatory Institution from Clapham to Blackheath. The house on Clapham Common has long been inadequate to the accommodation of the students; and much more commodious premises have lately been taken at 11, Lansdowne Place, Blackheath Hill. The Rev. F. E. Middleton continues the Tutor. This Institution was founded in 1869, when, at Sir R. Montgomery's instance, a higher curriculum was arranged for Islington College. Most candidates could not pass the entrance examination then planned for Islington, and the Preparatory Institution was designed to give the preliminary instruction necessary. It was begun at Reading by the late Rev. R. Bren, and moved to Clapham after his death.

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## CONCERNING SOME MISCONCEPTIONS.

**I**T seems necessary to correct certain misconceptions regarding the Church Missionary Society which are just now current, as regards its relations with other missionary organizations.

Letters are being received, or appear in print, objecting to a supposed approaching amalgamation or union of the Church Missionary Society with the Society for the Propagation of the Gospel.

For this idea there is no foundation whatever. No one proposes such amalgamation; no one asks for it. An opinion has sometimes been expressed in some quarters that Missions ought to be conducted, not by voluntary Societies, but by the Church of England in its corporate capacity, as is the case in all the Presbyterian Churches; but no practical suggestion with that object has ever been made, and both the S.P.G. and the C.M.S. have strongly opposed the theory. In a great comprehensive National Church like the Church of England, it is inevitable that there should be wide differences of opinion and of method; and it is best for those who hold common opinions and work in similar ways to work by themselves, though always in loyalty to the one Church. The establishment of Boards of Missions for the Provinces of Canterbury and York in no way conflicts with this principle; for these Boards are formed, not to conduct Missions or collect missionary funds, but only to promote missionary interest, consider missionary problems, and register missionary results.

The S.P.G. and C.M.S., therefore, will be absorbed neither in the Boards of Missions nor in one another. They will continue to work in their own different and distinctive ways, as also will the other Church Societies, such as the South American Missionary Society, the Universities' Missions in Africa and India, the Colonial and Continental Church Society, the London Jews' Society, &c.

But these various Societies have always had mutual friendly relations, and these friendly relations will no doubt continue. Such relations do not imply amalgamation or union. Great Britain has friendly relations with Foreign Powers, but no one supposes that her independence is thereby endangered. The Church Missionary Society has friendly relations with the various Nonconformist Missionary Societies; but no one supposes that these involve organic union. Nor do such relations necessarily imply mutual approval of each other's principles and methods. The S.P.G. may disapprove of some things in C.M.S., and the C.M.S. may disapprove of some things in S.P.G., without any interruption of the kindly intercourse which has subsisted for nearly a century, and which we trust will always continue. In doing what in us lies to continue it, we are following in the steps of our forefathers, and in particular of the two men who more than any others were the makers of the C.M.S., Josiah Pratt and Henry Venn.

It is objected, however, that there is a tendency on the part of C.M.S. and S.P.G. to hold "joint meetings." It is doubtful whether any "joint meetings," in the sense implied, have been held at all. Most C.M.S. meetings, other than small parochial gatherings, are regular meetings of organized Associations, at which a report of work done is submitted. To combine these meetings with any other Society is both irregular and undesirable. Joint meetings, for example, of C.M.S. and Jews' Society, or C.M.S. and Bible Society, or C.M.S. and C. & C.C.S., or C.M.S. and C.P.A.S., have always been discouraged, and official deputations have not been supplied. But the case of a meeting which is not a Society meeting is quite different; for example, where a Bishop convenes a Diocesan Meeting for "Missions," or a Vicar arranges a congregational meeting to

consider "the Evangelization of the World," or a Convention for Promoting Spiritual Life includes a "united missionary meeting," or a large house or garden is thrown open for some similar purpose. In such cases the work of the C.M.S. ought not to be ignored, while the work of other societies may justly claim inclusion. Suppose a diocesan or ruri-decanal meeting on Missions were held without any C.M.S. speaker, and only the S.P.G. and the Universities' Missions were represented, the onesidedness of such an arrangement would be justly criticized. While, therefore, "joint meetings" of any two particular Societies as such should not be encouraged, independent meetings on a broad basis may be right and good, whether they be in connexion with Church of England Missions only or in connexion with the still wider range of Christian missionary enterprise. The C.M.S. led the way in such plans sixteen years ago in the February Simultaneous Meetings, and no recent movement has been more fruitful in its issues.

The Church Missionary Society holds firmly to its ancient and well-known evangelical and spiritual principles; but it does so humbly remembering its own shortcomings, and not presuming to sit in judgment on other Societies, whether within or without the Church of England. It believes that its just liberty of action is entirely consistent with true loyalty to the Church and the Church's appointed officers. It gratefully accepts the countenance and co-operation of all the Bishops who, knowing its principles and its work, are willing to join it. It aims at doing its own part in the evangelization of the world, while heartily wishing God-speed to all other organizations that carry the Gospel to the Heathen. This has been its attitude from the first, and to these old and well-tried lines it intends to adhere.

We Secretaries of the C.M.S., and in particular the Editor who writes these lines, are not ashamed to avow ourselves Evangelical Churchmen. There are Churchmen who are not Evangelicals, and there are Evangelicals who are not Churchmen. We are both Churchmen and Evangelicals. But we do not confine our friendliness to those who make the same profession. We rejoice in the words of St. Paul which in old days were often heard on Evangelical platforms, "Grace be with all them that love our Lord Jesus Christ in sincerity"; and we decline to extend that brotherly wish *one way only*. We decline to extend it only to other members of the Church of England; and we decline to extend it only to those who are outside the Church of England. Evangelical Churchmen may be compelled to resist both sides, at different times and in different places. If a godly Dissenter tries to secularize their schools, they must resist him; if a godly High Churchman tries to enforce upon them ritual of which they disapprove, they must resist him. But meanwhile we will wish either side God-speed in any enterprise in which they seem to be doing God's work upon the whole, though it may not be in our way, nor in a way we could conscientiously adopt for ourselves.

And then as regards those who avow themselves, as we do, Evangelical Churchmen, we do not expect them all to think alike, or to agree with everything the C.M.S. may do. The C.M.S. represents the Evangelical body in the Church generally, and not a particular section of it. There is nothing new in differences within the Evangelical body, and within the C.M.S. circle. Even when Evangelicals were a small and despised band, a hundred years ago, they differed widely on many important subjects, not ecclesiastical only, but even doctrinal, as any reader of the records of the Eclectic Society's meetings may see for himself. Or take a great public religious question like "Catholic Emancipation." Wilberforce, and Daniel Wilson (the elder), and Charles Simeon, favoured the admission of Roman

Catholics to Parliament; other Evangelicals sided with John Keble against it; and these latter bitterly reproached the former. "I take the moon for my pattern," wrote Simeon to Wilson; "when she is at the full, the dogs bark at her, but I never yet heard of her stopping to inquire why they barked"; and he signed himself, "Your co-heretical friend and brother."

But were not Evangelicals in old days united after all? Yes, assuredly; but their union was on the great fundamentals of the faith. They were united on what were called the doctrines of grace—subject to some rather serious differences on the Calvinistic controversy: they were united on what have been called "the three R's," Ruin, Redemption, Regeneration. They were united in preaching Christ as the only and all-sufficient Saviour, and the necessity of conversion by the Holy Ghost. These were the tests of a man being Evangelical—not his particular method of conducting divine service, or his opinion on this or that action of the Bishops, or his support of particular Church Societies. And holy and devoted leaders were not then branded as "Neo-Evangelicals," as J. C. Ryle and Edward Hoare were in later days when they indulged in a little more largeheartedness than some of their fellows.

In another respect the old Evangelicals were different from some in the present day. They were always glad when Churchmen opposed to them upon the whole said or did things that were good; and they eagerly noticed these good things, rather than always harping upon what they disapproved of. When Henry Venn, for instance, was editor of the *Christian Observer* in his old age, he frequently showed appreciation of what might be good in High Church or Broad Church books, and some of his severest criticisms were reserved for Evangelical books. He would have thoroughly approved the tone of the article on Bishop Churton's book on Missions which appeared in our last number—an article which fearlessly avowed deep repugnance to much that Bishop Churton says, and yet frankly acknowledged what is good in the volume. And yet that article is now made a ground of complaint against us, and a ground for "deepening the anxiety" felt about "the direction in which things are drifting at Salisbury Square"!

There is nothing new in remarks of this kind, unfounded as they are. Similar insinuations have been made again and again in past years, going back to very early days in the Society's history. Josiah Pratt and Henry Venn were not infrequently attacked in the same way; but in those days there was only one Evangelical Church paper, and the *Record*, though it sometimes disagreed with Venn, was too wise to say so. About fifteen years ago, however, these suggestions and suspicions were especially rife, and found place week by week for a year or two in certain papers. The late Mr. Wigram, and the Editor of the *Intelligencer*, were the special objects of remark. Mr. Wigram is gone to his rest, and suffers from unjust and cruel questionings no longer; but he did suffer acutely at the time, and at length one of his friends, a distinguished barrister, wrote a letter of three or four columns to the *Record* and boldly exposed the unworthy character of the attacks upon him in other journals.

Now it is worth noticing that the very period when these attacks were made was the very period when God was blessing the Society as never before. We were told that we were rapidly losing the confidence of Evangelical people, and especially of the laity. This was said in that memorable year 1887. In the fifteen years that have since elapsed, the number of C.M.S. missionaries has jumped from 309 to 930—just threefold; and the income, exclusive of Centenary and other special funds, is about sixty per cent. higher. We do not, therefore, fear these attacks on the Society's account. So long

as the Society is faithful to the Lord—as it earnestly and unreservedly seeks to be—He will continue to bless it. But we regret them because they trouble simple people who have little or no opportunity of knowing the real truth.

As for suggestions that we shall lose subscriptions, we decline to listen to them. No true friend will say that we ought to swerve from a course which we honestly believe to be right in order to gain more money.

It is with reluctance and regret that we have written the foregoing paragraphs. We should decline to notice the unworthy suspicions referred to if it were not that they do perplex not a few of those who are true friends of the Society and its cause. The statements, unfounded as they are, are made with such an air of knowledge that some even who have all the goodwill to disbelieve them find it hard to do so. But we now ask our friends to tolerate them no longer, and to contradict them at once whenever they hear or read them.

EDITOR.

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### **CURIOSITIES FROM WEST AFRICA.**

MANY of our readers have had an opportunity of seeing at different Missionary Exhibitions, or else at the African and Stanley Exhibition which was held in 1890, in Regent Street, the remarkable evidences of the triumph of the Gospel over idolatry in Bonny furnished by those objects of the former cannibal-worship of the people which, at the time of the destruction of the Ikuba, or Skull-house, were forwarded by the Ven. Archdeacon Crowther to the Rev. Dr. Allan as a memento of his first visit to the Niger Delta. As Dr. Allan is now leaving England, he has presented all these interesting objects—iguanas, tusks, idols, gong, and portions of the skulls of the human victims offered in sacrifice, as well as the national idol of the people of Asaba, and a large idol from Abo on the Niger, given to him by the Rev. G. F. Packer (formerly of the C.M.S.)—to the University of Oxford, accompanied by full information respecting them all, and they have been gratefully accepted by the Curator of the Pitt Rivers Collection, which is the Ethnological Department of the University Museum. This step has been taken by Dr. Allan, after consultation with the Lay Secretary of the C.M.S., in the earnest hope that they might tend to promote a missionary spirit as well as further the interests of science in the minds of visitors and students. As the C.M.S. has no regular museum of its own, this plan seemed to be the best for providing a permanent home for these unique curiosities, and the most effectual for securing their preservation and promoting their utility.

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### **TOPICS FOR THANKSGIVING AND PRAYER.**

PRAYER that God will direct those who have to guide Native Churches in matters of doctrine and practice. (Pp. 241—253.)

Prayer for those engaged in missionary work among Mohammedans. (Pp. 260—265, 285.)

Thanksgiving for special blessings in the Diocese of Osaka; prayer that the Christians may grow in grace, and be living epistles to their heathen countrymen. (Pp. 265—273.)

Prayer that seed sown amongst students in India may bring forth its fruit in due season. (Pp. 286, 287.)

Thanksgiving for open doors; prayer for workers and means to take advantage of present opportunities. (Pp. 283, 287, 288, 291.)

Thanksgiving for encouraging signs of progress; prayer that duly-qualified teachers may be raised up to do the work of training and instruction. (Pp. 287, 292, 293.)

Thanksgiving for self-denying gifts to the Society; continued prayer that the Society's needs, both of men and means, may be fully met. (Pp. 301, 317, 318.)

Prayer for the new efforts to awaken missionary zeal among laymen. (P. 306.)

Prayer for those responsible for the arrangements for the forthcoming Anniversary of the Society. (P. 314.)

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## HOME DEPARTMENT.

### Church Missionary House.

THE monthly meeting of the Lay Workers' Union on March 11th was an occasion of great interest. Sir John H. Kennaway presided, and addresses were given by Mr. W. F. A. Archibald, Master of the Supreme Court, and Mr. H. B. Claxton, the latter showing lantern views illustrative of the Christian village of Clarkabad in the Punjab. The openings for business men in the mission-field were a special feature of all the addresses.

On February 20th, Miss J. Puckle, of Meerut, N.-W. Provinces, gave an address on "The Women of the N.-W. Provinces," before the members of the Ladies' C.M. Union for London.

### The Clergy Union.

THE members of the Liverpool S.P.G. Junior Clergy Association united with the branch of the C.M.S. Clergy Union for a joint service of intercession in Liverpool pro-Cathedral on January 30th. The Bishop of Liverpool read the Litany and gave an address on "Intercessory Prayer." Bishop Royston afterwards received the members at the Church House. On February 14th, the Rev. W. St. Clair Tisdall, "James Long" Lecturer, gave an address on Buddhism, and the same evening a conference was held in the City Hall for the purpose of considering how best to follow up the Children's Mission, recently conducted throughout the diocese. Archdeacon Madden presided, and the Rev. J. E. Woodward read a paper on "Sowers' Bands."

Bishop Tucker addressed the London branch on February 17th, giving a graphic account of the movement for self-support and extension which is so prominent a feature in the life of the Native Church of Uganda.

### Women's Work.

A MOST successful and interesting series of lectures to young ladies has been held on five successive Thursday afternoons during Lent in the West End. Through the great kindness of Mr. H. Smith-Bosanquet, the lectures were delivered at his residence in Queen's Gate, and on each occasion the rooms were crowded with an audience of nearly 150. The subject of the lectures was, "The Great Book Religions of the World." The Rev. H. G. Grey, Wycliffe Hall, Oxford, lectured on "Hinduism" and "Islam"; the Rev. H. P. Napier-Clavering on "Gautama and his Disciples"; the Ven. Archdeacon Moule on "The Religions of China"; and the Rev. Prebendary Fox on "Christianity and its Alternatives." These lectures were arranged by the Women's Department in conjunction with a small Committee of the Girls' Central Band.

On March 6th a missionary address was given to 200 pupils of the High School, Prince's Park, Liverpool, by the Diocesan Secretary of the local Ladies' Church Missionary Union; and Mrs. J. Williams, of Japan, gave one on March 8th to the girls of a school in Edge Lane. On March 7th the Rev. and Mrs. J. Williams spoke to the students of the Edge Hill Training College, and were listened to with the closest attention. Two of the students, as well as the Principal, afterwards expressed their appreciation of the addresses. W. J. L.

Miss S. Hobson has been appointed Lady Correspondent for the three Archdeaconries of Cleveland and the East and West Riding in the Diocese of York (excluding York City and the Deanery of Ainsty). And Mrs. West has resigned the office of Lady Correspondent for the Diocese of Worcester.

### Local Associations and Unions.

#### Special Lent Services.

THESE have been taken up quite equal to, if not beyond our expectations, throughout the country. Full returns of the parishes joining in the effort could not be obtained, but we think we are not overstating the number if we

give it at from 1500 to 2000 churches. The spirit in which the invitations have been responded to varied, no doubt, in different districts, but in most instances it has been cordial and friendly, and in not a few enthusiastic. For example, one of our Association Secretaries is able to write, "The response has far surpassed my hopes"; and another that "700 people were present at the first service on Sunday morning; 1000 scholars, all over twelve years of age, in the afternoon; and fully 1000 people in the general congregation in the evening," in one of the towns which he visited.

Against these statements we have, however, to set a few others in which complaint is made of the apathy of the district, and the unwisdom of promoting special services in Lent when the clergy are fully occupied about other things. But complaints have been very few, and, on the whole, we may feel thankful that, without appealing for money, the pressing needs of the Society, both as regards funds and spiritual agency, have been so fully set before the communicants of the Church, and that earnest prayer to God has gone up from so many devoted hearts for the supply of all our needs.

The services appear to have made an impression in many places. A friend who attended several of them writes to inform us that "they have been very encouraging, and I hope may produce some lasting fruit"; while another states that, "in answer, we believe, to much prayer previously offered there was a deeply spiritual tone, and many felt helped."

J. S. F.

#### Leamington: Speech of Bishop Gore.

The Annual Meeting of the Leamington Auxiliary was held in the Town Hall Leamington, on March 10th, the Bishop of Worcester presiding. The Rev. H. R. Alexander presented the Annual Report, and Mr. Hawley Lloyd the Financial Statement, which showed a total sum of 1300*l.* received. Bishop Gore, as reported in the *Leamington, Warwick, Rugby, and County Chronicle*, said:—

For a very great many years—though his own actual work had been with another missionary organization belonging to the Church—he had had what it was not an exaggeration to describe as a most deep enthusiasm for the work of the Church Missionary Society. Certainly, he should never forget the days that he passed with the present Bishop of Lucknow when he was a missionary of the Society, and Mr. Williams, who was then working with him, but who had since been taken beyond the veil. In all the time he was privileged to visit the missionary stations in India, he never visited any which seemed more full both of the love and the wisdom of Christ than those of the Church Missionary Society. He should never forget the kindness that was shown him, or what he saw there, but that was not the beginning of his most sincere and deep enthusiasm for the work of that Society; still less had it been the end. The work of their literary secretary, and more particularly the History of the Society—that great record of the history, growth, and progress of Missions—was monumental. It was a work of which—he did not say any individual—but of which any Society and any Church might well be proud—if the truer word were not they might be profoundly and humbly thankful. If he asked himself why Christians should feel such profound thankfulness for this Society, he should find for a reason this

in particular—that the Society had stood as no other society had stood for the maintenance of the missionary cause and missionary enthusiasm in the face of obloquy and contempt.

He was a reader, as no doubt a great number present were, of Dickens and Thackeray, and he had a great admiration for both those authors. But they all knew what their attitude was towards Christian Missions. They expressed contempt in their pages, and that was, beyond question, the attitude of a great number of people representing the literary and educated world. They despised missionary work; they disparaged it; they made light of it; they treated it with contempt. No disciple of our Lord ought to be surprised if his work was treated by the world with contempt, but no doubt many people were unduly apologetic with regard to missionary work. Questions were asked as to whether there was not plenty to be done at home, and other questions which, if they were traced to their source, we should find were practically unfaithfulness to the cause and the command of Christ. But all through that time when missionary work was subjected to obloquy and contempt, the Church Missionary Society had stood to the guns of the missionary cause, and had never been afraid of being laughed at; had gone on its way manfully and simply in obedience to the claim and command of Christ. For that complete

example of faith, that great example of manful endurance of ridicule, he, in company with the whole Church, felt that the debt which was owing to the Church Missionary Society was pre-eminent, and that there was scarcely any expression of gratitude which was greater than the Society ought to receive. And now, in great part through the services of the Church Missionary Society, the time of contempt and obloquy was to a great extent over.

He did not know whether any of them had seen a little book published by the Society for Promoting Christian Knowledge, and written by his friend, Mr. George Longridge, in which they would find testimony to the work done by Missions. Its contents were really remarkable; the series of extracts showed what he thought any one who really gauged the signs of the times could perceive, that thoughtful men who cared about the deeper interests of the Empire, even though in respect to the faith of Christ they were somewhat deficient, were quite unable to disparage the importance of missionary work or what it had accomplished. There was a very remarkable passage in the letter of a *Times* correspondent on the growth of Missions, and of course they had seen recently the growth of Christians in our Indian Empire compared to the growth of the adherents of other religions. That was a remarkable fact, and politicians could not ignore it. Some of them had no doubt heard of the blue-book issued in Natal consisting of the reports of magistrates as to the condition of the Natives. The almost uniform report was that the moral condition of the Natives was unsatisfactory, except where they were under the charge of missionary schools, and with remarkable unanimity the magistrates centred their hopes of the real moral improvement of the Natives, now that their old safeguards had been removed, on those schools. A Christian did not guide himself by public opinion, but he watched it, and this change in public opinion represented a real movement which they ought not to disparage. It gave them fresh additional opportunities, and, indeed, when he talked of opportunities, he was sure their hearts were filled with a sense, deep and profound, of the opportunity which, at the present moment, was put into the hands of the nation and the Church. What the man in the street had been in the habit of saying was that these black men got on better with their own religion. To the believer in our Lord and His Word, that was an altogether impossible attitude. In the words of Christ and in their own hearts they found a sufficient answer.

But for those whose faith was not sufficiently clear to be satisfied with that, the change in public opinion that he had been speaking of was a great help.

For if there was one thing that was becoming more plain than another to all thoughtful men, it was that that sort of plea was impossible, because whatever else was true, this at least was true—that wherever our English civilization went, it went, inevitably and necessarily, to destroy all the old social and religious basis of non-Christian life which it found—not by any evil intention of ours, but simply because our thought and our civilization were stronger. We went among the African tribes—they were a strong, cohesive union of races bound together under their chiefs, who had the power of life and death over them, bound together for the purpose of fighting. We went among them and abolished the tyranny of the chiefs; we said we could not have fighting—at least among black men—and so we disarmed them. More than that, we said we could not have the chiefs taking away the lives of these people, and so we took away their power of life and death. Both of these measures were necessary, but let them think of the result. Fighting kept them healthy; fear of their chiefs kept them loyal and obedient; and we ran the greatest possible risk in turning all the Zulus, for instance, with their splendid organization, into worthless, degraded loafers. Not by any fault of ours was this done, not by any crimes of our commercial men, not by any crimes of our civilization, although all these things were there, but simply by being there we destroyed all the old allegiance of these people.

There was a deeper problem in India. There they had a great and ancient civilization, united together on caste lines, and all organized under the Brahman priesthood. We came there and thrust all the people into the same tram-cars and the same trains, cheek by jowl; we sent in the Brahman, descended from the gods, and the degraded outcast, to the same examinations, and very often the outcast came out first. Let them think of the result of that. Meanwhile, their old strange legends about the origin of the world had been destroyed by the first three pages of the modern manual of science. That dreamy pantheism of theirs, which conceived the world as an unreal dream, was confronted by a civilization which taught the reality of the world, that the world was worth having, real and tangible. Everything from top to bottom, from the regulation of society on the surface to the philosophy on which it rested, we by our very presence destroyed. This was a fact we found

emphasized by all, from able authors like Sir Alfred Lyall, who would not call themselves Christians, to the last missionary who came back to Europe.

In days when every man reads in newspapers about Imperialism, he said here was an opportunity to drive home to the mind of the man in the street, to the mind of every man who shouted about Imperialism, that all the old talk about leaving the Natives to their old religion was gone. The question was not one of leaving them to their old religion, but, granted that we were certainly destroying what religion they had, did not that lay upon us a tremendous, an overwhelming responsibility to replace what we had destroyed? Our tram-cars were good things in their way, our schools for scientific education were admirable places, our magistrates were just, our administration pure, but the soul of man wanted something deeper to live on. It was our duty, while we went everywhere loosening the old ties, to replace what we destroyed by something better,

deeper, and stronger, and then came surging in all the old confidence of the Christian faith, all the old assurance that in Jesus Christ, the same yesterday, and to-day, and for ever, lay the hope of all nations; whereby they secured that which we called salvation, which meant deliverance from the plague and death of sin, which meant the vitalizing of their every faculty; which meant their preservation, body, soul, and spirit, for time and for eternity. The whole clue to the situation was in our hands, because we were Christians. The experience of the past, and the great and enlarging area of the Christian Church, told us that every fresh race converted brought life to the old Church, because every fresh Church received not only its own consecration, but also taught us new possibilities in teaching. The true catholicity of the Church could only be realized when not only Greek, Latin, and Teuton, but Chinamen, Japanese, and all other races on the earth had brought their treasures within the light of the Holy City.

Bishop Reeve of Mackenzie River and the Rev. A. R. Blackett also spoke, respectively describing the Society's work in North-West Canada and Persia. A Children's Service was afterwards held, and in the evening a second gathering met in the Town Hall, presided over by Bishop Reeve, when the Rev. A. R. Blackett again spoke.

The St. Thomas's (Edinburgh) C.M.S. Association held its fifty-ninth anniversary from February 8th to 11th. The fixtures included three services, two public, three drawing-room meetings, and addresses at three public schools, i.e. Fettes, Merchiston, and Loretto; the Rev. J. Williams, of Japan, Dr. Summerhayes, of Quetta, and Dr. Neill and Mrs. Neill, L.R.C.P. & S., of Ranaghat Medical Mission, forming the deputation. Sir Archibald Campbell, Bart., in the absence of Sir William Muir, the president, took the chair at the annual meeting. An appeal had been made for a twenty-five per cent. increase over 1901 (115*l.*); but the total contributed was 170*l.* 3*s.* 4*d.*, and is, we believe, the largest yet reached at any anniversary at St. Thomas's. H. J. C.

We gave last month an account of Canon Christopher's annual Missionary Breakfast held at Oxford on February 8th. This was followed by sermons in the city churches the next day, and the annual meeting in the Town Hall on Monday, February 10th. Bishop Mitchinson presided, and, basing his remarks on the old apothegm, "Man proposes, but God disposes," showed how much both the C.M.S. and S.P.G. had been led to undertake beyond the thoughts and ideas of the original founders of both Societies. After sketching the growth of the C.M.S., the Bishop proceeded to draw a contrast between the first year of the nineteenth century and the first year of the twentieth century, pointing out the great advance in the efforts for evangelization, but also emphasizing the need for united action in the future, and so cast away the reproach of apathy and sluggishness which had for so long cleaved to the Church and been a blot upon her. The Rev. A. B. Hutchinson followed, giving an account of the rise and progress of Christianity in Japan; and Mrs. Bishop, the well-known traveller, gave one of her forcible addresses of testimony to the efficacy of missionary effort from a traveller's point of view.

*The particulars of the Meetings in connexion with the 103rd Anniversary of the Society will be found in our advertisement pages. Arrangements are being made with the various railway companies for a reduction on the fares of those attending the Meetings from a distance. The tickets will be available from May 3rd—10th inclusive, and full details concerning application for the same will be given in our next issue, or may be had of the Lay Secretary, C.M. House, Salisbury Square.*



### SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, February 18th, 1902.*—On the recommendation of the Punjab Corresponding Committee, Miss Peto was accepted as an Honorary Missionary in local connexion.

On the recommendation of the Bombay Corresponding Committee, Miss Anna Yennina Bostrup was accepted as a Missionary in local connexion, and located to the North-West Provinces.

Major Sykes, H.B.M. Consul at Kirman, was introduced to the Committee, and spoke briefly on C.M.S. work in Persia, offering a few kindly suggestions with reference thereto.

The Committee had interviews with the Rev. A. R. Blackett, of Persia; the Rev. Dr. W. J. Richards, of Travancore; Mr. H. E. Maddox, of Uganda, and Miss L. M. Maxwell, of the Niger Mission, on their return from the mission-field.

Mr. Blackett spoke of his work in Persia during the last six years, the larger part of which he had spent in Kirman. He alluded to the special difficulties which attended missionary effort in that country, but gave some striking illustrations of the way in which, difficulties notwithstanding, the Gospel is making progress.

Dr. Richards, after briefly alluding to the share he had had in Bible translation, Prayer-book revision, and other literary work, spoke hopefully of the efforts being made by the Indian Christians of Travancore towards self-support. He also strongly urged the duty of keeping up our missionary schools to a full measure of efficiency, as only through them could the children of the higher castes be reached.

Mr. Maddox, having explained the unavoidable absence through illness of Mrs. Maddox, who would have had her separate missionary story to give, proceeded to mention particulars of the work in the Toro kingdom, which covers about one-twentieth of the Uganda Protectorate. He explained that the people in chief power, including the king, are of a different tribe from the mass of the people, among whom, indeed, there are numerous tribal differences, and he explained the bearing of this upon the importance of instruction being given in Lunyoro. He dwelt upon the advance in social and material things of the people, and development of spiritual work in schools, where children and heathen adults are taught together, and of book distribution, and work among the women, including the training of some women for Christian service, and dwelt upon the importance of the Missionary's itinerating work. He urged the value of securing an entrance for the Gospel into further parts of Africa before civilization entered, and pleaded that the work should not be kept back, even where it meant danger to life.

Miss Maxwell, in reply to questions, gave information concerning the women's work in the Onitsha neighbourhood. The Medical Mission work, with which she had been specially connected, had been large, the ordinary attendance being from 150 to 200 patients in the day.

On the recommendation of the Committees in charge of the Missions in East Africa, Palestine, Persia, India, and China, various arrangements were agreed to with regard to those Missions.

*Funds and Home Organization Committee, February 25th.*—It was resolved to transfer the Rev. A. K. Finnimore, Association Secretary for the South Metropolis, to the charge of the Dioceses of Canterbury and Chichester, and to appoint the Rev. T. McClelland, Central Secretary of the Hibernian C.M. Society, as Association Secretary for the South Metropolis.

In pursuance of the original T.Y.E. Manifesto, the Committee appointed Mr. A. E. W. Gwyn, of the Society's Bengal Mission, to undertake the organizing of work among business and professional men.

The appointment of a lady worker to take advantage of the openings for more work on behalf of the C.M.S. among girls of the upper class, under the direction of the Women's Department, was approved.

*Committee of Correspondence, March 4th.*—On the recommendation of the Ladies' Candidates Committee, Miss Janet Brandreth and Miss Hilda Grace Langton were accepted as Missionaries of the Society.

Mr. Samuel Page Barton, M.B., B.Ch., Dublin, was accepted as a Missionary of the Society. Dr. Barton was introduced to the Committee and commended in prayer to God by the Rev. J. P. Ellwood.

The Committee accepted the resignation of Miss Shann, Honorary Superintendent of the Society's Hostel for Medical Students, and placed on record their grateful appreciation of the devotion which she has exhibited in that post.

The Secretaries reported the death of the Rev. J. Zeller, late of the Palestine Mission. The following Minute was adopted:—

"The Committee receive with much regret the news of the death, on February 19th, 1902, of their much-esteemed friend and fellow-worker, the Rev. John Zeller, following so quickly upon his quite recent retirement to Germany after forty-six years' missionary service. Though not the last of the noble band of Missionaries from the Basle Missionary Institution to join the Society's staff, Mr. Zeller was the last to remain in active service. During his whole career he laboured in Palestine, for many years at Nazareth, and subsequently at Jerusalem; and he did excellent work, in particular at the Bishop Gobat School and the Preparandi Institution. His perfect familiarity with the country and people and language gave him exceptional influence in the Mission."

The Secretaries reported the death of the Rev. Dr. S. W. Koelle, formerly of the Sierra Leone and Turkey Missions. The following Minute was adopted:—

"In recording the death, on February 18th, 1902, of the Rev. Dr. S. W. Koelle, formerly of the Society's Turkey Mission, the Committee thankfully recall his distinguished services as a linguistic and literary Missionary, especially to Mohammedans. Dr. Koelle was one of the ablest of the men who joined the Society from the Basle Missionary Institution. His five years in West Africa bore fruit in the production of his memorable work, *Polyglotta Africana*, as well as grammars and vocabularies in two languages; which resulted in the remarkable circumstance of the Volney Prize, founded by an avowed infidel, being awarded by the French Institute to a Christian Missionary. When, after the Crimean War, the Society established a Mission at Constantinople, he was associated with Dr. Pfander in the work there, and he continued witnessing for Christ in that city, and preparing Christian books in the Turkish language, for some years after the closing of the Mission in 1877. The Committee thank God for Dr. Koelle's faithful services, and they direct that an expression of their sincere sympathy be forwarded to Dr. Koelle's surviving relatives."

The Secretaries also reported the death of Mrs. O. Hadfield, wife of Bishop Hadfield, formerly of Wellington. The following Minute was placed on record:—

"The Committee desire to express their unfeigned sympathy with their venerable friend, Bishop Hadfield, formerly of Wellington, in the loss of his wife on January 8th, 1902, after fifty years of union. Mrs. Hadfield was a daughter of Archdeacon Henry Williams, one of the two brothers to whom belongs, more than to any other person, the title of Apostle of New Zealand. The Committee pray that the Bishop, in his old age and retirement, and now in his widowed loneliness, may continue to realize the presence and power of the God of all comfort."

The Committee had interviews with Mr. J. A. Wray, of East Africa, and the Rev. Canon Sell, of South India, on their return from the mission-field.

Mr. Wray gave particulars of his work as a pioneer Missionary at Taita for a period stretching over twenty years, and spoke at length of the recent opening of a church at Sagalla.

The Rev. Canon Sell referred briefly to some of the encouraging features of the Society's work in South India, especially dwelling upon the decided progress made by the Native Christian congregations in the direction of self-support.

At noon the Committee spent some time in prayer, in connexion with the special appeal for intercession which they had issued in their Minute of October 8th, 1901.

The Committee took leave of the Rev. and Mrs. J. R. Longley Hall, returning to the Palestine Mission. The heavy and difficult nature of the work to which he was returning having been mentioned to the Committee by the Rev. F. Baylis, Mr. Hall spoke in a hopeful strain as to the prospects of the work. He and Mrs. Hall were then addressed in a few words of farewell from the Chairman (Captain Cundy), and commended in prayer to God by Mr. T. F. Victor Buxton.

It was resolved to request the S.P.C.K. to print a book of Luganda Proverbs compiled by the Rev. H. W. Duta.

On the recommendation of the Committees in charge of the Missions in West and East Africa, Egypt, Palestine, Ceylon, China, Japan, and North-West Canada, various arrangements were agreed to with regard to those Missions.

*General Committee, March 11th.*—The Secretaries reported the deaths of the Right Rev. H. R. Bousfield, Bishop of Pretoria, a Vice-President of the Society; and of the Rev. Joseph MacCartie, an Honorary Life Governor.

The Secretaries reported the death of General J. G. Touch, a Vice-President of the Society, and the following Minute was adopted:—

"In noting the death of their old and much-esteemed friend and fellow-worker, General J. G. Touch, the Committee put on record their deep sense of the important services rendered by him to the Society, and to the missionary cause. They recall with gratitude and affection his never-wearied industry in the work, his extensive knowledge of it in all its bearings, his sagacious judgment, his brotherly kindness, his firm grasp of evangelical and spiritual principles, his deep and fervent personal piety. For many years he was a fearless witness for Christ by life and by word in India, and a highly-valued member of the Society's Corresponding Committees at Madras and Calcutta successively. For nearly twenty years he was one of the most regular members of the Committee and its various subsidiary Committees at home. On one occasion he acted as Secretary of the Africa and Palestine Missions for a few months. He went as a Special Commissioner to Metlakatla in the days of the grave troubles there. He was a constant attendant at the Thursday Prayer-Meeting, and often led the devotions of that gathering. The Committee have deeply felt for him in his last two or three years of much bodily suffering, and they can only rejoice to think of his deliverance from the burden of the flesh and departure to be with his Lord."

The Annual Report Sub-Committee presented a series of Resolutions affecting the distribution of the Society's Annual Report, proposed by the Secretaries and recommended by the Quinquennial Review Committee, which were adopted.

## FINANCIAL NOTES.

*"Work of faith, and labour of love, and patience of hope."*—(1 Thess. i. 3.)

### I. "Work of Faith."

**M**ANY interesting letters with gifts to the Society's funds (especially with those for the adverse balance and increasing expenditure) continue to reach us, from which the following notes are extracted:—

A friend (with 5*l.*):—"I am watching with deep interest the account of the money sent in this time of need. May our Lord, *Whose* is the missionary cause, so increase the faith of His people that they may not only quickly pay this debt, but be prepared to send the Gospel message in the future in ever-widening circles, 'Till He come.'"

Another (with 10*l.*):—"I have been thinking so much and praying for the special meetings held this week in the various churches, and trust through God's blessing they may be productive of great results."

Miss M. (with 20*l.*):—"With the earnest hope that the 'Policy of Faith' may by God's blessing be maintained."

Gleaner 24,467 (with 5*s.*):—"God forbid that the beloved C.M.S. should be compelled to give up its 'Policy of Faith.'"

Two Gleaners (with 50*l.*):—"We earnestly trust your minds will soon be set at rest by the required sum being supplied, and that the sorrowful anxiety may be turned into joyful thanksgiving. It is glorious to hear of the increased desire of the Heathen to know what is for their eternal peace, and long may it be before England denies to them the possession of the 'unsearchable riches.'"

S. B. S. (with 100*l.*):—"The gift is wrapped up with our hearts' warmest love and earnest prayers that the Master will deign to use it for His glorious purposes. As the years pass and knowledge increases, our confidence in the principles and methods of the Society deepens."

A friend:—"Will you please accept a donation (200*l.*) for your Society, or possibly I might call it a legacy, for I am sending it now instead of leaving it as such, for various reasons?"

"It has been suggested that the members of the Wilts C.M.S. Union might be willing to send 1*s.* as a special help to the funds of the Society direct to the C.M.

House. I therefore beg, as a member of that Union, to enclose 1s. as my small share towards the great work."

A Gleaner (with 7s. 6d.):—"Among the pieces I read first on getting the *Gleaner* is the Financial Statement, and that is the reason of my sending a small contribution towards the General Fund. I hope every 'partner in the concern' will do something to get the income what it ought to be and must be."

Anonymous (with 2l.):—"After seeing in November *C.M. Gleaner* about 'Poor Clergyman' sending 2l., trusting 40,000 others will do the same."

"Please find enclosed 1l. 1s. towards helping C.M.S. Committee to continue their 'Policy of Faith.'"

A little one writes:—"I have heard from mother that you must get 80,000l. before April, and I thought I should like to send a tiny contribution of my own money, so I am enclosing 5s. to help towards the deficit."

An Association Treasurer:—"May I join most heartily in the chorus of cheer and encouragement the Society is receiving from many of its supporters in respect of the 'Policy of Faith'? Was ever any Christian or any society of Christians really put to shame when they trusted in the Lord and praised His name?"

Another:—"I have just finished collecting for C.M.S. and am so delighted at results—from our tiny village of twenty houses we have got 90l. 6s.!! I think every man, woman, and child in the place has given something—an increase in subscriptions against last year of over 74l. If every parish increases as much you will easily get 80,000l. extra."

## II. "Labour of Love."

C.M.S. missionaries write:—

From Yoruba, E. F. (with 25l.):—"Being our willing portion of reduction in expenses, with earnest prayers that there may be no deficit, and that the Lord's work may go forward unlet and unhindered."

From Egypt (with 5l.):—"With earnest prayers for continued blessing. It is a great joy to see how God is blessing the earnest band of workers here."

From Palestine (with 2l.):—"I wish I could do more, but I promise to do all I can to save needless expenditure in the work here, and truly hope and pray that God will supply all the needed funds. There is such a need of more workers that I feel sure He will."

From the Punjab:—1000l. "towards the present distress." (See under "Editorial Notes".)

From N.-W. Provinces (with 200l.):—"Please accept the enclosed cheque as a contribution towards the equalizing of the income and expenditure of our beloved Society in the current year. I am very thankful to be able to do something in this line. The Lord has been very good to me, and just now all my children except one are well and able to take care of themselves. How long this state of things may last the Lord knows; but He has given me the opportunity now, and I gladly devote to Him, through C.M.S., a small part of what He has given me in the privilege of serving Him in our Society."

From Bengal:—"It is a great pleasure to be able to return this cheque for as a small donation towards the deficit."

From South India:—25l. "towards deficit."

From Japan:—10l. "towards keeping off the deficit."

From N.-W. Canada:—18l. from a "Mission district for current expenses," and 20l. from one of the Bishops.

## III. "Patience of Hope."

As the end of the financial year draws nearer, the interest in the Society's financial prospects for the year becomes more intense. To the end of the eleventh month there was no material change in the position, all heads of receipts save legacies being low in comparison with last year's figures for the same period. But the spirit of faith and reliance on God's power shown in so many of the letters received lead us to the hope that even if all our desires are not fulfilled, at least a greater equality between income and expenditure should be looked for than the figures to the present date have led us to expect.

Received towards the adverse balance of 1900-1, 8802l.; still required, 4179l.

**Wanted: For Special Objects.**

Contributions towards the following special grants of Committee are requested:—

Salary of Principal of Robert Money School, Bombay . . . . .	£200	0	0
Salary of lady missionary worker at Azinggarh . . . . .	64	0	0
House-rent for the Rev. W. V. K. Treanor, N.-W. Provinces . . . . .	32	0	0
Purchase of pony for a China missionary . . . . .	10	0	0
Purchase of guest-house, Chu-ki . . . . .	25	0	0
House-accommodation for lady missionaries, Metlakahla . . . . .	500	0	0
Towards rebuilding schools, Kegalle . . . . .	30	0	0
Rebuilding house in Toro . . . . .	60	0	0
For scholarships for eight students at Aurungabad . . . . .	21	0	0
„ Bhagalpur High School . . . . .	32	0	0
„ language teacher for Mrs. Hewitt . . . . .	12	0	0
„ teacher for Middle Class Girls' School, Amritsar . . . . .	40	0	0
„ rent for Rev. F. Pappill at Simla . . . . .	106	0	0
„ medical expenses of various missionaries . . . . .	65	0	0
„ additional grant towards Sieng-iu House . . . . .	50	0	0
Towards support of Tai-chow Girls' School . . . . .	20	0	0
For tools for Dodanduwa Boys' Industrial School . . . . .	10	0	0
„ salary of Mr. M. Suyeoshi, Japan . . . . .	16	16	0
„ salary of Mrs. Okamoto, Japan . . . . .	9	12	0
„ training of schoolmasters, Niger Mission . . . . .	71	0	0
„ building house at Ibwijili, Usagara . . . . .	125	0	0
„ three native agents at Taveta . . . . .	32	0	0
„ schoolmaster in Dabida district, East Africa . . . . .	14	0	0
„ Mr. Henok, new teacher at Mamboya . . . . .	7	0	0

**NOTES OF THE MONTH.****ORDINATIONS.**

*Yoruba*.—On Jan. 28, 1902, at St. Paul's, Breadfruit, Lagos, by the Rt. Rev. Bishop Oluwole, the Rev. Thomas Adesina Jacobson Ogunbiyi to Priests' Orders.

*New Zealand*.—On Dec. 22, 1901, in St. Peter's Church, Wellington, by the Bishop of Wellington, Te Iwiora Tamaiparea and Te Muera Tokaitua to Deacons' Orders; and the Rev. Hone Teri Te Paerata to Priests' Orders.

**DEPARTURES.**

*Sierra Leone*.—Miss C. H. Pidsley left Liverpool for Sierra Leone on March 8, 1902.

*Yoruba*.—Miss J. J. Thomas left Liverpool for Lagos on Feb. 22.

*Eastern Equatorial Africa*.—Mrs. R. H. Lenkey, Miss S. Bazett, and Miss M. Critchley (*fiancée* to Mr. B. Laight), left Marseilles for Mombasa on March 11.

*Palestine*.—Miss K. M. J. Sandreczka left Marseilles for Cairo, *en route* to Jaffa, on Feb. 7.

*Punjab and Sindh*.—The Rev. and Mrs. J. H. Knowles left London for Kashmir on Feb. 18.

*Fuh-Kien*.—Miss E. M. M. Brooks left England for Fuh-chow on Jan. 31.

*Mid China*.—Mr. and Mrs. A. J. H. Moule left England for Shanghai on Feb. 28.

*Japan*.—Bishop Evington left England for Nagasaki on Jan. 31.—The Rev. and Mrs. J. Batchelor left London for Sapporo on Feb. 28.

**ARRIVALS.**

*Yoruba*.—Bishop and Mrs. Tugwell left Lagos on Feb. 11, and arrived at Plymouth on March 2.

*Niger*.—The Rev. S. R. Smith left Burutu on Feb. 24, and arrived at Plymouth on March 14.

*Eastern Equatorial Africa*.—Miss M. L. Mason and Miss A. J. Madeley left Mombasa on Feb. 13, and arrived at Marseilles on March 7.

*North-West Provinces*.—Mr. E. Walker left Bombay on Feb. 22, and arrived in London on March 10.

*South India*.—The Rev. Canon Sell left Colombo on Feb. 10, and arrived in London on March 1.

*Mid China*.—Miss M. E. Turnbull left Ningpo on Jan. 14, and arrived in England on March 4.

*Japan*.—Miss M. Tapson left Hakodate on Jan. 17, and arrived in England on

March 6.—The Rev. and Mrs. G. C. Niven left Hakodate on Jan. 17, and arrived in England on March 6.

## BIRTHS.

*North-West Provinces*.—On Feb. 10, at Agra, the wife of the Rev. H. B. Durrant, of a son.

*South China*.—On Feb. 2, at Hong Kong, the wife of the Rev. L. Byrde, of a daughter (Christine Cassia).

*Fuh-Kien*.—On Feb. 4, at Fuh-chow, the wife of the Rev. F. E. Bland, of a daughter.

*Mid China*.—On Feb. 12, at Hang-chow, the wife of the Rev. H. W. Moule, of a son.

*New Zealand*.—On Dec. 6, 1901, the wife of the Rev. W. Goodyear, of a daughter (Eva Margaret).

*N.-W. Canada*.—On Jan. 12, 1902, at Fort George, the wife of the Rev. W. G. Walton, of a daughter.

## MARRIAGES.

*North-West Provinces*.—On Jan. 30, at Katni-Murwara, the Rev. E. P. Herbert to Miss Loise Daeuble, of the C.E.Z.M.S.

*South China*.—On Feb. 1, at Fuh-chow, the Rev. G. A. Bunbury to Miss Alice Jane Clayton, of the C.E.Z.M.S.

*Japan*.—On Feb. 23, at Eggescliffe, the Rev. H. Woodward to Miss Margaret Poynter Carr.

## DEATHS.

*North-West Provinces*.—On Feb. 20, at Agra, the wife of the Rev. H. B. Durrant.

*South India*.—On Jan. 25, at Achampatti, the Rev. Joseph David.

On Feb. 18, at Fulham, the Rev. Dr. S. W. Koelle, formerly of the *Sierra Leone* and *Turkey* Missions.

On Feb. 19, at Wernigerode, Germany, the Rev. J. Zeller, formerly of the *Palestine* Mission.

## PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice:—

**Extracts from the Annual Letters from Missionaries for 1901, Part I.** This is the commencement of the series of Annual Letter Pamphlets. Part I. contains Letters from the Ceylon Mission, 64 pages, price 3d., post free. Other Parts will follow as quickly as possible.

**Missionary Recitations for the Young, Part V.** Price 1d., or 9d. per dozen, post free. Secretaries of Sowers' Bands are supplied at a reduced rate direct from the C.M. House; a specimen copy will be sent free of charge on application.

**Dandelion Clocks.** A booklet intended for use more particularly in connexion with Sowers' Bands, but will also be found useful for children generally. Price 6d. net per dozen (7½d. post free), or 4s. net per 100 (4s. 6d. post free).

**One Hundred Years: being the Short History of the C.M.S.** In order to encourage the circulation of the Short History of the Society, it has been decided to offer copies at reduced rates. Friends will be supplied with ten copies for 5s., post free, either for distribution or for disposal in any way they think well; or ten copies can be obtained "on sale or return" for 7s. 6d., post free, which will enable friends to sell copies at 9d., and return unsold copies to the Society to be allowed for. It is hoped that these reduced rates will encourage the Society's friends to circulate the book as widely as it deserves. Orders must be sent direct to the Lay Secretary, Salisbury Square.

A new book on Japan has been added to the stock kept in the Publishing Department, Salisbury Square. The title is, *Verbeck of Japan*. It is an excellent missionary biography, well suited for reading at Working Parties, &c. It is published at 6s., and can be supplied for 5s., post free, to friends.

All orders for books, magazines, and papers should be addressed to  
THE LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.





MISSIONARIES AT MENGU.

(See page 348.)



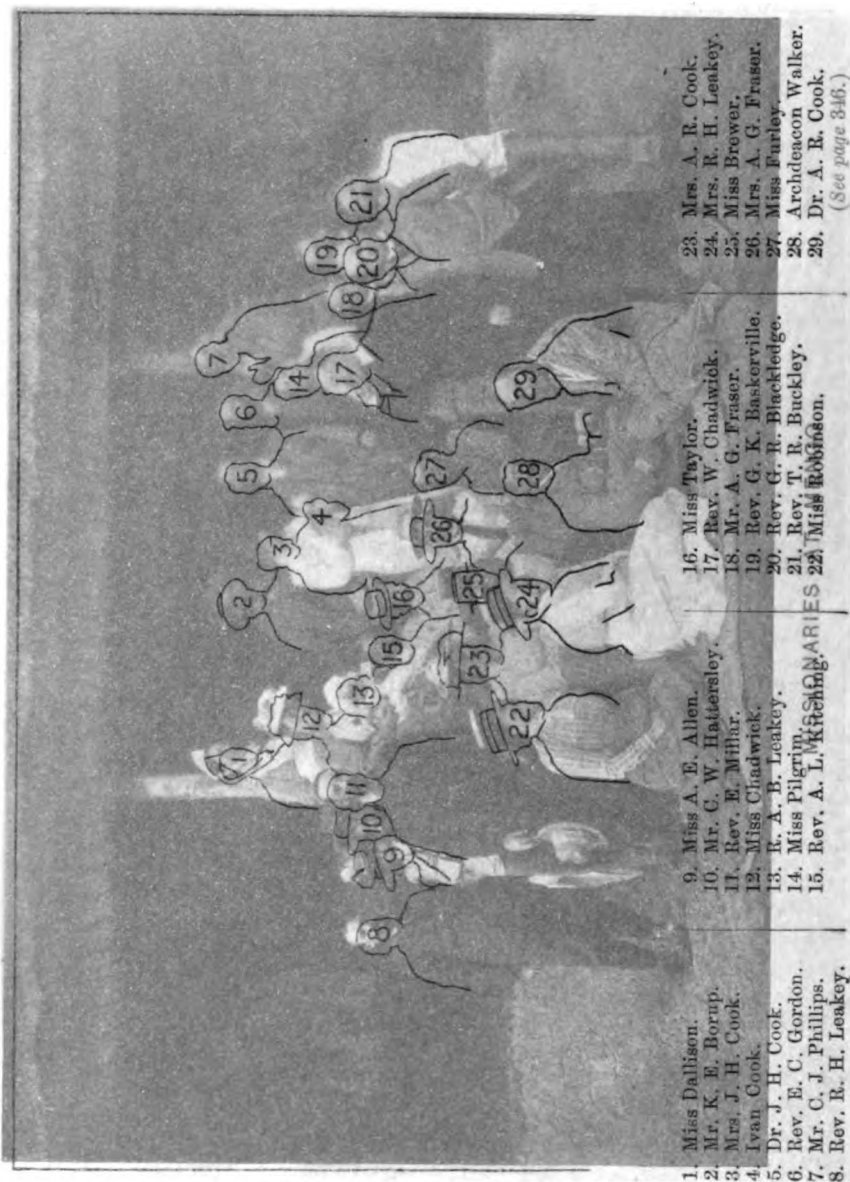
# THE CHURCH MISSIONARY INTELLIGENCER.

## "NOT A LITTLE COMFORTED."

brought the lad alive, and were not a little comforted."—*Acts ix. 12 (R.V.).*

familiar and obviously historical incident in the Acts of the Apostles and the Life of St. Paul is, I suppose, oftentimes regarded by critical hearers as a warning to prolix preachers. Preachers, sometimes wordy and lengthy in talk, more than in full exposition and Divine appeal, must pass by the passage in respectful silence.

Perhaps St. Paul was too long for Bitychus and some others in his audience. He preached till midnight, and "discontinued yet longer," a notable occasion; a farewell with a great theme dealt with by a preacher; for such the great Apostle was, though weak in body, and contemptible in speech to those who did not like his preaching and his message. I wonder he was long preaching; and almost all his sympathetic hearers "remained awake" (St. L. v. 7). At any rate, when "breaking bread" (possibly a very late evening Communion, possibly a very early morning one; how they harmonize and blend round the midnight borderland), the conversation, for four hours and more, went on, and sent no one to sleep. Congregations in old days were not so afraid of long discourses. A second turn of the pulpit hourglass was acquiesced in by the listening congregation however "sweet the sleep" may have been of Cyprian in his cell, and the sleep of "the clerk below." Our young and young Churches, gathered from amongst nations are not "weary to sleep" of long discourses. In the Sunday is one long happy day of continuous preaching and week-days, too, to a great extent. In West Africa during the wonderful revival, the life from the dead, in William Johnson's day, the converts exhibited one proof of their living faith, by meeting together to form a Missionary Association; and seventeen speeches were delivered to the unwearied meeting. I have known non-Christian hearers in a small preaching-room in a back street of Shanghai, on an oppressively hot summer night (drawn in, some of them, by the sound of a harmonium played by a Chinese clergyman, and by the tones of a singing a Christian hymn), stay there without moving for two hours, by the long but earnest and God-taught preaching. It challenges the view that, especially in these abnormally busy days, sermons and addresses generally should be condensed, with shorter and clearer preamble; well defined and illustrated intermediate points; and with a peroration for connected indeed but not too long, and closing with some round or aphorism. It is not difficult to write down such prescriptions, not so easy to carry them out.



- |                        |                             |                        |
|------------------------|-----------------------------|------------------------|
| 1. Miss Dallison.      | 16. Miss Taylor.            | 23. Mrs. A. R. Cook.   |
| 2. Mr. K. E. Borup.    | 17. Rev. W. Chadwick.       | 24. Mrs. R. H. Leakey. |
| 3. Mrs. J. H. Cook.    | 18. Mr. A. G. Fraser.       | 25. Miss Brewer.       |
| 4. Ivan Cook.          | 19. Rev. G. K. Baskerville. | 26. Mrs. A. G. Fraser. |
| 5. Dr. J. H. Cook.     | 20. Rev. G. R. Blackledge.  | 27. Miss Furley.       |
| 6. Rev. E. C. Gordon.  | 21. Rev. T. R. Buckley.     | 28. Archdeacon Walker. |
| 7. Mr. C. J. Phillips. | 22. Miss Robinson.          | 29. Dr. A. R. Cook.    |
| 8. Rev. R. H. Leakey.  |                             | (See page 846.)        |

THE  
CHURCH MISSIONARY INTELLIGENCER.

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“NOT A LITTLE COMFORTED.”

“And they brought the lad alive, and were not a little comforted.”—*Acts xx. 12 (R. V.)*.

**T**HIS familiar and obviously historical incident in the Acts of the Apostles and the Life of St. Paul is, I suppose, oftentimes quoted by critical hearers as a warning to prolix preachers. And preachers, sometimes wordy and lengthy in talk, more than in full exposition and Divine appeal, must pass by the passage in respectful silence.

Perhaps St. Paul was too long for Eutychus and some others in his audience. He preached till midnight, and “discoursed yet longer.” But it was a notable occasion; a farewell with a great theme dealt with by a great preacher; for such the great Apostle was, though weak in bodily presence, and contemptible in speech to those who did not like the preacher and his message. No wonder he was long preaching; and no wonder if almost all his sympathetic hearers “remained awake” (*St. Luke ix. 32, R. V.*). At any rate after “breaking bread” (possibly a very late evening Communion, possibly a very early morning one; how they harmonize and blend round the midnight borderland!), the conversation, for four hours and more till break of day, sent no one to sleep. Congregations in old days were not so afraid as they are now of long discourses. A second turn of the pulpit hour-glass was acquiesced in by the listening congregation, however “sweet the sleep” may have been of Cowper’s “curate in his desk,” and the sleep of “the clerk below.” Christians in young and living Churches, gathered from amongst non-Christian nations, are not “weary to sleep” by long discourses. In Uganda the Sunday is one long happy day of continuous preaching and teaching; and week-days, too, to a great extent. In West Africa during the wonderful revival, the life from the dead, in William Johnson’s days, the converts exhibited one proof of their living faith, by meeting together to form a Missionary Association; and seventeen speeches were delivered to the unwearied meeting. I have known non-Christian hearers in a small preaching-room in a back street of Shanghai, on an oppressively hot summer night (drawn in, some of them, by the sound of the harmonium played by a Chinese clergyman, and by the tones of his voice singing a Christian hymn), stay there without moving for two hours, riveted by the long but earnest and God-taught preaching.

But I do not challenge the view that, especially in these abnormally bustling and busy days, sermons and addresses generally should be more condensed; with shorter and clearer preamble; well defined and well illustrated intermediate points; and with a peroration fervid and connected indeed, but not too long, and closing with some rousing word or aphorism. It is not difficult to write down such prescriptions; it is not so easy to carry them out.

But now may not the words at the heading of this paper, and the event to which they refer, be of some true help to us in our missionary interest and work for God? "*They brought the lad alive.*" Dazed and drowsy and lulled to sleep he was, by the dazzling lights ("there were many lights in the upper chamber"). Cannot some of us remember from childhood's experience how bright lights do bring on sleep and not wakefulness always? And then with the murmur in his half-closed ear of the long, earnest sermon, albeit the very voice of God's salvation, the slumber deepens; his heads drops; he sinks lower; he stoops; he is overbalanced, he falls through the open casement window, a terrible fall of three flights, and is taken up dead. Really dead. His life was *not* in him then. It came back by Divine Power in answer to Paul's prayer; he was raised from the dead; he lived again.

Is not this a picture of the heathen world, and of all without Christ?

1. *There has been long preaching.* "Day unto day poureth out speech; and night unto night proclaimeth knowledge." There is no articulate speech indeed; neither can their words and voices be heard in sermon or exhortation of human language. But their voices *are* heard. Their preaching has been long. The heavens declare the glory of God, with long-drawn choral singing. The firmament is not tired of proclaiming His handiwork. No deep sleep has fallen yet upon those great preachers. The midnight of the world has passed, we know, and the dawn is near; and yet they go on telling the glory of God, and so rousing mankind to fear and reverence, repentance and faith, till break of day. And gentler voices, yet as clear, rise too from the earth which the Lord has made. He left not Himself without witness, rain from heaven, and fruitful seasons; all are preaching; all have been long calling; and sometimes the great voice of God in thunder roll, and His glory in the lightning's flash, pass over the listening earth. "The God of glory thundereth," that they might seek after God and find Him, and His salvation. That voice is heard as in a dream by some, even as a Chinese proverb expresses it:—

"Fear'st thou not God? Be still, O soul,  
And listen to the thunder roll."

And how often has there been long articulate preaching? Noah preached—the preacher of righteousness—was it not for 120 years? and the old world was dazed by those dazzling lights, "they did eat, they drank, they married wives, they were given in marriage," all without God; they slumbered and slept and fell down dead in the whelming waters. And the Gospel which Paul preached for these five hours at night has been proclaimed for nineteen centuries in the world; and for three and a half centuries with clear tone in Reformed Christian England. Are we awake? Is the world aroused and listening? Long preaching was held in Foochow, for eleven years, as it seemed to hearers dead asleep. Long preaching, for fifteen years, in New Zealand to deaf and dumb hearers. But they woke in God's mercy, and arose from the dead, and Christ has given them life "and light."

2. "*There were many lights in the upper chamber.*" Is it not true, and not a mere straining of an illustration, that the light of philosophy, of

ethical teaching, of education, of civilization, apart from God and His truth; and the flashing glare of glory and fame, of enterprise, of war, of music and dancing, and pleasure and play without *Him*—aye! the great Light of Religion without the knowledge of the Only True God and Jesus Christ Whom He has sent—aye! the light of morality without religion, the true spiritual religion by the power of the Spirit of God, and not the dazzling glare of image, of ceremony, of display,—all these lights daze and confuse and in time lull to sleep, deep sleep, till the individual or the nation falls down dead? "Dead in trespasses and sins." "Dead while she liveth." "All have sinned and come short of the glory of God." This is the real state of all who are without Christ; without hope; without God in the world.

3. "*Paul went down to him.*" Shall we not run down from the third loft of self-seeking, of home inducement (let us *all* go down together), of supercilious or philosophic indifference or contempt; run down to the fallen and dead world? High and low, rich and poor, intellectual and ignorant, all are in one solemn fellowship of fall and death.

4. "*He fell on him.*" Let us by personal contact, if possible by personal service, eye to eye, mouth to mouth, with these non-Christian sufferers at home and abroad, seek their salvation, or at any rate touch them, handle them, uplift them by incessant intercessory prayer and self-denial. And then

5. "*He embraced him.*" Yes, embrace them! "God so loved the world." "The love of Christ constraineth us." "The love of the Spirit." Love is more than "concern," or "interest"; deeper than pity; higher than plan or enterprise; He loved. We must love and embrace in the arms of mercy and love's sympathy and active help the world. Hating its sin cordially and with ever-deepening abhorrence ("Love not the world"), we must yet, for His sake Who loved us and the world, and from likeness to Him by the Holy Spirit's grace, love too. No strange custom, or unfamiliar manners, or uncouth appearance, or fickleness, or drowsiness, or ingratitude, must chill our pity and love to those for whom Christ died.

6. "*And they brought the lad alive, and were not a little comforted.*" The world is not now a "young man"; though its 7000 years of human life are but "as yesterday when it is gone" compared with the Eternal God. China, with its history of 3000 or 4000 years, is not a "lad." Yet it shall renew its strength when it receives the Gospel of the grace of God, more than the "youths" who without Him "faint and are weary."

And if we may take any part, however humble, however unnoticed by man but known to God, by self-denial, by service, by prayer, by watching unto prayer, in bringing one soul, or in "helping" any nation, India, Africa, Japan, China, the far North-West, the Islands of the Southern Sea, to rise from death to life, to pass from darkness to light, and from the power of Satan unto God,—will not the joy of that returning life to God and in God, and the unspeakable joy of seeing that expanding life at the breaking of the eternal day, and in its unfading glory, be for us "not a little comforting"?

A. E. MOULE.

## PERSONAL IMPRESSIONS OF THE STUDENT CONVENTION AT TORONTO.

**T**HE Student Movement (the name itself is suggestive) started from Northfield, so closely associated with the name and work of Mr. Moody, who more than most men gave the students their initial impetus. It is not twelve years since it held its first Convention, in 1891, at Cleveland. Two similar gatherings, the second in Detroit and the third again in Cleveland, followed at intervals of four years; one in each student generation. Although by far the larger number of members are in the United States, Toronto was selected for the fourth place of meeting. It was a graceful recognition by the Executive of the growing collegiate life in the Dominion; and Toronto justified the choice. Neither the unwonted fog which draped the skies, nor the unwelcome thaw which drenched the streets, could chill the warmth of hospitality which the beautiful Lake City gave to her guests. The keenest interest was shown both by the local press and the public, and the supplementary meetings ("parallel" is the American synonym), which were arranged for the townspeople, but addressed by Convention speakers, were well attended. On the last evening (Sunday, March 2nd) several of the largest buildings in Toronto, including three churches, were crowded to their utmost, and an aggregate audience of considerably more than 10,000 persons came to hear simple missionary addresses, setting forth the supreme command of the Lord to evangelize the world.

On the two days preceding the Convention it has been usual to hold a Conference of Foreign Mission Boards. This is an institution the value of which we seem to have been very slow at home in appreciating. Only last year our first attempt was made, and by the kindness of the British and Foreign Bible Society, a number of representatives, being secretaries or missionaries or members of the Committees of different Societies, met to discuss various missionary questions of mutual interest. Our friends across the water held their ninth annual Conference this year. The Boards (or, as we call them, the Committees) of the numerous American and Canadian Missionary Societies delegate one or more of their number to represent them. Very few, I believe, are unrepresented, and none of the Protestant societies, I was informed, avowedly held aloof, as some do in England. Of course, no Society is bound by the resolutions, if any, of the Conference, but its conclusions naturally carry much weight. It supplies an excellent opportunity for informal interchange of ideas, comparison of methods, and friendly adjustment of difficulties. The subject for discussion on the first day was the well-worn theme, "How to develop the Missionary Spirit in the Home Church," under the practical heads—Mission Literature, Methods of Finance, Deputation and Devotional Work. I was unfortunately unable to be present, but on the following morning I was introduced to the Conference, and received from the brethren a warm welcome as a Secretary of the C.M.S. A conversation on the Young People's Forward Movement brought out some differences of

opinion, and fears were expressed by several members of the danger of allowing the methods used for interesting the young to become of a worldly and unspiritual character. In the afternoon two admirable papers were read on "Higher Education in Missions, with special reference to Present Conditions in China"; the first by Dr. Gamewell, a Presbyterian missionary, who had been through the siege of Peking, and the other by Mr. R. E. Speer, whose intellectual grasp of whatever subject he handled was only equalled by his fervent and humble piety. With these exceptions the discussions did not rise much above the average of similar Conferences at home.

The Students' Convention was held in the Massey Hall, the largest public building suitable for the purpose, and capable of seating 3000 persons. None were admitted except registered delegates, but by them the hall was packed at every meeting up till the last, not to hear special speakers, for neither names nor subjects were pre-announced, but only because each member of that vast audience was personally vitalized by missionary enthusiasm, and had come for the definite purpose of meeting and talking with men of like mind. There were two sessions each day, from 9.30 a.m. to 12.30 p.m. and from 8 to 10 p.m. The afternoons were occupied with sectional meetings in other buildings. Massey Hall is on the plan of a theatre, with two enormous galleries and a spacious platform. It is simply and tastefully decorated, and has none of the tawdry curtains and dusty scenery of the stage. It was a most heart-stirring sight to see the crowded rows of seats filled with 3000 men and women representing the best young life of America and Canada, from over 500 colleges and universities and fifty religious denominations. Large cards marked the places where groups of delegates from various States or provinces would find their seats. Whether by intention or accident they were well mixed: Mississippi and Maine, Vermont and Virginia, Connecticut and Carolina, sat side by side, the old differences buried, and the holy purpose of world-wide evangelization binding them into one brotherhood.

They gave me the impression of being strong, sensible young people, whose earnestness was too deep for effervescence. There was no applause, but there was that intelligent attention which every speaker who knows how to speak values far more highly than clatter or cries. There was fire, but it was a glow rather than a blaze. The unity of the Spirit was felt most in worship—in the hushed moments of prayer and in the heart-moving melody of a great sound of song. The American voice is often harsh and metallic; but this was all lost when the many were blended in one. There were none of the artificial substitutes for healthy congregational praise which in so many respectable churches are producing the inevitable effects of all stimulants. Only an organ of most modest attainments, a cornet, and a precentor with a magnificent bass voice, led the singing, and were quickly lost in the music of 3000 throats. The tunes and the hymns were old and familiar. 'The favourites were, "The Son of God goes forth to war," to "All Saints' New," and "All hail the power of Jesus' Name," to

"Miles Lane." A quartette of male voices occasionally sang sacred selections with deep reverence and a most solemn effect.

Every detail in the arrangement of the meetings had been so carefully thought out that the Convention ran its course without hitch or jar. From Mr. Mott, a prince of presidents, to the youngest steward, there was a quiet strength and steadiness, and an absence of all fussiness, which bore high testimony to their powers of organization and co-operation.

The first session of the Convention was held on the afternoon of Wednesday (February 26th). It was a solemn time of preparation for the coming meetings by prayer and heart-searching. Mr. Speer and Mrs. Howard Taylor struck a high keynote in their words on advance by surrender, and gain by loss.

In the evening three addresses of welcome were given by representative leaders of Christian work in Toronto—Dr. Sweatman, Bishop of the Church of England, Dr. Caven, Principal of Knox College (Presbyterian), and Dr. John Potts, Educational Secretary of the Methodist Church. The Bishop, who had issued a special collect for use in the Toronto churches during the month preceding the Convention, was thoughtful and judicious in his appreciation of the Student Movement. He spoke of the value of missionary influence on the young life of the Universities, and referred to some who had been his contemporaries, or whom he had known as residents in Cambridge, and had afterwards held honoured posts in the Colonies or mission-field. Amongst them were the familiar names of Gell, Saumarez Smith, Speechly, Cheetham (all Bishops), Storrs, and Shackell. A few words of appreciative acknowledgment followed from Mr. Mott, who said that the Convention was the largest student gathering that had ever been held, and claimed for it that it "stood for progressive and aggressive Christianity, and was a protest against the cold spirit of indifference and criticism which had followed the troubles in China." The most striking speech of the evening was from Professor Ross Stevenson, one of the ablest leaders of the Movement, and now pastor of an important Presbyterian church in New York. It was a noble address, full of terse sentences and telling points. Though picked from their setting they lose much of their force, I give a few from my note-book :—

"The goal of history is the redemption of the world."

"Our plans in life are only useful as contributing to the objective of Jesus Christ."

"We need to possess not only the mind of Christ, but the desire of Christ."

"If spiritual life is to remain vigorous, it must go forth to seek the good of others. An army which remains in its entrenchments is beaten."

"The question is often asked, 'How can the Heathen be saved if we do not send them the Gospel?' It should rather be, 'How can we be saved if we do not do so?'"

At the morning session next day a Report covering the work of the Student Volunteer Movement during the past four years was presented by Mr. Mott. It is more than a Report; it is an ably-reasoned statement of principles and a masterly plan of policy. The following



facts show the growth of the Movement. The attendances at the four Conventions have been :—

In 1891, Delegates	680,	representing	151 institutions.
„ 1894,	„ 1325,	„ 294	„
„ 1898,	„ 2221,	„ 451	„
„ 1902,	„ 2955,	„ over 500	„

Great importance is attached by the leaders of the Movement to classes for the study of Holy Scripture, and other literature with special reference to Missions. It is satisfactory, therefore, to notice that in the last four years these classes have increased from 267 with 2361 students to 325 with 4797. Sixteen text-books specially prepared for their use have been issued since 1898. The total number of Volunteers who up to the present year have sailed is 1953, and each quadrennium has shown an increasing ratio over the preceding period. That the leaders of the Movement are leaders in the best sense is evidenced by the striking fact that out of the forty-six Volunteers who have served on the Executive, twenty-seven have gone out as missionaries and nine are about to go ; of the remainder, five have been prevented on grounds of health, and four are still in preparation. Truly a noble record.

Space forbids me to quote more than one or two fine passages from this admirable Report:—

“The Movement presents to the student world no narrow programme, for it seeks to unite the students of all branches of the Church of Christ, of all nations and races, in the sublime effort to evangelize the whole world and to establish completely the Kingdom of Christ. The watchword is a tower of strength. It appeals to the heroic, the strenuous, the self-sacrificing, and strong young men respond to such an appeal. In the appeal for nothing less than the lives of men lies one of the deep secrets of the strength of the Volunteer Movement. The fact that its highest ambition is to serve, and not to govern, indicates another source of power to which Christ called emphatic attention. By giving prayer a large space in its life, and by honouring the work of the Spirit of God, the Movement has related itself to the Source of all power. In a word, the Movement has always sought to place itself in line with the great purposes of God, and in so far as it has done so, there have been manifested in its life and work His presence and blessing. What might not the Movement have accomplished had it recognized and heeded more fully these secrets of fruitfulness and power.”

“The Volunteer should also be trained to become a missionary before he goes abroad ; that is, he should learn here and now to win men to become disciples of Jesus Christ. This is the essential work of the missionary. If a student cannot use the truth of God successfully here to lead people to yield themselves to the claims of Christ, he cannot in Asia or Africa.”

“The Christian students whom God calls to spend their lives in Christian lands should be led to feel their missionary responsibility, and to resolve to make their lives tell on the world's evangelization. It is an idle dream to think of giving all mankind an opportunity to know Christ in our generation unless all Christian students stand together and work to this end.”

“It is impossible to have missionary churches without missionary pastors. The key to the problem of the world's evangelization lies in kindling the hearts of divinity students with the missionary passion. Special attention must, therefore, be directed to keeping the missionary fires burning brightly in all the theological seminaries.”

“Without question there is need that the Church of Christ rise up in her might and enter into the heritage which God has prepared for her as a result of the

Student Volunteer Movement. This student missionary uprising presents to her an irresistible challenge and appeal to devise and to undertake great things for this generation. God graut that she may not fail to recognize the day of her visitation ! ”

It would not be possible within the legitimate limits of this paper to give the details of the following days. The interest was fully maintained to the end. Among many admirable addresses some stand out as peculiarly valuable, and may be studied with profit in the forthcoming report of the Convention. Such were those by Bishop Thoburn (Episcopal Methodist) on “Spiritual men for Spiritual work”; by Mr. John W. Wood, Secretary of the Mission Board of the Protestant Episcopal Church, on “The printed page as a missionary force”; by Mr. Harlan Beach, Education Secretary of the S.V.M., on “The place of Mission study in Colleges”; by the Hon. S. B. Capen, Lay President of the American Board (Congregationalist), on “The necessity of making the financial plans of the Church commensurate with its duty to evangelize the World.” Mr. Eradt, a Kansas clergyman, gave a remarkable bit of pastoral experience with much modesty, and told how a church under his charge had not only received a great spiritual revival, but had been lifted out of a state of apparently hopeless insolvency simply by placing first before all other duties obedience to Christ’s great command. Of all the addresses, however, none rose higher, both as a display of mental power and as a spiritual appeal of the most solemn kind, than one by Mr. R. E. Speer on the Saturday evening. The subject of finance was lifted far above its natural dryness, illustrated with a wealth of picturesque detail, and finally brought home to the conscience with tremendous force. It has been printed in full in the *New York Churchman* of March 22nd.

Two incidents, however, deserve to be recorded before I close. It is the happy custom of the S.V.M. to frame its budget and obtain its funds by anticipation for each quadrennium. At the close of an address by Mr. Mott on the Friday evening he intimated that the sum of 4000*l.* a year for four years would be required to carry forward the work on the extended scale which was desired. Quickly but quietly cards were distributed throughout the hall, on which each person was invited to put down, with name and address, the amount that he or she would undertake to give for the next four years. Then a short space was kept for silent prayer. Afterwards the cards were filled up and collected. The whole proceeding did not take much more than a quarter of an hour, and from that audience, most of whom were poor students, three-quarters of the amount required, or 12,000*l.*, was promised at once. The greater part of the rest was given in a “parallel” meeting held in another place. There was no emotional appeal, no begging for money, none of the methods for stimulating benevolence with which we are so painfully familiar. It was literally asking the Lord and telling the Lord’s people, and the answer from both came together then and there. And what a saving of time, of anxiety, of energy, yea, of money too, for the Executive, who had their income in hand, or at least pledged, before spending a penny. Will English friends take the hint and learn a lesson from these young men and women? Will they consider how

contributions made at the beginning instead of the end of the year would mean economy and efficiency, and consequent energy set free for nobler objects, which can be had in no other way?

More striking still, however, than this was a scene at the last session of the Convention. Mr. Mott had asked those students who had been accepted by Mission Boards and would be sailing for mission-fields this year to sit near the front of the hall. Towards the close of the meeting he invited them to stand up; 125 responded to the request, and then were asked to give in a sentence their destination, and the motive which had led them to offer for service. China, Japan, the Philippines, India, and South America claimed the largest number. Most simply and without affectation the answers to the other were such as these: "God calls me." "The Heathen are dying without the Gospel." "The love of Christ constrains me." "Others cannot go, I can." "It is my Lord's will." "I dare not disobey the heavenly vision." Then in tender, affectionate prayer the little company as they stood were commended to the Lord, Whose presence, certainly to the writer, never seemed to be nearer, even though the memory is fresh of many a gracious meeting with Him in the midst of His people gathered in the hallowed rooms of Salisbury Square. It was a fitting close to such a gathering. I came away profoundly thankful for all I had seen and heard, with faith strengthened and hopes encouraged.

One feature in the Student Volunteer Movement distinguishes it from most of the religious movements of the last two centuries. The tendency of these has been almost always centripetal. More or less they have aimed at some advantage which should accrue to those who took part in them, whether by promoting the spiritual life of the individual, or by strengthening the corporate life of the Church. These objects are not forgotten by the S.V.M., but they are regarded rather as incidental to the object of the Movement than as the object itself. That object is the communication of blessing to others by obedience to the command of Christ. This is the secret of its vitality and the source of its hope. Indeed it is thus and thus only that any Church can be kept alive. The early days of Christianity bear plain witness that just as the Church was animated by the Holy Spirit, it threw out its Missions and its missionaries. Its decadence commenced when it began to spend its energies on itself.

My object in writing this paper has been to record the impressions of what I saw and heard at the Convention, and among these could hardly include myself or my own addresses, but I should be ungrateful if I were not to acknowledge the liberal share which was given to me in the proceedings. I had the great privilege of addressing the delegates in the Massey Hall on five occasions, as well as speaking at a "parallel" meeting in the Metropolitan Church on one evening, and at the sectional meeting of Missions connected with the Church of England in Canada on another afternoon, and also preaching in the Cathedral and St Paul's Church on Sunday, March 9th. Among other topics I spoke on "The Qualifications of the Missionary," "The Financial Aspect of Missionary Enterprise," "The Challenge of the World to the Church."

I may be permitted to add that after the close of the Convention our

friends of the C.C.M.S. in Toronto and Montreal gave me the fullest opportunities which four days would allow both for most valuable private interviews with committees and for addresses in Wycliffe and Havergal Colleges, and in the Diocesan Theological College in Montreal, as well as speaking and preaching in both cities at public meetings and services, well attended and hearty in response. For the warmth of their welcome, the earnestness of their sympathy with the great cause of Missions, and the C.M.S. in particular, and for the hopeful faith with which they face a future by no means free from difficulties,—I can only echo the Apostle's words and thank my God upon every remembrance of them, always in every prayer of mine for them all making request with joy, for their fellowship in the Gospel.

H. E. F.

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### DR. DENNIS'S "CENTENNIAL SURVEY OF FOREIGN MISSIONS." \*

**W**E Englishmen are nowhere in regard to elaborate statistics when compared with Americans or Germans. The production by an Englishman of such a colossal work as that now before us is—to use a modern phrase—almost unthinkable. Of course Government blue-books, such as Census Reports and the like, do not come into the comparison. The cost of them is defrayed from public funds, and the compilers themselves are well paid. But here is a book compiled by the voluntary labour of one man, and published at his own charges; and without the slightest chance of reimbursement, for no such sale can be anticipated for it as would nearly cover its cost. A circular from the publishers informs us that the Author "did not anticipate the amount of labour involved, or the financial outlay it would call for when he started the book, but became so deeply interested in producing a result which would be of value, that he pushed it through almost regardless of time, labour, and expense." All the more grateful will students of Missions be to Dr. Dennis; and those who cannot afford to buy the book for themselves—as many ought to do—should see that any libraries they can influence secure a copy. Messrs. Oliphant, who have done so much to introduce foreign missionary books to the British public, have laid us under fresh obligation by bringing over this one from America.

The volume consists of some 400 large pages, the breadth being greater than the depth in order to take the tables conveniently. These tables occupy two-thirds of the volume. There are (1) tables of Missionary Societies, with the statistics of their "Income, Staff, and Evangelistic Returns"; (2) Educational statistics, comprising lists of Colleges, Boarding-schools, &c.; (3) Statistics of Translational and Literary work; (4) Medical statistics; (5) Philanthropic, with lists of Orphanages, Leper Homes, &c.; (6) "Cultural," statistics of associations for general improvement, such as the Y.M.C.A., Sisterhoods, &c.; (7) Organizations for social and moral reform (mostly Native); (8) Missionary Training Institutions; (9) Mission ships. The remaining pages are occupied with a complete "Directory" of

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\* *Centennial Survey of Foreign Missions.* A Statistical Supplement to *Christian Missions and Social Progress*, being a Conspectus of the Achievements and Results of Evangelical Missions in All Lands at the Close of the Nineteenth Century. By the Rev. James S. Dennis, D.D. Edinburgh and London: Oliphant, Anderson, and Ferrier. Price 21s.

Missionary Societies, giving brief statements of their objects and work; followed by complete indices, and some small maps.

It will be seen that the work is entirely arranged by Societies, not by countries. That is to say, we have statistics of the C.M.S., the American Board, the Leipsic Society, and so on; but not the statistics of India, China, Japan, &c. There are indeed certain statistics of these countries, but they are of the missionary organizations belonging to them, such as the Calcutta Diocesan Board of Missions or the Chinese Tract Society; not of the missionary work carried on in them by the foreign Missionary Societies. Shall we confess to a little disappointment on this account? Shall we confess that it interests us less to know the total of Native Christians in different lands belonging to the American Southern Baptist Convention than to know the total of Native Christians in Zululand or Burmah or the Province of Kwan-Tung? Let us rather be grateful for what Dr. Dennis's laborious inquiries do give us, than regretful for what they do not give us. And when we come to the Institutions enumerated, we shall find astonishing completeness in the information supplied.

We will begin with a glance at the general statistics. The number of Societies of all kinds is given as 558. These are—

1.	Societies directly engaged in conducting Foreign Missions . . . .	294
2.	„ indirectly co-operating or aiding „ „ . . . .	127
3.	„ or Institutions independently engaged in specialized effort .	137
		<hr/> 558

These are distributed as follows:—

1.	Societies on the American Continents . . . . .	128
2.	„ in Great Britain and Ireland . . . . .	154
3.	„ on the Continent of Europe . . . . .	82
4.	„ in Asia . . . . .	117
5.	„ in Australasia and Oceania . . . . .	35
6.	„ in Africa . . . . .	42
		<hr/> 558

Of course almost all the large Societies belong to Europe or America, though some Christian denominations in the South African and Australian Colonies have missionary organizations which are not small. But more than half of the 117 Societies in Asia are of the co-operating or the specialized class, such as auxiliary Tract Societies or the Police and Postmen's Missions in Japan. The smaller associations of these kinds in England are numerous. Out of 110 "Societies" in England, not more than about thirty would be ordinarily counted as Foreign Missionary Societies. The others include the Anti-Slavery Society, the Missions to Seamen, the Lady Mico Charity, the Christian Literature Society for India, the Anti-Opium Society, the Woman's World's Temperance Union, &c., &c.; and "the Medical Committee of the Church Missionary Society." These various organizations swell the number of "Societies," but of course they add very few figures in the statistical tables.

Turning to these tables, it will be well to note Dr. Dennis's explanations in his Introduction. They illustrate both the extreme difficulty of his task, and the anxious care with which it has been done. First of all, he excludes "mission effort in the homelands of Christendom where the Societies are for the most part located." He therefore considers that work among the Red Indians of the United States and Canada should be excluded; but he

makes an exception "where a Colonial Church, as in Australia and South Africa, conducts Missions among aboriginal and heathen races in those portions of the world." This exception is a just one; but we cannot conceive upon what grounds the work of the Canadian Churches among the Canadian Indians should not also be excepted; for this is exactly the case of "a Colonial Church conducting Missions among an aboriginal and heathen race in its portion of the world." Then, *à fortiori*, the C.M.S. Missions to those Indians should be reckoned, for they are not "in the homeland where the Society is located"; and in the actual statistics they are reckoned, contrary (as it seems) to the announcement in the Introduction; for the C.M.S. figures are the totals taken from the Report of 1900. But the Canadian C.M. Association, and the other Canadian organizations, Presbyterian and Methodist, working among the Red Indians, are only credited with their missionaries in foreign lands like China and Japan.

Dr. Dennis further excludes Missions to Roman Catholics in Europe, in which some of the American Societies engage; and this seems to us right. But he (apparently) includes similar Missions in Mexico and South America; and we fail to see the distinction. He also includes the extensive American Missions in the Turkish Empire, which are very largely among Oriental Christians. It is not for us to criticize this, because our own statistics include the Palestine Mission, which, though designed as a Mission to Mohammedans, does not, and cannot, avoid preaching the Gospel to Greek and Syrian Christians.

The question of including the wives of missionaries in the returns of the missionary force is argued by Dr. Dennis at length. Dr. Warneck, it will be remembered, opposes their inclusion strongly, saying that we might as well double the total of the home ministry by adding the wives of the ministers. But Dr. Dennis takes the other side. Observing that even the humblest Bible-woman or school-teacher is included among "native agents," he asks how it can be "undignified or unsuitable" to count as missionaries American or European women "bearing side by side with their husbands a notable share in the effective service on the field." But by giving them a separate column, he leaves it open to those who object to exclude them from any calculation.

The column headed "Organized Churches" is always a puzzle. Dr. Dennis defines a "church" entitled to be reckoned a distinct unit as "a permanent congregation assembling at a stated place of worship, having duly selected officials and a membership roll, and in connexion with which the ordinances of Baptism and the Lord's Supper are duly administered." This would exclude Quaker and Salvationist congregations; but, what is more important to us, it obliges Dr. Dennis to omit nearly the whole of the Native Christian community connected with Anglican Missions. For the C.M.S. and S.P.G. have no returns of "churches" in this sense. Perhaps it would be well if we made some effort to get them; but the use of the term "organized churches" has always seemed to prevent it. Even if we for convenience call the Sierra Leone Pastorate or the Madras Pastorate an "organized church" (as no doubt we sometimes do), it would be misleading to call either of them a distinct unit in Dr. Dennis's sense, for each comprises several distinct units, i.e. congregations answering to his definition. Trinity Church, Freetown, and Zion Church, Madras, may be said to belong to local "organized churches," but we do not count them separately as "organized churches." We observe, however, that our sister Church in America does make a return under this head, and is credited with

seventy-three "organized churches," i.e., of course, in Japan, China, and Liberia.

Dr. Dennis has satisfactorily, we think, solved the difficulty of settling what figures should come under a column meant to contain "Native Christians." If the word "baptized" were used, it would exclude the children of Baptist Christians, as well as the catechumens of most Missions. He skilfully heads his column, "Total of Native Christian Community, including, besides Communicants, Non-communicants of all ages." This is sufficiently inclusive; and the separate column of Communicants gives the inner circle, though (inevitably) not quite satisfactorily, because some denominations reckon every baptized adult as a communicant, and Anglican Missions, with their inner circle, suffer in comparison of numbers.

In attempting to give the results of the work of the last year prior to the date of the returns, Dr. Dennis does not estimate them by the baptisms of the year, because this would bring in the question of infant baptism. His "additions during the last year" are explained to be "new Communicants received on confession of faith." To provide these entries, he in several cases simply takes the difference between the communicants of the year and the preceding year. Thus, as the C.M.S. Report in 1899 gave 64,904 communicants, and the Report in 1900 gave 71,500, he enters 6596 in his column of "additions." This, of course, takes no account of deaths in the year, and therefore much understates the actual "additions"; but we suppose there was no other way of making an estimate.

We may now come to the statistics themselves; and as we have just been mentioning the Native Christians, we will take them first. The total of the inclusive column above mentioned is 4,514,592; the Communicants are 1,531,889; the additions of the year, 112,152. Confining our attention to the inclusive column, i.e. the Native Christian Community, we find by far the largest number of Christians, 500,000, credited to the American Baptist Missionary Union. We do not understand this figure, as the fruitful work of the Union in the Telugu country and in Burmah would not account for the larger part of this great total; and the last Report of the Union only gives 227,000. The next highest figure is that of the C.M.S., 270,000, and next the S.P.G., 258,000 (largely in South Africa). The next figure is 250,000, which appears against both the Methodist Episcopal Church (North) of America and the Dutch Church in the Malay Archipelago. As the figures of the latter body are not reported in the statistics of any Society in Holland, Dr. Dennis credits them to Malaysia, from whence he received them; and this swells the total for Missionary Societies in Asia.

Next come the London Missionary Society with 222,000, and the English Wesleyan Society with 221,000; the former largely in Madagascar, and the latter in West and South Africa. And then the Cape Wesleyans, who we presume are distinct, with 211,000. Other South African organizations include the Dutch Reformed Church with 85,000, the Diocese of Capetown with 69,000, and the Congregational Union with 67,000. Of course we must presume that these are all native adherents, the fruits of local Missions. Of the Australian Societies, by far the largest in regard to native adherents is the Wesleyan, with 123,000; but obviously this is due in the main to the Fiji Mission, which was the work of the English Wesleyan Society until thirty years ago. Reverting to the British Societies, no other reports 100,000 adherents. The Baptists have 59,000. The United Free Church of Scotland, combining the Missions of the Free Church and the U.P.'s, has 80,000. Two other American Societies exceed 100,000, viz. the "A.B.C.F.M."

(Congregational), with 149,000, and the Presbyterian Board (North), with 108,000.

The principal figures of the German Societies are—Moravians, 95,000; Rhenish, 78,000; Hermannsburg, 46,000; Gossner, 45,000; Basel, 40,000; Berlin, 37,000. The Norwegian Society has 50,000. The Paris Protestant Society's corresponding figures are not given, no returns having been received by Dr. Dennis; but as it has 14,000 communicants, its adherents are probably 50,000. (We have given all these returns in round figures for convenience.)

Turning to the statistics of the missionary force, we have the following totals:—Ordained missionaries, 6027; physicians—men, 489, women, 222; laymen (not physicians), 3478; single women (not physicians), 3496; married women (not physicians), 4262; total, 17,974.

But the total differs by 200 when arranged by countries. Some of these figures, however, appear to be round ones, and an analysis of details shows that the difference is almost entirely in the American figures, which would add up 4808:—American Continents, 5000; Great Britain and Ireland, 9397; European Continent, 2500; Asia, 495; Australasia and Oceania, 283; Africa, 489; total, 18,164.

A much more important qualification to these figures, however, suggests itself on examination of the details. It is startling to find the Salvation Army placed far ahead of all other bodies, with no less than 2728 missionaries, of whom 990 are given as "ordained," and 1738 as laymen, no women being included. A footnote says these returns are "exclusively for foreign missions, and are approximate only." We have felt it desirable to inquire of the Salvation Army itself as to the accuracy of the figures, and find that they are totally wrong. Brigadier Theodore Kitching, who occupies an important position at the Army Headquarters, informs us that he took great pains to send full particulars to Dr. Dennis; and it was not easy to do so, because the Army's forms of statistical return are quite different from those of this volume. He is unable to explain why the figures entered vary so widely from those he sent. The distinction of "ordained" and "unordained," however, is thus explained: the Army has two grades of workers, its regularly commissioned officers, and its members who engage in its work as volunteers in leisure hours; and evidently Dr. Dennis has put down the former in the "ordained column" and the latter in the "unordained." Moreover, the great majority of both grades are Native Christians, and therefore should come in another column altogether. Brigadier Kitching estimates the white missionaries of the Army labouring distinctly among native races as about 450; more than half of them being women (including wives). It follows, therefore, that Dr. Dennis's totals are seriously wrong. We venture on the following estimate in round figures, deducting a little from the S.P.G. total to allow for its colonial ministrations (which must be done in fairness, as the corrected Salvation Army figures exclude work among white people):—

*A Corrected Estimate.*

Ordained missionaries . . . . .	4,800
Physicians—Men . . . . .	480
— Women . . . . .	220
Laymen (not physicians) . . . . .	2,000
Unmarried women (not physicians) . . . . .	3,600
Married women (       "       ) . . . . .	4,400
	15,500



To make the figures arranged by countries correspond, we have to deduct about 2500 from Great Britain and Ireland.

The principal British Societies appear as follows. We place them in the order indicated by the totals in the last column :—

	Ordained.	Physicians.		Lay, not Phy- sicians.	Wives, not Phy- sicians.	Single, Women, not Physicians.	Total.
		Men.	Women.				
Church Miss. Soc. . . .	412	44	5	102	349	326	1238
Soc. Prop. Gospel . . .	575	7	4	28	495	75	1174
China Inland Mission . .	30	14	1	283	196	287	811
London Miss. Soc. . . .	166	20	9	16	160	65	436
Wesleyan Miss. Soc. . .	198	8	3	16	126	51	402
Baptist Miss. Soc. . . .	141	4	3	—	109	72	325
United Free Ch. Scot. .	110	21	13	52	114	96	292
Brethren's Mission . .	119	5	—	—	87	61	267
Ch. E. Zenana Soc. . . .	—	—	10	—	—	224	234
Univ. Miss. Cent. Af. . .	38	1	—	25	—	42	106
North Africa Miss. . . .	—	4	1	28	23	49	105
Zenana Bible & Med. Miss.	—	—	6	—	—	89	95
South Amer. Miss. Soc. .	16	1	—	37	17	17	88
English Presb. Miss. . .	19	13	5	4	23	24	88
South Af. Gen. Miss. . .	1	—	—	35	22	30	88
Friends' For. Miss. Assn. .	—	4	1	26	26	22	79
United Meth. Miss. . . .	47	2	—	—	28	2	79
Ch. of Scotland . . . .	26	6	—	9	25	2	68
Scottish Epis. Ch. . . .	28	—	—	14	6	16	64

On this table two or three remarks may be made. First, it must be borne in mind that a large proportion, probably about one-half, of the S.P.G. clergy are not missionaries to the Heathen;\* but Dr. Dennis evidently had not the material for distinguishing them. It is very likely that a similar remark is applicable to some other Societies, particularly the Methodist. A curious item in the table is that the Plymouth Brethren missionaries are all put in the "ordained" column, except the five doctors. This must be a mistake, unless the Brethren use the word "ordained" in some special sense. It is noteworthy that in ten cases out of seventeen (not counting the two Zenana Societies) the women, married and single, exceed the men. Another interesting point is the proportion of men who are unmarried, which can be seen with sufficient exactness by deducting the number of wives from the total of men. It will be a surprise to many to find that the C.M.S. has a much larger proportion of single men than the S.P.G.,  $37\frac{1}{2}$  per cent. against 25 per cent. The members of the Universities' Mission to Central Africa are obliged by rule not to marry. Of the rest, the Scotch Episcopal Church and the South American Society have the largest proportion of unmarried men. The Friends have the smallest proportion, and next the London Missionary Society; then the Baptists and the S.P.G.

It is not necessary to give here corresponding tables for the American and Continental Societies. Of the former, the Presbyterian Board (North) stands first, with 702 missionaries, of whom 290 are men. Close to it is the Methodist Episcopal Society (North), with 698, of whom 262 are men. Then comes the American Board (Congregational), with 523, of whom 186 are men; and the Baptist Union, with 459, of whom 182 are men. No other approaches these four. The next are the Christian Alliance, the Presbyterian Board (South), the Methodist Episcopal (South), and the United Presbyterians; and then the Protestant Episcopal Church, which has

\* A careful statement on this point will be found in the article on the S.P.G. Bicentenary in the *Intelligencer*, of May, 1900, where an analysis of the figures in the S.P.G. Report is given.

102 missionaries, of whom 48 are men. As this Church counts only 25 wives, almost half the men must be single. In every other case, the proportion of single men is very small. One notable feature of the American returns is that out of 5000 missionaries only 276 are counted as laymen (other than doctors).

Of the German Societies, the Moravians stand first, as we should expect, with 421 missionaries (224 men); then the Basel Society, with 351 (224 men); the Rhenish, with 242 (130 men); the Berlin Society, with 204 (108 men); the Hermannsburg, with 118 (66 men); the Leipsic, with 85 (49 men). The Paris Society has 109 (54 men); the Norwegian, 91 (49 men). The German women missionaries are almost all wives; the above-mentioned Societies have only 62 single women between them.

We now go on to the Educational statistics. There are stated to be 94 "Universities and Colleges" (of which 34 are in India); 375 "Theological and Training Schools" (110 in India and 68 in China); 879 "Boarding and High Schools, and Seminaries" (337 in India, 166 in China); 179 "Industrial Training Institutions and Classes" (63 in Africa, 51 in India); 67 "Medical Schools and Schools for Nurses" (32 in China); 122 "Kindergartens" (30 in India, 25 in Japan, 21 in Turkey); and 18,742 "Elementary or Village Day Schools." The total number of pupils is given as 716,741 males and 332,980 females; of whom 97,667 males and 42,908 females are in the five higher kinds of institutions above-named. To give an idea of the sort of institution reckoned under the different heads, we may mention that the "Universities and Colleges" include Fourah Bay College; Trinity College, Kandy; St. John's College, Jaffna; St. John's, Agra; Cottayam College; Noble College; Sarah Tucker College; Tinnevely College;—all these given as C.M.S. The Aute College in New Zealand, St. John's College at Winnipeg, and Emmanuel College in Saskatchewan, are called "Ch. of E." Among the "Theological and Training Schools" are included no less than thirty-seven C.M.S. institutions, viz. the Divinity Colleges at Calcutta, Allahabad, Lahore, Poona, Madras, Cottayam, Fuhchow, Ningpo, Osaka, Gisborne; together with various Training Institutions and Classes in West and East Africa (5), Palestine (1), India (11), Ceylon (4), China (2), Japan (3), and Saskatchewan (1). Of "Boarding and High Schools, and Seminaries," C.M.S. is credited with 8 in Africa, 3 in Palestine and Egypt, 50 in India, 8 in Ceylon, 12 in China, 2 in Japan, 9 in N.-W. Canada; total 92. Of "Industrial Training Institutions and Classes," C.M.S. is stated to have twelve, in West and East Africa, Ceylon, the Punjab, Travancore, Saskatchewan, and British Columbia. Four C.M.S. Medical Schools or Classes in China are mentioned. In the list of Kindergartens we do not appear. Every one of these various institutions is separately entered, with the date of its foundation, the number of male and female pupils, and occasional notes.

Passing on to the Philanthropic division, we find enumerated 247 Orphanages (18 C.M.S.), 100 Leper Homes, &c. (21 C.M.S.), 30 Institutions for Blind and Deaf (6 C.M.S.), 156 Miscellaneous Homes, Refuges, &c. (6 C.M.S.), and 118 Miscellaneous Guilds and Societies (12 C.M.S.). This is information never yet given in any C.M.S. Report. Under the Cultural division, the Gleaners' Union and Sowers' Band (in respect of their Branches in the mission-field) are mentioned; the Associated Bands in India are included in "Brotherhoods"; and among "Miscellaneous Organizations" we find credited to C.M.S. five Reading Rooms at stations in India, a Harvest Festival at Zion Church, Madras, and a "Council of Mothers" at Frere Town. Among Native Organizations for Moral and Social Reform, we find the Chintadrepetta Christian Union at Madras, and

the Prem Sabha (Love Society) at Karachi. Among Missionary Training Institutions in Christian Lands, we find not only Islington, Clapham, the Willows, &c., but also the Marsden Training Home at Sydney, the Chinese Missionary Training Home at Melbourne belonging to the Victoria C.M. Association, and the Deaconess Institution at Toronto. We find, to our surprise, that C.M.S. has two "missionary ships," the *Ruwenzori* on the Victoria Nyanza, and the *R-lief* in Fuh-Kien. The former is the "Stanley and Record" steamer which the Society did not feel able to accept; the latter is a boat provided by the Dublin University Fuh-Kien Mission for the use of its missionaries at Fuh-ning. But all these items are evidence of the extraordinary pains taken by Dr. Dennis to make his work complete.

The Medical division gives a complete list of 379 Hospitals and 783 Dispensaries, with date of opening, name of Society, and six columns for particulars of the patients. The number of hospital in-patients is given as 85,169; total of individual patients, 2,347,780; total treatments, 6,442,427; of course in one year. China has 128 Hospitals and 245 Dispensaries; India, 111 and 255; Africa, 43 and 107. In the list, with all particulars, appear 38 Hospitals and 73 Dispensaries worked by the C.M.S.

But the most complete of all the sections is the Literary. In compiling the table of Bible translations, Dr. Dennis gratefully acknowledges that he had the aid of Canon Edmonds, Dr. Cust, Mr. G. A. King, and the late Rev. J. G. Watt; and their already exhaustive knowledge of the subject has helped to make these pages the most valuable in the book. There is a full list of the 456 "Missionary Versions" of Scripture, i.e. the modern Versions made, in the main, by missionaries. Adding the six Ancient Versions and the sixteen Standard Modern Versions of Christian Europe, we have a total of 478. Of these, 46 are in languages now obsolete. On the other hand, 20 translated Versions have to be added. Nett total now in use, 452. Of the 456 Missionary Versions, 99 are of the whole Bible, 121 of the whole New Testament (at least), and 236 of portions only. These tables are accompanied by explanatory Notes on a scale much larger than in any other part of the volume.

In the same division there is a list of Bible and Tract Societies. The British and Foreign Bible Society, the American Bible Society, and the National Bible Society of Scotland, practically divide the field; but to these must be added the Trinitarian Bible Society, the Baptist Bible Translation Society, and the Netherlands Bible Society. The B. & F.B.S. has twelve affiliated branches, mostly in India. The Tract Societies include the S.P.C.K., the R.T.S., the American Tract Society, and thirty-two in mission lands, mostly aided by the R.T.S.

There is also an interesting table of 159 "Mission Publishing Houses and Printing Presses," C.M.S. being credited with six in Africa, six in India, two in China, and one each in Palestine, Persia, and British Columbia. Still more interesting is a table of Periodical Literature in the mission-field. It seems that no less than 379 magazines and papers are issued in various languages, 148 of them in India, and 56 in Japan. The circulation of many is given, and we find that *El Sembrador* (The Sower) of Mexico circulates 20,000 a month; the *Evangelischen Blaetter* of Bethlehem, 6000 a quarter; the *Kowkab* (Shining Morning Star) of Beirut, and the *Children's Lamp* of Colombo, 5000 a month. The following are entered as C.M.S. publications:—*Efiba Munei* (Mengo Notes), *Taveta Chronicle*, *Hagaga* (Key, or Opener) of Aiyansh, *Quarterly Token* of Ningpo, *Suwartik* (Evangelist) of Bombay, *Friendly Greetings* of Calcutta, *Punjab Mission News*, *Water of Life* of Palamcottah, *Good Instruction* of Tinnevely, *Hokkai no Hikari* (Northern Sea Light) of Hakodate, *Shimei* (Messenger) of Osaka, *C.M.S. Japan*

*Quarterly, South Tokyo Diocesan Magazine, Niger and Yoruba Notes (Lagos); six periodicals in Travancore, viz. the Diocesan Record, the Friend of Malabar, the Family Friend, the Children's Friend, the Treasury of Knowledge, and Kerala Theraka (Star of Kerala); the Bengali Gleaner; and the localized editions of the C.M. Gleaner at Calcutta, Madras, Bombay, and Colombo; twenty-five in all.*

We have now noticed the various statistical tables which occupy the greater part of the volume. The Directory of Societies, which fills the remaining space, is extremely well done, and will be most useful for reference. For example, take Africa. Among the Societies briefly described are the Sierra Leone Native Pastorate Auxiliary Association, the Sierra Leone Church Missionary Society, the Lagos Native Pastorate Auxiliary Association, the Niger Delta Pastorate. As a specimen of the way in which the entries are made, we select one of the C.M.S. Colonial Associations, that for Victoria; and this will give an idea of the kind of information supplied:—

#### CHURCH MISSIONARY ASSOCIATION FOR THE COLONY OF VICTORIA (1892).

*("With which is incorporated the Australasian Branch of the Church of England Zenana Missionary Society, and the Church Missions to the Jews, Syrians, Aborigines, and Chinese in Victoria." In connexion with the Church Missionary Society of England.)*

**Secretaries:** The Rev. E. J. Barnett, M.A., and the Rev. C. A. Kellaway, M.A., The Block, Melbourne, Victoria, Australia.

**Object:** Evangelization of the Heathen.

**Income:** 5318*l.* Of this amount 2268*l.* were expended for Foreign Missions, and about 2000*l.* were specially contributed for the Chinese Training Home in Victoria.

**Field:** India, China, Persia, Asiatic Turkey, Eastern Equatorial Africa, Vancouver Island, and Missions among Jews, Syrians, Aborigines, and Chinese in Victoria.

#### Women's Missionary Council (1897).

*(Also includes the work of the "Ladies' Church Missionary Union," branches of which are now working in Geelong, Bendigo, and Hawthorn. Auxiliary to the Church Missionary Association for the Colony of Victoria.)*

**Secretary:** Miss Langley, Power Street, Hawthorn, Victoria, Australia.

**Object:** To promote the general interests of the Church Missionary Association, and to further women's work in connexion therewith.

**Income:** 60*l.*

**Fields:** Those of the Church Missionary Association for the Colony of Victoria.

#### Gleaners' Union (1893).

*(Auxiliary to the Church Missionary Association for the Colony of Victoria. The Gleaners' Union includes about 136 Branch Unions.)*

**Honorary General Secretary for Victoria:** Miss Cutts, Elmie Street, Hawthorn, Victoria, Australia.

**Object:** To assist the Church Missionary Association by contributing funds to its treasury.

**Income:** 60*l.*

**Fields:** Those of the Church Missionary Association for the Colony of Victoria.

#### Sowers' Band (1895).

*(Auxiliary to the Church Missionary Association for the Colony of Victoria. There are 47 local branches in connexion with the Band.)*

**Honorary Central Secretary for Victoria:** Miss Mabel A. Mcquie, C.M.A. Office, The Block, Melbourne, Victoria, Australia.

**Object:** A Band composed of children who assist the Church Missionary Association by their prayers and work for Missions.

**Income:** 70*l.*

**Fields:** Those of the Church Missionary Association for the Colony of Victoria.

We need add no more, except our warm thanks to Dr. Dennis for so splendid a piece of work, and our strong recommendation of it to all students of Missions.

E. S.

## EDUCATIONAL DEVELOPMENTS IN BENGAL.

By the Rev. J. F. HEWITT.

A VERY important step was taken a year ago by the Education Department of the Bengal Government, when, on January 2nd, 1901, that Department published its revised Code of Education, entitled "A Scheme for the re-modelling of Vernacular Education in Bengal." That Scheme has now begun to come into operation. It is interesting to educationalists generally as an experiment, and especially to those acquainted with Indian educational problems, as being in some respects a reversal of the policy laid down by Dr. Duff, the famous Scotch educational missionary. But it is of primary importance, naturally, to educational missionaries working in Bengal, for it directly affects all schools, whether they be simple village schools or matriculation schools, and whether they be connected with male or female education.

Briefly the Scheme may be described as a well-considered plan for the improvement and development of vernacular teaching, and the substitution of Bengali for English as the teaching medium in the lower classes of High Schools. It is in this last aim that the Scheme joins issue with the views of Dr. Duff, and with current methods. Hitherto it has been the general custom in High Schools to teach all the subjects, such, for example, as history, geography, algebra, euclid, through the medium of English. The text-books have been in English, and the actual teaching has been to a great extent given in English, with the result that the scholars have often "crammed" through their books and passed their examinations by a too liberal use of the surface power of memory, often apparently dissociated from the faculties of thought and reasoning. The final result is that the so-called "educated gentleman" of Bengal is often a person well primed with curious phrases from recondite authors, the force and meaning of which have never yet dawned upon his mind, and the moral power of which is an entirely unknown quantity to him. It is not too strong a criticism to assert that the greater number of "educated" Bengali gentlemen are lacking in that spirit of moral integrity and manly reality which are the outcome of true study, and which it is the glory

of English authors to inculcate and develop. As a remedy, striking at the root of the matter, the new Code provides that all the lower classes shall be taught through the medium of Bengali and that the text-books shall be in Bengali, thereby hoping that the fundamentals of education having been grasped in the mother tongue, higher education will be more truly intellectual and will turn out a more thoroughly qualified and practical body of men.

The new Code begins with the infants, and introduces, or rather partially introduces, the Kindergarten system. Expense prevents the adoption of the costly gifts designed by Froebel, and only such "occupations" as can be provided almost without cost are permitted, such as bead-threading, pea-work, stick-laying, leaf-manipulation, and so forth. It then proceeds with the Lower Primary Section, equivalent to Standards I. and II. of an English Board or National school. Here special attention is demanded for object lessons, especially on simple science, botany, agriculture, and the animal world. Clay-modelling provides an opportunity for manual work, and drill for open-air exercise. The changes for the Upper Primary (Standards III. and IV.) and Middle English (Standards V. and VI.) are of the same practical nature. Hitherto the system of education has been distinctly a division into elementary and higher education. Now an amalgamation is arranged, in that all High Schools must read on the lines of the Primary and Middle English schools, and thence proceed to the Entrance or Matriculation Standard. This ought to have a salutary effect in giving opportunities to the poorer classes, and in assisting to break down caste prejudices.

In the Nadiya District of Bengal the C.M.S. supports a large number of primary schools, a large Middle English school at Chapra, a growing Entrance school at Krishnagar, as well as a girls' M.E. school, and the training school for all schoolmasters connected with the Society in Bengal. The C.E.Z.M.S. also supports some few primary schools. It was therefore felt that a gathering of teachers, where the new methods might be explained and illustrated, was a necessity. It was decided to take

advantage of the Christmas holidays for this purpose and summon a "Winter School." The Director of Public Instruction was approached and he approved of the idea, and made a special grant of Rs. 240 towards the expenses. All the schoolmasters and schoolmistresses connected with both Societies in the district were brought to Krishnagar for a fortnight, and housed, fed, and instructed for that period. It proved a most interesting and valuable time, and is certain to assist our staff and push forward missionary educational work in this district. The following is a portion of the report sent to the Director of Public Instruction at his wish, and is extracted from the North India localized *C.M. Gleaner* of February :—

"1. *Preliminary Arrangements.*—Preliminary arrangements had to be made for the entertainment and housing of an estimated number of one hundred delegates. This number gradually increased to one hundred and fifty-one visitors all told, one hundred and forty-seven of whom were regular attendants at the lectures. Another important step taken some months before was to send Babu Mohim Chundra Sircar to the Kurseong Training College for instruction, in order that he might be able to assist in giving the necessary lectures. Further preliminary arrangements included the printing in Bengali of a separate Syllabus for each of the four sections, viz. Infants, Lower Primary, Upper Primary, and Middle Vernacular. These were supplied free to each visitor, and proved very useful in arriving at an understanding of the Government requirements. A programme of lectures was also carefully arranged and printed.

"2. *Schools Represented.*—The teachers were fairly representative, including men and women from stations situated between the extreme north and south of the district, and as far apart as Nobodip and Shikarpur. Amongst the men the majority were passed Training School students holding Vernacular Mastership Certificates of first, second, and third grades. Some, however, were simple Guru Mohasoy, earning Rs. 4 or 5 per mensem. Several English ladies were present who are in charge of local schools, and who brought with them their female teachers, numbering about twenty-five.

"3. *Plan of the Conference.*—The

lectures lasted during twelve days, excluding the intervening Sunday, and were carried on for four hours daily. The subjects were arranged under the four sections mentioned before, viz. Infants, Lower Primary, Upper Primary, and Middle Vernacular. Special care was taken that the work done should be thoroughly practical, and to ensure this classes of children were taught by the lecturers in the presence of the visitors, thus giving at once instruction in the new scheme and a practical illustration of the art of teaching.

"4. *Lecturers Engaged.*—The lecturers were as follows :—

"(1) For Infant School, Sections C, B, and A, the Rev. J. F. Hewitt, M.A., Principal C.M.S. Training School, Krishnagar.

"(2) For the Lower Primary Section, Standards I. and II., Babu Mohim Chundra Sircar, from the Government Training College, Kurseong.

"(3) For Upper Primary Section, Standards III. and IV., Babu Abinash Chundra Khan, Lecturer, C.M.S. Training School, Krishnagar.

"(4) For the Middle Vernacular Section, Standards V. and VI., Babu Rakhal Chundra Biswas, M.V. Master, Hat Chapra M.E. School, and Inspector of Schools for the C.M.S. in the Nadiya District.

"In addition to these gentlemen, who were responsible for the larger number of the lectures, there were extra classes by specialists as follow :—

"The Rev. E. T. Butler, M.A., lectured on (1) 'Familiar Errors of Nadiya Teachers and their Remedy,' and (2) 'School Discipline, including forms for the opening and closing of Schools and methods of keeping the Registers.'

"The Rev. C. H. Bradburn, Principal of Hat Chapra M.E. School, gave two lectures on (1) A recent tour among Continental Schools; (2) The Sloyd System. The former was illustrated by magic-lantern slides, and both were characteristic and useful.

"Babu Boshonto Kumar Roy, Calcutta Art School, lectured on freehand drawing and practical geometry.

"R. Delaney, Esq., Principal of the Victoria Government Training College, Kurseong, gave a series of four lectures on the teaching of geography, which proved extremely interesting and suggestive, and cannot fail to bring about

improvement in the method of teaching this important subject.

"A special feature was made of obtaining skilled assistance wherever possible, and in this connexion H. Le Mesurier, Esq., Magistrate and Collector of Nadiya, very kindly undertook a lecture on zemindari accounts. This intricate subject was carefully handled, and much useful information imparted. The thanks of the Conference are more especially due to Mr. Le Mesurier, as it had previously proved almost impossible, owing to the prejudices of local men, to obtain any accurate information.

"Practical assistance was also obtained from the best local manufacturer of the well-known Krishnagar clay models. Each master was accommodated with a quantity of prepared clay, and in the course of two lectures initiated into the rudiments of clay modelling; and taught to make some six or seven figures. This attempt brought out considerable latent talent, and showed that the choice of this subject for manual work in the Government Syllabus was wise.

"String-weaving, elementary basket-work, and the prescribed sewing for girls, were also taught by obtaining practical illustrations from an adept at these arts.

"The leaf-manipulation, though undertaken by an amateur, was found to be well understood by many of the masters, and is evidently a subject which will present no difficulty to Nadiya teachers.

"5. *Anticipated Results.*—There was a general feeling that the Conference had been a success, and that the work done was satisfactory and likely to be productive of good results. Amongst these anticipated results I would give the chief place to the following:—

"(1) There will be a more intelligent grasp of the principles underlying all truly educative instruction. This will lead naturally to

"(2) More enthusiasm in the impart-

ing of that instruction, so that masters will be less likely to remain mere aids to cramming, and will become definite instructors, using the intelligence of their pupils to the full. This in time will produce

"(3) More intelligent methods on the part of the masters, and will go far to abrogate the system of parrot-like repetition which has hampered teachers and taught alike.

"(4) From a merely utilitarian point of view the immediate result will be that the revised Scheme or Code launched by the Education Department will be taken up with enthusiasm and intelligence in the Christian schools of this district at least, and will therefore be provided with a favourable testing ground where its value may be clearly proved."

There was added in the North India *Gleaner*:—

"I may add here, for the information of our brother missionaries, that an unrivalled opportunity of spiritual work was also offered by this Conference. Regular morning and evening services were held, and prayer-meetings were organized. This work was kindly undertaken by the Revs. E. T. Butler and A. Le Feuvre. The former was responsible for the morning services. The special line he took was that of the responsibility of the teachers towards their pupils spiritually, and much helpful and earnest advice was given on the need of aggressive evangelistic effort amongst them. The Evangelical Alliance Week of Prayer fell during the last week, and the subjects were taken in the order arranged in that Society's programme. The evening addresses, which were evangelistic in character, were taken by Mr. Le Feuvre and Babu Gyanendra Biswas, and though we cannot estimate spiritual results, we feel sure that such earnest seed-sowing cannot be in vain. May the Lord of the Harvest water it with the dew of His grace!"

## AN EVENTFUL THREE DAYS IN THE JUNNAR DISTRICT.

LETTER FROM THE REV. L. B. BUTCHER.

SUNRISE on Saturday, December 14th, found me with my back to Junnar, riding my bicycle on a cart-track across country, off on a thirty-five-mile trip to two villages lying away

amongst the hills to the north. From these two villages of Sarole and Savergaon, six inquirers had made their way to see me at the beginning of September, meeting me at Sinnar in the

Nasik district, with the earnest request that I would baptize them. One of our agents stationed over forty miles from Nasik had been visiting their village regularly; these men had responded to the Gospel message, and now wanted baptism for themselves and their families. On examination I found they had been carefully taught. Ignorant and unlettered as they were, they had committed to memory the Lord's Prayer, the Ten Commandments, and the Creed, and their answers showed that they had given up their idols and were daily praying to the One True God in the Name of His Son Jesus Christ. With no Christians at hand to help them, however, I hesitated to baptize them without further testing, so I admitted them as catechumens, and promised later to visit them in their villages and see about their baptism there.

This visit I was now on my way to pay. Although transferred from Nasik to Poona, I had found that these villages lay just on the Poona side of the boundary of the two districts, so were in my new charge. By agreement with the new Nasik missionary, I arranged for the catechist who had first instructed these people to go and live amongst them with his wife, to prepare them for baptism; and funds, thank God, were also forthcoming to open a little school in one of the two villages, the Christian master of which could help in teaching the grown-ups as well as the children. Now nearly four months had passed since the six men were made catechumens; the catechist reported that as far as he could see they and their wives were ready for baptism. My itinerating work had brought me to Junnar—my nearest centre to their villages—and so I was off to pay my promised visit, and see for myself their condition.

Ten miles of winding cart-track, stony in some places, sandy in others, necessitating slow riding, brought me at last to the Government metalled road, which I was to follow for twenty-three miles till within a couple of miles of my destination. The road once gained, I paced ahead to make up time, as it was important to arrive before the sun got too hot. A river in the way was quickly crossed on a friendly Native's back, and then away once more till—whish! the air was out of my back tyre! What had happened? Mine

was an American bicycle, with single-tube pneumatic tyres, almost perfectly thorn-proof, and in several months I had only had one puncture; and to guard against any accident, as my tyres were old, I had lately bought new tyres for both wheels. What could be wrong? Examination of the tyre revealed the fact that the workman who had put the back tyre on the wheel had carelessly used far too little cement (the tyres being cemented on to the rim of the wheel), and the tyre with the friction had gradually worked loose, and then, of course, the valve got torn from its place. No means of repairing the valve were at hand. What was to be done? My agents and cook-boy had gone on the day before with the little *rowtie*, or low tent, I meant to use. Breakfast and my destination were twenty miles in front, Junnar was fourteen miles behind. Luckily I had sandwiches with me, but the prospect was not hopeful. I had passed some carts at the river, so I first walked back there, only to find all were bound for the next day's market at Junnar, and none would give me a lift to Sarole, in the opposite direction. So, as the only alternative, I hired a man to carry my bicycle, and started off on my walk back to Junnar, with the sun already beginning to ride high in the heavens. Those miles so quickly and easily traversed on my bicycle began to seem very long and dusty, but fortunately for me there were three wells *en route*, where the labourers were irrigating their fields, and though not daring to drink, the cold water to my head refreshed me and helped me to defy the sun. At last, well past midday, I reached home, but breakfast and a nap soon put me right, and by the evening I was ready to try again. The bicycle was out of the question without a new valve, so after dinner I got into my own bullock *dhumney*, which is large enough to lie down in, and made a fresh start by night, for the next day was Sunday. I had promised to go, and as the next week I was due back in Poona, it was my last opportunity for a while of paying my promised visit. This time all went well; the thirty-three miles were covered while I slept, and early on Sunday morning I reached the roadside village from which a footpath led me up and down to my camp, where I was being anxiously expected. The Sahib had



kept his promise! He had come! and soon a number of people had gathered to behold.

Though a Government officer or two had camped near by once or twice before, as far as I could ascertain no missionary was remembered in this little village lying away to the side of the high-road. I was still so tired with my walk in the sun the day before, and rather cramped and wakeful night, that I announced service in the afternoon at 4.30, and in the meantime had a rest and breakfast, and then interviews with the catechist and master before I saw the candidates for baptism. Then as the sun declined and the shadows grew longer, blankets were spread on the ground outside the wee tent, the Communion vessels were placed on my little table at the tent door, and the first Christian congregation united in worship and knelt at the Lord's Table for the first time in that heathen village. Service over, the catechumens who had been present were mustered, and to my joy I found them standing firm, their conduct reported satisfactory, and all testifying to their faith in their new Saviour. I did not finally decide on baptizing them all, however, but promised to decide next day, telling the candidates from Savergaon that I would come and see them in their village the first thing in the morning, and that the baptism would take place there, and that of the Sarole candidates in their village at midday. In the meantime it was getting dark, and I had brought my magic-lantern to show, hoping that seeing the pictures would help the candidates for baptism to understand and remember better what they had been taught, besides interesting their fellow-villagers. These knew the purpose for which I had come, and many were very angry that any of their people were going to become Christians. Already twice on this Sunday they had summoned the candidates and threatened them with all sorts of pains and penalties if they consented to be baptized; but while telling us of their threats the men who had been made catechumens, and one other, expressed their unconquered resolve to become Christians with their families; two new candidates only drew back. Don't judge them hardly. We can hardly imagine what it means to dare the opposition of all one's neighbours, and be one of the first

to become Christians in a heathen village.

And now darkness had fallen, the agents had set up the sheet outside the village *tsavadi*, or hall, and it did not take long to get the lantern lighted and a hymn thrown on the sheet. A magic-lantern had never been seen before, and I think nearly every adult, and certainly all the children of the village, sat down in a great crowd in front to see and listen. The agents took it in turns to speak, and first the story of the Fall, then that of the Deluge, with its type of the one Saviour for mankind in the shape of the Ark, were told amidst breathless attention, while all eyes were fixed on the changing pictures. Now followed the Holy Family, and pictures of the angelic messengers to the poor shepherds; the miraculous star appearing to the rich magi, bore witness to the fact that there was but one Saviour—Jesus—for both rich and poor, Jew and Gentile alike. Finally, the scenes of Christ's ministry, His teaching by parables, His signs and miracles, and then His Death to atone for man's sin, were described and illustrated in turn. The Resurrection, appearances to the Disciples, and Ascension closed the series, and then, in a few words, I took up the message myself, and urged the people to believe in such a Saviour as Jesus, the *only* One attested by God Himself, the only One Who could satisfy man's need. The attention and interest shown were most marked, and I trust the pictures seen will keep the truths heard long in the memories of those villagers.

We were early astir next morning, and soon the two miles to Savergaon were covered; the candidates for baptism, who had remained to see the magic-lantern pictures the evening before, arriving not long before us. Once more I examined them in their own *tsavadi* (they were all Mahars, or low-castes), and then all being satisfactory, we proceeded to the chief *tsavadi*, which was soon filled with curious fellow-villagers. I ascertained that the *patil*, or head-man, was present, and then, having previously explained the service and settled on the new names to be given, I donned my surplice and, with a thankful heart, admitted three men, their wives, and three children into Christ's Church by baptism. On one side of the *tsavadi* was a temple of Maruti, the monkey-god; on the other

a shrine of Shiva. In the middle stood the row of six adults publicly confessing their faith in the One True God, His Son Jesus Christ, and the Holy Ghost. There was no opposition, but keen attention to see how baptism was performed, and then, while I entered the new Christians' names in my register, the agents had a good opportunity to preach to the assembled crowd.

After this we could not stay, so, leaving the new Christians with an invitation to dinner in the evening, we got back to Sarole. There, by this time, the village was deserted. All the people except the candidates were out in their fields and threshing-floors, so there was no point in holding the baptismal service in the *tsavadi*. The candidates gathered at my tent, once more they were examined, and then, under the boughs of a spreading mango-tree by my tent door, the second baptismal service was held, and four men, their wives and children—in all fifteen—confessed Christ in baptism. As at Savergaon, first the adults were baptized, the agents standing sponsors, including the wife of the catechist, who had been living there with her husband to teach the women. Then each family presented its children, the Christian master bringing his baby, which made the twenty-fifth person baptized that day. A memorable day to me indeed; the thought of it will be a joy for ever.

A few talks with individuals, some directions to the agents who were being left behind for a while to encourage and help those new Christians in the persecution they and we knew was awaiting them, and then I had to go. Some of

them accompanied me part of the way back to the high-road, where my bullock *dhumney* was awaiting me. There was a warm hand-shake all round, and then I left them. My bullocks took me steadily into Junnar by next morning, and three of the busiest and yet happiest and most memorable days of my life were over. Thank God, the news from those villages tells of all standing firm, of opposition and persecution met in a meek and forgiving spirit, and of more inquirers in the villages round. Please God, now these have taken the lead, many more, including those at present hanging back from fear, will follow. Seven families in two neighbouring villages are Christian. Shall we not pray that every village in the vicinity may soon have its leaven of Christians, that a Christian Church may rise and grow to the glory and praise of God? At the same time, we must not forget that work thus begun by God must be followed up. We are responsible to provide a Christian catechist, with his wife perhaps as a Bible-woman, to instruct these Christians further and prepare fresh inquirers for baptism. The school must be supported that their children may have Christian instruction, and this all means new outlay. Who dare say that these precious souls are to be baptized, and then *left*? Then who will help us to give them what they need?—not for their temporal support: they have not asked or received one rupee for that; but we are responsible that their spiritual wants are met, and that their children are cared for and taught to grow up as Christian men and women. Will you help?

## SOME NEWS FROM UGANDA.

### EXTRACTS FROM LETTERS AND JOURNALS.

#### Progress of the Native Church during 1901.

THE official statistics of the Mission for the past year have just reached the Society. The figures include with Uganda the kingdoms of Toro, Busoga, and Bunyoro, and the station of Nassa, in Usukuma. The native clergymen number 27; the Native Christian lay teachers, 2408 (of whom 1988 are males and 420 females). There was an increase in the number of those added to the Church by baptism during the year, the figures being 5536 (4067 adults) against 4304 (3180 adults) in the previous year; the Native Christians now numbering 34,239 against 28,282 in the previous year. The communicants (9865) show an advance of over 2000. The scholars, too, have increased from 7682 to 12,363, and the contributions of the Native Christians for religious purposes from Rs. 4724 to Rs. 5406.

In *Uganda Notes* for January, before all the totals were known, the Rev. E. Millar gave the following account of the progress in the Mission:—

The statistics of last year not being yet quite complete, it is impossible in this article to give definite numbers as to the whole progress of the work, but the standard of previous years appears to have been kept up. This is the more encouraging as the land changes made by the late Special Commissioner have not yet all been completed, and consequently many of the teachers have had to leave their work, from time to time, in order to get their plots of land properly secured.

The most striking advance has been made in Toro, where the number of those baptized during the year is 390 in excess of those baptized in the previous year; and in the same time the communicants have risen by 320, the total number now being 540.

It is interesting to compare these numbers with those of the Uganda Mission in the earlier years of Bishop Tucker's episcopate. In December, 1893, the number of baptized Christians in Uganda was 1128, in Toro now it is 1346; the number of baptisms in Uganda in 1893 was 544, in Toro last year it was 680. The communicants in Uganda in 1893 were 290, in Toro now they are 540.

In the year 1894 there were eight native teachers at work in the countries of Koki and Toro, and the number of readers was estimated at 1000; last year the number of teachers in the two places was 241, and the number of baptized Christians is now 1871. The prospects in Toro seem as bright now as they were in Uganda in 1893, and we trust the increase may be great, and what is more important still that the Christians may be firmly rooted in the faith.

Turning to Uganda itself, the work in Junjo and Buzi is going forward as well as usual under the native pastors in those two places. In Budu the work, too, is slowly advancing, and the contributions of the Native Christians have risen from Rs. 38 to Rs. 52 for the year, which is a very promising sign. In Gayaza the contributions have fallen off considerably, but this is doubtless due to the fact of there being no Europeans now at that station, and the chief of the county of Kyadondo, the Kago, giving his contributions to the Church in the capital. The baptisms, however, show an increase over last

year's numbers, and the number of communicants has also increased more rapidly than in the previous year.

In Singo, though the number of teachers is less than it was last year, yet the number of baptisms and the native contributions show a very great increase: which is most satisfactory, as, though Mitiana is one of the oldest of the C.M.S. stations in Uganda, yet the progress has been much slower than in other places, the population being much more scattered. In Busoga the number of baptisms has increased more than 100 per cent., namely from 56 to 116, and the native contributions from Rs. 64 to Rs. 209. The southern district now hopes to be able to raise enough funds to pay all the teachers working there.

In the capital itself the native contributions have remained about stationary, and the number of baptisms shows an apparent falling off, which is, however, only a loss on paper, as a large number of the surrounding Churches which were formerly included in the Mengo district, have now been formed into a separate pastorate under the Rev. Asa Nkangali, and if the number from this district had been added, the baptisms during the year would have shown a slight increase, and the native contributions would have shown an increase of Rs. 59. Two very large gifts were received too late for insertion in this year's statistics, but the total sum during the year, namely Rs. 1912, includes a gift of Rs. 500 from Mr. Allidina Visram, an Indian trader, so that the increase of the contributions from the Baganda for the year has not been great. This is owing to the wealth now being more in the hands of a few chiefs, the Regents and the chiefs of provinces, and less in the hands of the smaller chiefs, who under the present arrangements get no share of the taxes of the country, all of which go to the few great chiefs, and to the Uganda Administration (English). In the old days each chief, however small, got his share of the taxes. Doubtless when the system of paying rent comes in, the wealth may be more evenly distributed, and the result will be seen in increased contributions to the Church. The increase in the number of communicants in the capital is also less than last year, owing doubtless to the fact that the Bishop being at

present in England, there are no longer confirmations at regular intervals, to serve as object-lessons and to remind the people of their duties and privileges in the matter.

New stations have been opened during the year at Mbarara in the country of Ankole, where the king Kahaya is under instruction; at Kikoma in the county of Buwekula where the number of unbaptized adherents is about 1600; at Masaba in the neighbourhood of Mount Elgon, where the people of Kavirondo are beginning to hear the Gospel news; and at Budaka, the capital of Simeu Kakungulu, which

is situated in North Busoga, and from which work is being begun amongst the Bakedi and other peoples in that neighbourhood. A sub-station has also been opened in Buwere in the county of Mawokota, and buildings have been erected at Jinja in Busoga, close to the Ripon Falls.

Looking at the work as a whole, there is every reason to thank God, and to take courage, looking for the time when the Gospel light will extend on the east to the country of Abyssinia, and on the north to the tribes in the Nile Valley at present untouched by Christian missionaries.

### The European Staff.

The frontispiece to this number of the *Intelligencer* shows a group of missionaries at Mengo last autumn. The Rev. R. H. Leakey, in sending the photograph, remarks that "the number was exceptional, as a new party had just arrived, and others were just about to start for home; some missionaries also being at the capital on business." The European staff of the Mission, including the reinforcements of last year, is now located as follows:—

#### MENGO:—

Ven. Archdeacon R. H. Walker (*Secretary*), Rev. Ernest Millar, Mr. C. W. Hattersley, Mr. and Mrs. A. G. Fraser, Dr. and Mrs. J. H. Cook (*Medical*), Dr. and Mrs. A. Bond (*Medical*), Mr. K. Borup and Mr. H. G. Dillistone (*Industrial Mission*), Mr. C. J. Phillips (*Accountant*), Miss E. M. Furley, Miss G. E. Bird, Miss A. L. Allen, Nurse Dallison (*Medical*).

#### NGOGWE:—

Miss S. R. Tanner, Miss H. M. Thomas.

#### NAKANYONYI:—

Rev. and Mrs. G. R. Blackledge.

#### NDEJE:—

Rev. and Mrs. R. H. Leakey, Miss M. S. Thomsett, Miss T. L. Dyke.

#### MITIANA:—

Rev. and Mrs. F. Rowling.

#### KASAKA:—

Mr. T. B. Fletcher.

#### BUDU (*Kajuna*):—

Rev. G. H. Casson, Rev. D. A. O'Connor.

#### SESE (*Bugala*):—

Rev. and Mrs. H. W. Weatherhead, Rev. H. T. C. Weatherhead.

Besides Bishop Tucker, the Rev. G. K. Baskerville, Dr. and Mrs. A. R. Cook, the Rev. H. Clayton, and Miss J. E. Chadwick are at home on furlough; and the Rev. and Mrs. J. Roscoe, Mr. and Mrs. H. E. Maddox, and the Rev. and Mrs. E. C. Gordon on sick-leave.

### The Katikiro's Generosity.

At one time during last year the Church in Mengo was in debt, but this was cleared off by the generosity of the Katikiro (prime minister), who gave 40*l.*, which is a tenth of the sum paid him by the Government every year. In sending it he wrote as follows:—

I send you herewith Rs. 500 to pay off the debt of the Church (he had previously sent Rs. 100), because God has enriched me, for all things are in

#### KIKOMA (*Buwekula*):—

Mr. H. B. Lewin.

#### KOKI:—

Miss A. H. Robinson, Miss H. M. Turnbull.

#### ANKOLE:—

Rev. J. J. Willis, Mr. H. O. Savile.

#### BUSOGA:—

Rev. Allen Wilson, Rev. S. R. Skeens, Mr. and Mrs. W. G. Innes, Mr. E. C. Davies, Miss E. L. Pilgrim, Miss E. M. Brewer.

#### BUNYORO, *Hoima* (*Kawola*):—

Mr. and Mrs. A. B. Lloyd.

#### *Irusindi*:—

Rev. C. H. T. Ecob, Mr. H. H. Farthing.

#### TORO:—

Rev. and Mrs. A. B. Fisher, Rev. A. L. Kitching, Rev. T. B. Johnson, Miss E. C. Pike, Miss A. E. Allen.

#### KAVIRONDO (*Masaba*):—

Rev. and Mrs. W. A. Crabtree.

#### BUKEDI (*Budaka*):—

Rev. T. R. Buckley, Rev. W. Chadwick.

#### NASSA (*Uukuma*):—

Rev. and Mrs. F. H. Wright, Rev. J. W. Purser, Mr. A. W. Kemp.

Him. He maketh rich, again He maketh poor, because He said, If you be rich, give of your riches; if you be poor, give of your poverty, God will repay you. Therefore I take this gift to give

it to God, that the Church should not lament as one that has no full-grown children [meaning who are able to assist it]. Well, good-bye. May God take care of you!

#### Tradition of "The Fall."

The Katikiro purposes visiting England this summer, being invited by the Government to attend the Coronation. His *History of Uganda* has been printed in England (in Luganda), and is now on sale in Mengo at five rupees per copy. It is a curious fact that the Baganda put down the origin of all their troubles to a woman, just as Eve brought trouble into the world. Before the Baganda knew of this, their own story was of the same nature. As translated in *Uganda Notes* it runs thus:—

The first king was called Kintu. It is said Kintu came from above. It came to pass that the Creator said to Kintu, his grandson, "Go down to the earth with your wife Nambi and beget children." The Creator strictly enjoined him, "Be sure not to let your brother Death accompany you, and to avoid this, when you go, rise up very early in the morning so that Death may not see where you go, for if he goes with you he will kill all your children." When the Creator had finished giving His instructions, Kintu agreed to all, and arranged to start in the early morning. In the morning, before it was light, he packed up all his things and set out, and came down to earth; but his wife suddenly remembered that she had left the corn behind which was to feed a fowl she had with her. She said to her husband, "I have left the corn for the fowl in the porch of the house, I must go back and fetch it." Her husband

Kintu refused and said, "You must not go back, for if you do, you will meet Death." But his wife was obstinate, and would not do as her husband bade her, and she left him on the road and returned to fetch her corn. Nambi reached the house and took down the bundle of corn hanging in the porch, but as she was going back, Death met her and said to her, "Why have you left me, my friends?" So he went with Nambi the obstinate wife. When Kintu returned to complain to the Creator that Death had followed him, the Creator said to him, "Did I not tell you to go early in the morning? Get out of my sight, don't ask my advice now, go away." When Kintu heard this, he heaped more abuse on his wife, and said, "It was you that brought Death to me. It is through you that I am as a dead man." When he had thus reviled her they came down to earth, and when Kintu begat children Death killed them.

#### Open-air Services.

The latest development in the capital of Uganda is an open-air service at Kampala, the seat of Government in Mengo. Dr. Howard Cook writes as follows:—

For a long time past it had been felt that very little was being done in the way of missionary work amongst the mixed population at Kampala. Within a mile of the centre of our Mission is a gradually increasing population of Swahilis, Arabs, Indians, Soudanese as well as Mohammedan Baganda, most of whom, rarely, if ever, come under the influence of Christian teaching. Various efforts have been made in the past in the direction of visiting and teaching this mixed and varied population, but of late practically nothing has been done. It has now been proposed to hold a brief service at the Kampala Market Place once every week, on Wednesdays at 5 p.m. We hope to give addresses in Luganda

and Swahili. The first attempt was made on December 11th, and was attended with marked success. We had a quiet and orderly audience of well over 300 people of every nationality to be found in Kampala. Several of the people thanked us for coming, and were especially delighted at the prospect of a school being started. Before setting out we had assembled for prayer that God would bless our effort, and use it to the extension of His Kingdom. There were seven Europeans, and some fifteen Baganda teachers who went with us. We took a drum, and beat the Church drum-beat, which quickly collected our audience, although the Market closed an hour earlier. The speakers were the

Rev. Bartolomayo Musoke, and two of the missionaries. The spot chosen was a very suitable one in the shade, and on the main road. Several of the police

and Banyoro labourers, were amongst our hearers. The ladies contributed valuable help by forming a choir, and bringing a harmonium.

At the second meeting on December 18th, the Mohammedans came prepared to question and to obstruct.

#### **Mengo Boys' School.**

The Government officials in Uganda have taken great interest in the C.M.S. Boys' School at Mengo. Mr. S. Tomkins, C.M.G., the acting Sub-Commissioner, and Mr. F. Pordage, the Collector at Entebbe, have given prizes to the boys who have shown the greatest ability. A formal presentation of prizes was held. The attendance at the school has been steadily growing for some time, not only for general education, for which the number present is only a few short of five hundred day by day, but also for Bible-classes, both young and bigger boys showing a marked interest in these, especially boys ready for baptism, or recently baptized, who are just at the critical age when character begins to shape itself definitely. Prayer is asked that the thirst for general knowledge may in no way dull their appetite for the things of the Kingdom of God. One of the pupils recently went down the Nile to Wadelai, to act as office-boy to a European going there. Shortly after his arrival he wrote the following letter:—

(Translation.)—"The people here are very numerous, though not in the near neighbourhood of the fort. A great many of them know the same language as the Soudanese at Kampala, and I visit them every day to learn their own language, which I do not know at all, but when they speak in Soudanese I understand partly. They are all naked, and were it not for the grace of God it would be impossible to be friendly with them, for they always beg for clothes and bark-cloths, and unless you give them something they will not be friendly. Still, they are not very fierce or cruel; they seem good-natured, and very

likely in a short time I shall find clever ones amongst them when I understand their ways. The reading-sheets in Lango which you gave me are useless; no one knows that language. I am only remaining here to see if any of them will hear the words of God; there is no other work for me to do here, the people at the fort are so few. As soon as I can find some friends I will do my best to get hold of their language and find out what I can about the people. The Roman Catholics have just finished building a place here, although they themselves have not yet come to live in it."

We learn from the February number of *Uganda Notes* that Mr. Pordage, one of the Government officials above mentioned, was so pleased with the papers at a recent examination that he sent another thirty shillings to be distributed in prizes. This was given out after the Christmas examinations in the shape of Bibles, Testaments, Prayer-books, &c., to the great delight of the recipients, who much appreciated the honour of walking up before the assembled school to receive their prizes at the hands of a big chief, Kibale, who closed the ceremony with an earnest prayer that the whole country might become more and more enlightened.

#### **"Old Things are passing away."**

In his annual letter Mr. Millar gives the subjoined account of a visit to one of the old slaughtering-places of the kings of Uganda:—

In old times, whenever a massacre was ordered, the captives were divided up, and some sent to each place. The method of execution varied with the place; at one place they were clubbed to death, at another burned, at one of the islands they were tied to stakes at the water's edge and the crocodiles came and ate them. At the place where

I was, the custom was to burn them, and the chief showed me a pot that had been found in the long grass at the place of execution. It had three mouths to it, and in the old days beer was poured into it and then "medicine," namely, a charm of some kind, and each of the persons to be executed had to drink some of this lest their spirits

should come back and trouble the executioners. Similarly, there was a pipe into which tobacco and "medicine" were put, and each had to smoke some of this for the same reason. These two vessels had been out in the long grass exposed to wind and rain and grass fires for, I suppose, at least thirteen years, yet they were in excellent preservation. The chief who showed them to me had only just discovered them.

Many of the present generation did not even know what the things were for, as they had never seen such things in their lives. Certainly, in this country, old things are passing away, all things are becoming new, though there is still in the more remote parts of the country a certain amount of divination carried on, and offerings to the spirits are still made by some people, but they do such things in secret.

#### **Devotion of Baganda Teachers.**

Of the new work in the country of Buwekula to which Mr. Millar refers (see p. 346), Mr. H. B. Lewin writes:—

Only some eighteen months ago, darkness deep and great; now, and it rejoices me to say it, some 1500 persons daily under instruction and learning to read in little villages dotted from the Katonga River in the south to Albert Lake in the north. I am sure this speaks much for the teachers sent amongst them, who, in the midst of bitter persecution—for when we first came every chief in the district was against us,—have been able, by the good hand of our God upon them, to do so much. The devotion of some of them has been most marked. One, living not far from the Albert Lake, where the people are of the poorest type, came and told me, almost with tears, that

their little church had fallen down, and, while saying he was sleeping in a wretched hut exposed to rain and wild beasts, for it is a noted place for lions and leopards, yet said, "Although it is a real hardship living out here with such dirty people, poor housing, and no bananas, yet let them only first build a new house for God and I will gladly put up with my present discomforts." Another, on receiving his pay for six months, which amounted to Rs. 3 and 600 shells, gave Rs. 3 to his parents, keeping only the 600 shells to go towards clothing. Such, taking them as a whole, has been their spirit, and it is owing to them that the results are what they are.

#### **Organization and Self-government.**

The work in the province of Kyagwe has been superintended for many years by the Rev. G. K. Baskerville, who, as previously mentioned, is now at home. In his annual letter he gives the following interesting account of the organization and the progress of self-government in the province:—

We have now representatives of all the "fixed congregations" in our Council at Ngogwe, who are ready to attend the Central Council at Mengo as soon as they are called upon to do so. These men, in addition to the district superintendents, attend the Ngogwe Church Council whenever they have anything to bring before it, and are always at our conferences of teachers and workers.

A "fixed congregation" is, as the rules define, a place where there are as many as fifty communicants of a certain standing; and it is allowable to group neighbouring churches together in order to reach this number.

Up till last year we had only ten sub-districts in our South Kyagwe Mission, including the islands which had just been allotted to us. During the last year we have been able to sub-divide some of these, and now we have fifteen sub-

districts, containing each, on an average, ten churches. Nine of these sub-centres have been able (in one or two cases in conjunction with the neighbouring sub-centre) to elect representatives, which means that at each of these places there are more than fifty communicants.

How this makes us realize the need of a large native body of clergy! for it is but seldom that we can go out to these churches to administer the Sacraments, and but occasionally that many of our communicants can come to Ngogwe. However, we begin to see our way to this. At Ngogwe now we have not only the Rev. Y. Kaidzi, our Native in full orders, but also the Rev. A. Muyinda, a deacon whom it is hoped will be admitted to priests' orders next year. It is then proposed that he should be placed in charge of the south-western districts of our South

Kyagwe Mission, in this way cutting off about forty churches for his supervision, though not at first, at any rate, entirely severed from supervision from our central station at Ngogwe. . . .

I quite hope that within the next say, ten years, we shall have the whole of South Kyagwe ministered to by native clergy, each having a circuit of, say, from twenty to thirty churches. Continue to pray for this.

*Church Council.*—The work at our Central Church Council at Ngogwe has been greatly reduced. No teacher is allowed to bring matters before it except through the district superintendent, the matter having been first discussed in the Local Council of his

district. At these Local Councils much business is settled, and a mere report of it is brought up to Ngogwe; only if the Local Council feels unable to decide any matter it is then brought to our Central Council, and in the same way only business which we are unable to settle at Ngogwe is taken up to Mengo.

Again, at Ngogwe itself the native pastor and churchwardens hear and discuss all disputes and moral cases before they come before the Church Council, and much is thus settled privately. One of the senior catechists has been appointed Katikiro (or judge) in Church matters, and brings regular reports to our Church Council of all cases he hears and decides upon.

#### A Visit to Luba.

In a recent medical itineration in Busoga, a large country on the north-east coast of the Victoria Nyanza, separated from Uganda on the west by the River Nile, Dr. J. Howard Cook visited Luba, the chief who, acting under Mwanga's orders, murdered Bishop Hannington. He writes:—

The seat of his chieftainship is at Bukaleba, where the rebel Nubians held the British fort. Luba has extensive gardens, densely populated, as it has been computed that in his compound alone there are 300 women, and in the surrounding gardens another 1000 are scattered. Luba has for some time past abandoned all active hostility to the Gospel, and, indeed, has been on most friendly terms with our missionaries, but although Mr. Hall, Mr. Weatherhead, and Mr. Innes have all laboured patiently in trying to teach him, he has proved too old and too stupid to learn to read; yet one knows that the Gospel is simpler than the first reading-sheets, which in this country prepare the way for the training of the mind to receive Divine Truth. He is, we are told, giving some

signs of real repentance, and though until quite recently he was bitterly opposed to any of his women being taught, yet Mr. Innes tells us that he has now consented to a married Muganda teacher coming to live in his garden to instruct his women, and to help him fight his besetting sin of strong drink. In the last matter he has been sorely tempted by native Mohammedan visitors.

Bukaleba is also important as being the place from which the hostile island of Buvuma is being evangelized, at present by native teachers, as the Government does not consider it safe for Europeans, neither are they allowed to land there without an armed escort, a process not conducive either to winning the people or to commending the Gospel of Peace.

#### Tribes near Ruwenzori.

Of the tribes in the neighbourhood of Ruwenzori ("Mountains of the Moon"), Mr. H. E. Maddox (now at home) gives an interesting description in *Uganda Notes* for January, from which we take the following:—

Upon the slopes of Ruwenzori, east, west, and south, there live some very interesting people called the Bakonjo. In contrast to the Batoro, they are very healthy and strong, living on sweet plantains and the edible root of a large lily (*Luganda jumi*). Their clothing is almost *nil*. Living as they do on the hills, the carrying of heavy loads and pots of water develops the leg muscles to a surprising extent. It is a

common thing to see a woman toiling up an almost perpendicular path, carrying on her back a load of firewood, bundles of food, and a baby on top.

Following the mountains northward, we come to Lake Albert, on whose western shores live the Banyamboga, many of whom now are steady, earnest Christians; the Babira, just beginning to be taught; the Balega, at present unreachable, not belonging to any Bantu



group; and scattered about are representatives of the Batwa (dwarfs), Babuba, Babuku, and others.

Then if, leaving the Lake Albert, we were to come south again, but keeping this time to the west of Ruwenzori, keeping the mountains on the left, and the River Semliki on the right, we should pass through part of the great forest, finding unnumbered villages of the Baamba all the way to Lake Albert Edward. These interesting people are very little known. Though Stanley must have passed by this way, he does not seem to be remembered. I myself have twice visited the country (the second time with my wife), and that completes the list of European visitors. The first noticeable thing about them is that they live in villages, each comprised of a single street with houses on either side, perhaps 100 in all. Their food is almost entirely sweet plantains, and their clothing almost equal to that of the Bakonjo. They seem to be wonderfully strong and free from

disease, and the children—bright, happy little things—literally swarm. One can scarcely imagine a country less influenced by civilization. Besides a cloth worn by a chief (borrowed from Toro in honour of our visit), the only discoverable link with civilization were two old cartridge-cases, worn round the neck as a charm. A Toro teacher has been at work at one of the villages named Busaro for nearly a year, and many of the people are slowly beginning to learn. Their language is somewhat different from Lunyoro, but for the present at any rate the latter language suffices. They are very numerous; some native estimates reckon them as much as 300,000, but these figures are not to be trusted. A Christian, Petero Tegwezire, has lately been appointed chief over all Bwamba, apparently much to the satisfaction of the people themselves, for they know and like him, and will now be saved from the constant civil war which has always existed between the different villages.

#### A Raid by the Masai.

Mr. and Mrs. Wright, who left England in September, 1901, reached Nassa in excellent health. The appearance of a European lady, the first ever seen among the people of Usukuma, naturally caused great excitement, especially among the women. In *Uganda Notes*, Mr. Kemp gives a sad account of a raid by the Masai. Fortunately the Mission at Nassa was not attacked. We read:—

After Purser returned from Neva and Usamiro, I started to visit our out-stations round the Gulf. I left on October 26th, and landed at Killibello about an hour after sunset. At the same time as I was landing, the Masai made a raid, for about ten miles along the coast, attacking and killing the Natives, setting fire to the huts, and spearing the frightened people as they rushed out of the houses. The Masai reached to within about two miles of where I was encamped. The teachers left after Sunday service to see what had really happened, and returned with the news that already it was known that seventy-eight Natives had been killed by the Masai. . . . Of my two herdsmen, who were in Guta at the time, one escaped and the other was killed.

I visited Guta next day, taking two men to bury my herdsman and his boy. Soon after leaving Killibello I reached to where the Masai had come in their raid, and then for about ten miles were the blackened remains of villages, and

some of the Natives had returned and were busy burying their dead. When I reached Guta many bodies were still lying about in all directions, men, women, and children.

Nothing further could be done, so I returned to Nassa the next day, and the same night there were at least thirty miles of coast-line lit up with the flames of burning houses on the other side Killibello; another Masai raid having taken place. The flaming villages could be seen quite distinctly.

The report then reached us that the Masai were marching on Nassa; cattle were drawn away; some of the people fled, and at night many of the Natives came up to our village for protection. A watch had to be set for several nights, but eventually things quieted down again. The work has been practically stopped at our out-stations, and the effect is felt here, very few turning up to read. I do not think there is much likelihood of the Masai coming here now.

## THE MISSION-FIELD.

### Western Equatorial Africa.

IN our last number we just mentioned the representative Conference of the Western Equatorial Africa Diocese. The Rev. T. J. Dennis, of the Niger, attended the conference, which was held at Lagos, and the references to it in his journal will be read with interest:—

*Jan. 20th.*—This evening our conference began in St. Paul's, Breadfruit. It is the largest church in the place.

*21st.*—At 8.30 we met again in St. Paul's Church, to hear the Bishop's first charge, and to partake of the Holy Communion. At four o'clock the Bishop and Mrs. Tugwell held a reception for native agents and other prominent church workers in the grounds of Christ Church Parsonage.

At 7.30 we met in the Glover Memorial Hall. The Bishop read a paper on "Relations between Christians of Different Churches," and the Rev. J. D. Sutcliffe spoke on the same subject. I am glad to see what good feeling exists between the Wesleyans and the C.M.S.

*22nd.*—At 8.15 the members of the conference attended devotional service in Christ Church, when the Rev. F. Melville Jones gave the address. Later we had a session in the Grammar School, when papers were read on "Christian Marriage." I think a conference to deal with this subject alone is more than desirable, and the discussion is to be resumed on Friday. An able paper was also read by the Government Inspector of Schools, a Native named Carr, on "Education." (It is difficult to realize as one listens to some of the native speakers at this conference that English is not their mother tongue.) Education is a burning question at Lagos. The desire to learn is on the increase. This afternoon the "Constitution" was discussed. It has recently been drafted for the Lagos Church,

which includes also all the churches in the Yoruba Country, and (by its title) all Bishop Tugwell's diocese as well. However, the Niger Delta Pastorate has already a "Constitution" of its own, and we on the Niger are not yet advanced enough to have one.

A proposal was made that Southern Nigeria and Northern Nigeria should each form one diocese, and there seems a strong feeling in favour of making Lagos and the Yoruba Country one diocese. In the evening the papers were on "Literature, General and Vernacular." Much has been done in the Yoruba Mission in the way of translation.

*23rd.*—The meeting this morning discussed "The Supply and Training of Schoolmasters." Unfortunately, native boys now prefer Government employment, because of the better pay. The question in the afternoon was, "How to Retain the Young under Religious Influence." You can see that the very same problems that confront Christians in England are those that the Church in Lagos has to face. In the evening a missionary meeting was held, the speakers being Bishops Tugwell and Oluwole, Archdeacon Crowther, the Rev. J. J. R. Kuti, and Mr. H. F. Gane.

*24th.*—Archdeacon Crowther gave the address at the devotional meeting this morning. He took for his text the words, "A People Near unto Him." The discussion on "Christian Marriage" was resumed this afternoon. There is need of a great revival in Lagos.

Previous to the conference Mr. Dennis went up to Abeokuta:—

*Jan. 17th.*—I am writing this in what is known as the Ladies' House in the old C.M.S. compound at Abeokuta. There is a railway between it and Lagos, and the distance is about the same as that from London to Hastings. There are no through expresses yet, but trains that stop at every station do not take more than four and a half hours. This is not much worse than the slow trains on a South London line! The officials are all Natives, except the engine-drivers, who are mostly Englishmen.

The trains are not unlike our "corridor" trains, and have first, second, and third class. The journey was quite uneventful, and we reached Aro Junction, from which a branch line runs across the Ogun into Abeokuta, at twelve o'clock. Here we alighted, and commenced a hot, dusty walk of about four miles, through Abeokuta to the Ake mission-house.

The compound is a large one, and contains, besides the house in which Mr. and Mrs. Fry live, a large building

intended as a residence for ladies, but now standing empty, except when chance visitors like myself come up; houses for the native pastor and curate of the Townsend-Wood Memorial Church; school-buildings, dispensary, &c. The population of Abeokuta is estimated at 150,000. It used to be much more than this before Dahomey was conquered by the French. There are eleven other C.M.S. places of worship in the town, with their attendant schools and agents' houses.

The work is now almost entirely self-supporting, above 1200*l.* being raised by the Christians towards the support of their pastors, catechists, and school-masters, and other church expenses.

18*th.*—This afternoon I went with Mr. Fry to the great mass of rock, round and under which the founders of Abeokuta first settled, for fear of the Dahomians, and from which the town gets its name. From this rock a view can be obtained of the surrounding country. Abeokuta is indeed an enormous town I am told it is five

miles through one way, and three miles through the other. It is surrounded by a mud wall on all sides except that protected by the River Ogun. This wall is not now needed for defensive purposes, and is consequently in a bad state of repair. Many of the houses of the town are also in ruins, their owners having gone back to the farms from which they were driven by the king of Dahomey.

19*th.*—I preached this morning in the Townsend-Wood Memorial, or "Ake" Church, as it is more usually called, from the text, "Sanctify in your hearts Christ as Lord." There was a large congregation and a good choir. The service was hearty and yet orderly. The pastor, the Rev. D. O. Williams, read the prayers, and the curate, the Rev. J. J. Olumide, interpreted for me. They have the whole Bible translated into Yoruba, as well as the Prayer-book and about four hundred hymns, so in translation as well in most other things they are much in advance of us on the Niger.

We seldom have news from Lokoja, a town situated at the confluence of the Niger and Binué, in what is now called Northern Nigeria. Our readers will welcome the following extracts from the annual letter of the Rev. J. D. Aitken:—

John Kafaimo was formerly a slave at Gbegbe, but was bought and then set free by the Lokoja Church, and has been long employed by them (the Lokoja Church people) to work amongst themselves. However, they consented to his being placed in the Basa country, and the Lord has greatly used him at Gbegbe, so much greater interest having been created that the seating accommodation was insufficient, and new extra seats have had to be built in the church. You will join us, I know, in praying that we may yet have a rich harvest in this place.

At Kpata the work has gone ahead, the king even sending out an order commanding all the people to attend the services at least once on Sundays, he himself being a constant attendant.

I have just visited Kporo, where they are waiting for their long-promised teacher. They told us that they spent each Sunday by gathering together and talking over what was said to them by our Gbegbe agent on the previous Monday. They also added the following piece of news, saying, "All the people behind them (Basa Bunus) have

ceased working on Sunday, because it is the Sabbath-day of the white men who have kept the Fulani from coming to their country." To honour the white man they cease from work on the white man's Sabbath-day.

Are not the fields here already white unto harvest? At present they open to us. They hate Mohammedanism because thousands of their friends and villages have been enslaved under its direct laws. If, however, we do not quickly step in, from constant intercourse with Mohammedans under English rule, they will soon forget their old wrongs, they will embrace the religion of the False Prophet, and be no longer open to us as now.

When I came out in 1898 there were few Mohammedans to be seen below Iddah. Now they are everywhere, excepting below Abo, and at the present rate of progress there will scarcely be a heathen village on the river-banks by 1910. Then we shall begin to talk of Mohammedan Missions to these people, and any one who has worked in both heathen and Mohammedan towns knows what that means.

We are thankful to be able to report that Dr. Miller and Mr. Bargery have settled at Gierko, the place whence the Hausaland missionaries were driven away

on their last expedition after they had had much encouragement at the outset of their labours there, and the place where they had laid to rest the body of the Rev. C. Dudley Ryder. The king of Zaria, who controls the king of Gierko, seems now really willing for a Mission to settle in his subordinate town.

#### **Eastern Equatorial Africa.**

On December 8th the church at Sagalla, in the Taita country, was opened and dedicated to St. Mark. Thirteen people were baptized at the service, and 1000 people were present. Mr. J. A. Wray, now at home on furlough, in his annual letter mentions that he has now entered on his twentieth year of work in the Mission, and remarks on the progress made in that time:—

The text, "These men have turned the world upside down," might well apply to us here. I often tell them that if their dead, whom I used to know, could come to life again and see the changes that have taken place they would wish to go straight back to their graves, for the things they fought so hard against have become the order of the day. When they wanted rain they consulted the medicine-men, now they come to God for it; when they were in trouble they met on Parliament Hill, now they bring their troubles to the missionary who resides on that hill; they used to despise the missionary, now they revere him as

a father, and will not take any step without his advice, they will travel twenty miles for his counsel. The little house they so often threatened to roll down the mountain, boldly stands on the top of this same hill. Their oracle, this sacred tree, is now changed into a house of Jehovah, and beneath its shadow they now meet to hear what God the Lord has to say to them. Truly we may say, "The Lord of Hosts is with us"!

The future prospects are very bright. I have five places in which I could put teachers at the present if I had them. The children are like swarms of bees waiting to be taught.

#### **Persia.**

The seed is being steadily sown, Dr. Carr says, in the Julfa hospitals. Patients are passing through at the rate of between 500 and 600 annually, staying an average time of about a fortnight. All these have heard the Message of Salvation again and again, and the majority leave the hospitals with a more kindly feeling towards Christianity. Prejudices are thus being undermined and the knowledge of the Gospel is being slowly but surely spread abroad. A Sayyid (one of the descendants of the Prophet) was suffering from a very painful affection from which operation alone could give him relief. He could not make up his mind at first to go to the Christian hospital, but his pain got the better of his prejudices. He eventually went, and under God's blessing was cured. He and his brothers, who went to the hospital every day to see him, had never seen a Gospel before, but were much interested in it. One of them took away a copy of the Bible with him, wishing to read more of it.

Mirza Mihriban, a Parsi convert, the firstfruits of the Yezd Mission, who has since his baptism been in Bombay, has been engaged as a teacher in the school at Yezd, which the Rev. Napier Malcolm says is progressing well. Another inquirer, a Mohammedan, was baptized by Mr. Stileman on January 20th.

#### **Bengal.**

We have not yet received any account from our missionaries of the "United Evangelistic Campaign" held in Calcutta from February 15th to March 2nd; but the *Indian Witness* of March 6th contains some brief impressions from missionaries who took part in it, and we give below a communication to that paper from Mr. A. C. Kestin, of Calcutta:—

The Calcutta United Evangelistic Campaign has come and gone. May it never be possible to say the last word about it! Effectively organized, day

after day saw strong, efficient bands of preachers at work in some twenty-five well-chosen centres, supported often by singing-bands. Crowds assembled;

and the message seemed to strike home to many hearts, some few coming forward as inquirers. Hindustani preachings were marked by keen, attentive interest, but a few Bengali gatherings were disturbed by the student element, while a scurrilous Bengali opposition tract was largely circulated. Indoor meetings justified their inclusion in the programme, and lantern services reached

many through the eye as well as the ear. The Christian procession on Sunday, February 23rd, was a testimony for the Heathen, numbers of whom collected to view it. It ought certainly to have been larger, but was big enough to be effective. May evangelistic work here have gained a new impetus, and fruit result unto eternity!

The Calcutta Bible Society reports an increasing circulation. During the year, 110,186 Bibles and portions of the Scriptures were sent out. The subscriptions, however, were less than in the previous year. Commenting on this fact, the North India localized *C.M. Gleaner* says: "Why should Churches and Missions always receive and never give nor teach their people to give to the Bible Society?" and suggests that the following example, taken from the report of the Bible Society, might be imitated in all the Churches:—

In the Rajmahal District of Santalia the Secretary of the C.M.S. Native Church Council took the trouble to get interesting details of Bible Society work from the Bible House, then of translating them into Santali, and thereafter distributing them to the preachers in his district. A Bible Sunday was arranged, on which the claims

of the Bible Society were simultaneously urged in all the churches, and the congregations exhorted to bring their offerings in kind or cash on the following Sunday. As a result of this effort, not only was an intelligent interest excited in the minds of the Christians, but the substantial sum of Rs. 76:7 was credited to the Society's funds.

The Rev. Koilash Chandra Dey Biswas, pastor of Bollobhpur, assistant chairman, has been appointed Chairman of the Nadiya Church Council, and will act for the Rev. E. T. Butler during his absence on furlough. The work of superintending the Nadiya churches, schools, &c., grows year by year, and the North India *Gleaner* notes with thankfulness the advance of the Native Church in that it is possible to appoint a Bengali clergyman to this post.

The Bishop of Chota Nagpur (the Right Rev. J. C. Whitley) held a confirmation at Godda on February 3rd. Including seventeen from the Bhagaya district, seventy-seven candidates were confirmed—forty women and thirty-seven men.

#### North-West Provinces.

On February 2nd two Mohammedans were baptized in St. John's Church, Agra, one a Moulvie of considerable learning and reputation, who like so many converts from Mohammedanism had previously been engaged in championing Islam in public discussions with Christians. A writer in the North India *C.M. Gleaner* says of this convert:—

Although, as he confessed, he had only read the Bible in order to find out something to cavil at, still God was leading him on, and gradually giving him light, until he felt he could no longer defend his position, and so determined, like another Paul, to become the defender of that which once he

thought he ought to destroy. He received the same name (Abdul Masih) as Henry Martyn's convert, the first Indian clergyman in these parts, and the founder of the C.M.S. Mission in Kattrra, Agra, better known as "Abdul Mashika Kattrra." Let us pray that he may walk in his footsteps.

On March 6th the corner-stone of the new C.M.S. Girls' School at Agra (for the future to be known as the Queen Victoria Girls' School) was laid by Lady La Touche, wife of the Lieutenant-Governor of the North-West Provinces, who himself also was present. The Bishop of Lucknow conducted the service, assisted by the Rev. J. P. Haythornthwaite and the Rev. W. McLean. The Rev. C. H. Gill read an address explaining how the school came to be built. The present school was only held on a lease and was totally unfit and inadequate for the

increasing demands made upon it. The Principal of the school is Miss A. F. Wright, and she is assisted by her sister, Miss K. C. Wright, and by Miss A. M. Cox; all of whom are honorary missionaries.

Reference was made in our last number (p. 287) to a remarkable movement towards Christianity going on in the Meerut District. We have since received the report of that Mission. At the beginning of last year three hundred people living in sixteen villages were under instruction. Since February, 1901, work has been started in eight new villages, representing an addition of 280 or more souls who are now being taught with a view to baptism. Mr. Proctor says, "Seven other villages have made applications for teachers to which we have not been able to respond." All these people have come voluntarily to the missionaries, some of them several times, earnestly asking to be taught and baptized. Of the persecutions they have had to endure, the report says:—

No one familiar with the history of these people can say that it is on account of material and temporal gain they are becoming Christians. On the other hand they have brought upon themselves considerable persecution, much of it petty, but some of a bitter and cruel nature. Mohammedan Zamindars are the principal offenders in this, and all that is of a violent form emanates from them. . . .

In the village of Laliana the Christians were deprived of their work; were threatened repeatedly with violence; were not allowed to draw water from the well; stones were frequently thrown into their court-yards, especially when they were assembled for worship; on two occasions roofs of houses were set fire to and destroyed; and no less than eleven summonses on false charges were procured against the Christians at the instigation of Mohammedan landowners.

In Jeyi, only the other day, the Christians were set on and thrashed for no adequate reason, and their property stolen and destroyed. . . .

According to the Census returns the Christians in the Mandla District (Gond Mission) have increased from 148 to 560 since 1891.

The terrible ravages of the bubonic plague in India during this the worst of the series of epidemics commencing in 1897, are shown in the following extract from a private letter from the Rev. W. E. S. Hollard, of Allahabad, dated March 10th:—

The last few days have been busy over plague camp. The death-rate rose last week to 177 a day. In Ludhiana [in the Punjab] last week, a town of 60,000 people, there were 2900 deaths (this week 3200—6000 out of 60,000 in a fortnight. In five more months of this Ludhiana will be dead to a man).

The Muirabad people complained that our camp was too near their village, so there was nothing for it but to move. Miss Norris (M.D.) and I had to do all

So far from this persecution in any way checking the desire of these people to become Christians, it seems to act as a stimulus. Every such outbreak has been followed by increased applications for baptism. So God replies to the attacks of the Enemy. None of those who have been subjected to persecution have apostatized; but in one village and its neighbourhood an unworthy and unfaithful teacher has done considerable harm.

When speaking to those whose ill-treatment became the subject of legal proceedings their spokesman said to me, "Sahib, we don't care what they may do to us; they may kill us, but we won't give up Jesus Christ."

God is using this "fiery trial," I am sure, to strengthen the faith of these recent converts; to develop in them forbearance and a spirit of forgiveness and Christian love; to bind them together in bonds of mutual sympathy and brotherly love; and so bring good out of evil. "All things (even such things) work together for good to them that love God."

the moving of the patients. I visit the camp daily and go the rounds, having the administration in my hands, while Miss Norris does the doctoring.

The order to move was given at 6 p.m. one night. By noon next day all the patients had been moved to a new camp two miles away—quick work.

Some of the cases are most touching. One old body had been left to die by her friends, who wanted to get rid of her by throwing her alive into the

Ganges. When we began to move her, she screamed out, thinking we were going to take her to the river. Another mother and child-girl, both widows, were found in a deserted house, Brahmans and wealthy. The mother exclaimed when the Mission ladies found her, "Oh, keep me alive till I have heard of

your Christ." When they were leaving her, thinking all had been properly arranged, she said, "No; you have forgotten to pray." Yet no missionary has ever visited her before. She has heard from others. How many such believers may there not be unknown to us?

#### **Punjab and Sindh.**

The C.M.S. College, Amritsar, celebrated its Jubilee in January. The proceedings opened with a Thanksgiving Service in Christ Church on the 20th. On the 27th, a meeting was held at the Town Hall, at which Sir Mackworth Young presided. The Lieut.-Governor congratulated the school on its efficiency and success. The Principal, in his report, said the idea of opening in Amritsar a school in which distinctive Christian teaching should find a place originated in some measure with a former Lieut.-Governor, Sir Henry Lawrence, "whose genius as an administrator, capacity as a statesman, and indomitable courage as a soldier, were combined with an intense and profound belief in the religion he professed, and a desire to see its blessings extended to the province over which, in God's providence, he had been placed." The school was held for one year in a small rented building, but in 1853 the premises it now occupies was erected from a design presented by Lord Napier of Magdala. In connexion with the jubilee an "Old Boys' Jubilee Memorial" has been inaugurated.

Last autumn the Rev. J. Anthony Wood took up again the Principalship of the Baring High School, Batala. The school consists of forty-two boarders and six day-boys. Mr. Waller, of Allahabad, who had been lent by the North-West Provinces Corresponding Committee, handed over to Mr. Wood's care the preparation of nine boys for confirmation, six of whom were confirmed on November 26th. Of his work in the school Mr. Wood says:—

The work of a boarding-school presents few of those more stirring episodes which mark some forms of missionary effort. It includes, besides actual teaching, many very varied duties, . . . but behind and below lies the solid and responsible work of building up characters which will mould, for good or ill, the Christianity of the Punjab in years to come. To this the morning and evening services in the beautiful school chapel, erected by the efforts of the Rev. E. Corfield (Principal 1886-1900), contributed in their effect on the habit of daily devotion and the recognition of God's near presence.

In this connexion I may mention the remarks made by some Hindus who requested permission to be present at our evening service. On leaving they were overheard to say, "The place is worthy, the people are worthy, the service is worthy; every one has his share."

So, quietly and steadily the work of witness goes on, and with God's blessing, we shall, I hope, be increasingly true to the happily-chosen school motto, and be a "Ray of Light in the Punjab," until the Day-star arise and the shadows alike of Islam and Hinduism flee away.

On February 6th, the C.M.S. Medical Mission Hospital was opened in Dera Ismail Khan by the Bishop of Lahore. A dedication service was first held in the large ward, and a short address on the work of Medical Missions was given by the Bishop. Then followed a meeting for the non-Christians present, at which the Bishop and the Deputy-Commissioner, Captain Fox Strangways, urged on the people of the city the duty of helping on the work.

In the first week in March, the deaths from the plague in the Punjab were 12,544, and in the whole of India 23,715. During the twenty-nine days from February 1st to March 1st the total plague mortality in the Punjab was 29,992, or an average of more than 1000 deaths a day.

Under the title of "Medicos in Council," the *Punjab Mission News* gives the following account of a sub-conference of medical missionaries held at Peshawar in December:—

As all the world knows, times have changed for C.M.S. Medical Missions. They own an Auxiliary and Secretary, a magazine, and intricate organization of their own. They have a Sub-Conference, too, now, which this year elected to meet December 16th—19th, independently of the General Conference. Peshawar was selected for the experiment, which proved an unqualified success.

The programme was a heavy one. Hard work was the order of the day. We commenced at 8.15 with service, at which most helpful and forceful addresses, not soon to be forgotten, were delivered by Dr. A. C. Lankester, Dr. Arthur Neve, and the Rev. P. Ireland Jones (Secretary of the Punjab and Sindh Mission).

The Sacrament of the Lord's Supper was observed on the last day. It was a blessed time. Every medical missionary of the C.M.S. in India was present, with the single exception of Dr. Ernest Neve.

Dr. A. Neve, Kashmir, was secretary appointed from home. Dr. H. Martyn Clark, Amritsar, was unanimously called to the chair. The Conference speedily got to work. The striking feature was the absolute unity manifested all through the meetings. The medicos seemed to know exactly what they wanted, and went solidly for it, and seemed to remember also that the straight line is always the shortest road between two points.

The Conference had its lights and shade, as all such gatherings have; but the spirit of concord and brotherly love

was deeply cheering and blessed; the more remarkable, too, as men had had no communication with one another, and some of the subjects were thorny ones. Medical returns to Government, grants-in-aid from Government, Medical Mission Estimates, new Medical Missions proposed, were part of the *agenda*. A most helpful and deeply-interesting discussion took place on the best methods of itinerating. The Conference very cordially hailed the establishment of medical evangelists. Mr. Guyer's recent appointment as such gave great satisfaction. The Hon. M. Waldegrave, who has worked as a medical evangelist in Peshawar for nigh a couple of years, was especially invited to be a visiting member: other visitors were also welcomed.

In the morning services we were helped by the Revs. H. J. Hoare and C. H. A. Field. A medical missionary meeting was held on Mr. Hoare's lawn, at which he presided: very interesting addresses were given by various medical missionaries, which space forbids us to attempt to reproduce.

The honours of the day, however, went entirely to a fine old Afghan saint and deeply-learned Moulvie from Upper Swat, who was baptized years ago in the Amritsar Medical Mission. His romantic story is, indeed, stranger than fiction. He was spending a few days in Peshawar with his old friend Dr. A. C. Lankester, and was the centre of much sympathetic interest.

Amongst the festivities of the Conference was an enjoyable "At Home" held by the Hon. Mrs. Waldegrave.

A portrait group of the members present at the conference is published in this month's *Mercy and Truth*.

The work of the Kashmir Medical Mission is getting more and more extensive. The number of out-patients seen annually varies from 12,000 to 15,000. The number of patients who actually reside in the wards for periods varying from three to twenty or more days is over a thousand a year. More than eighty beds and cots are supported by friends. The staff of the hospital consists of Drs. A. and E. F. Neve, Miss Neve, and Miss Newnham, and Dr. Minnie Gomery and Miss Robinson are in readiness to start work in the newly-built hospital at Islamabad, a town thirty miles east of Srinagar, with a population of about 11,000. Visits have been paid at intervals during the past twenty years, and the work is now to be placed on a satisfactory footing. The new hospital is intended to take the place of the John Bishop Memorial Hospital for women in Srinagar built by Mrs. Isabella Bishop, but destroyed by a flood some years since.



The system of "self-help" in the native congregation in Karachi, Sindh, begun in 1899, has worked very fairly well. The Rev. W. J. Abigail says:—

One-fortieth of income is the minimum that qualifies for a vote, and this may be distributed under four heads—pastor, poor, Church, world. Under the last we have been able to support

"Our Own Missionary." He visits the servants of the European residents and talks with whomsoever he meets. He is one of the best type of Native Christian. His pay is 1*l.* a month.

#### South India.

The Bishop of Madras visited the Wynaad, a hill country between the Nilgiri Mountains and the plains of Calicut, in October and November last. He was much struck with the great variety of races represented in the congregations. In one little church there were one or more of the following: Europeans, Eurasians, Singhalese, Chinese, Tamils, Malayalis, and Kurumbers (Hill Tribes). The Bishop gave lectures to educated Hindus and Christians in two places, and preached to English and native congregations in the various places he visited. An extract from the conclusion of the Bishop's reply to an address by all the Native Christians in the Wynaad will give an idea of the nature of his teaching. He said:—

I have just been visiting Tinnevely, where I have seen congregations of from one to two thousand persons. Here you tell me there are 400 Christians in the district. This is the day of small things in the Wynaad; but a foundation has been well and wisely laid. In building a great edifice the most important thing is the foundation. The only sure foundation in which the Church can be built is Christ. Each individual must build upon this foundation in faith.

After all, everything depends on the life and conduct of Christians themselves. Fear not because you are a "little flock." The Church of Christ was never so strong as when it met, a "little flock," in an upper room at Jerusalem. Let each one of you try and shape his own life and conduct after the example set us in the life of Christ. Pray for the help of the Holy Spirit, that the Church in the Wynaad may shine brightly.

The Rev. A. H. Lash, the superintending missionary of the Nilgiri and Wynaad Missions, reports the baptism of twenty-eight persons in the Wynaad during the past year, of whom thirteen were adults. He has admitted to the Christian Church the first Chermers. These are of the slave caste and correspond with the Pulayans of Travancore.

In the Masulipatam district of the Telugu Mission there has been advancement both numerically and financially during the past year. The Rev. A. E. Goodman says the contributions were the highest yet reached. "But this is not enough," he writes, "and comes far short of what the Native Church could, and ought, to do for itself. . . . We want yet a spirit of greater liberality, with the thought that God might be first and self last." The Masulipatam pastorate has been entirely self-supporting throughout 1901, besides helping to support other less well-to-do pastorates. This latter work has been done through the influence and energetic efforts of the pastor, the Rev. M. Devanandham. The past year has been marked chiefly by the baptism of three groups of inquirers, who had been under instruction for about two years, and possessed a good knowledge of the elementary doctrines of Christianity. Of these groups Mr. Goodman wrote on December 8th:—

The first group was baptized in January in the village of Veyevala, sixteen miles from Masulipatam. The day was a happy one. There was rejoicing in heaven and earth over sinners brought into the fold. Thirty-six adults and twenty-two children were baptized under a *pandal* in the village. A magic-lantern entertainment was given in the

evening in the village square to all the inhabitants, when the "Old, Old Story" was told afresh, illustrated by coloured pictures of Old and New Testament scenes. It was eleven o'clock before we had the concluding prayers and dispersed for the night—a long but profitable day to all. A prayer-house and teachers' house have since been erected

in this village, mainly at the cost of the Christians.

The second group of inquirers was baptized last month in Peddapatnam, on the sea-coast, twelve miles from Masulipatam. Here twenty-four adults and fourteen children were admitted to the fold of Christ.

The third group was baptized on Tuesday last at Vartalapalli, nine miles from Masulipatam, when fifty-three adults and twenty-seven children were publicly admitted to the Church of

In his annual letter, the Rev. F. W. N. Alexander, of Ellore, reports continued extension among the Malas:—

Not long ago I was called to visit a new place about twelve miles from Ellore. About 300 Malas received me in a large shed. Some of our evangelists were with me, and members of the Y.M.C.A. came to sing Christian lyrics, that have so much power over the people. Fifty men gave in their names for baptism, and over 100 children are

Christ. I had the assistance of the Rev. M. Devanandham, pastor of Masulipatam, on the last two occasions, and the deep spiritual tone of his earnest addresses to the candidates for baptism will, I trust, be long remembered by them.

May all these people be the means of spreading the knowledge of the truth to their neighbours, and may men "take knowledge of them," and see by their outward walk and conversation that "they have been with Jesus"!

now reading in the new school. A new school for Chucklers was begun near Polsanipalli, where we had our first opening. They soon had to face persecution for leaving Satan for Christ's Church. Sudra ryots caught hold of their chief man and a boy and brutally beat them. I have not known the like for many years.

Of other recent interesting baptisms, Mr. Alexander says:—

Sixteen were baptized at Gollapalli, near Polsanipalli, when I first pitched my tent and got an opening thirty-nine years ago. Golapalli is only two miles away, yet all this time it has refused the Gospel. Eighteen persons were

baptized in a village near another old congregation, facing Agarapalli, a renowned sacred place. In Polsanipalli itself several new families have joined us. Sirivada is also fruitful in new converts.

The blind boys now being trained in a special department of the Sarah Tucker College, Palamcottah, are mostly Heathen when first admitted. Miss Pawson wrote on November 11th:—"Last term seven of them, after being examined by Mr. Carr, were baptized. Once a week they, with their master, go and help in the street-preaching: they have various instruments of music, and they sing and also read the Gospel to the heathen crowd. Very often they will listen to the blind boys reading when they would not listen to others."

In announcing the death of a Tinnevely pastor in our last number, we were led to believe that the Rev. Joseph David, of Mengnanapuram, had been called home. There are two pastors named Joseph David in the Mission, and the Rev. T. Kember, who is at home on furlough, informs us that the Joseph David who died was the pastor of Achampatti, who was ordained in 1888. "Joseph David, of Mengnanapuram," we are thankful to hear from Mr. Kember, "is alive and well, and working strenuously with Mr. Douglas in the matter of self-support" in the Native Church, and we sincerely hope "that it may please God to continue him in life and health and strength for yet a long while to come."

#### Travancore and Cochin.

The Rev. Dr. Richards has communicated to us a letter he has received from Archdeacon Oomen Mamen, of Travancore, regarding a mission lately held there for the Syrian Church by the Rev. T. Walker, of Tinnevely, accompanied by Mrs. Walker, and Miss Carmichael of the C.E.Z.M.S. The Archdeacon says:—

They held a convention in the dry bed of the river opposite the hospital. Thousands from all parts assembled.

On Sunday, the last day, there were ten thousand under a large *pandal*. At Maranver the *pandal* was twice as large,

supported by 150 posts and illuminated by 100 lamps. The audience was so large that the interpreter's words were repeated by another at some distance. The collection for the Syrian Evangelistic Association was Rs. 1000. Was not this Pentecostal?

Pray tell C.M.S. that they conferred

a great boon on the poor Syrian Church by sending Mr. Walker, who is alike loved and esteemed by both parties [of Syrians] and by our own people. It was a Pentecostal season. One result was a great increase of missionary spirit among Syrian Christians, several of whom are voluntary preachers.

During the last three months of 1901, the Bishop of Travancore confirmed 541 persons, viz., at Trevandrum, 10; Kannit, 49; Putupalli, 72; Mavelicara, 96; Muttuchira, 115; Elantur, 72; Tiruwella, 10; and Ericada, 137.

The Rev. E. A. L. Moore, of the Divinity School, Madras, has responded to the invitation of the Society to take charge of the Cottayam College during the furlough of the Principal, the Rev. F. N. Askwith. Mr. Moore arrived in Cottayam on January 17th, and will get some insight into the work during the first term before he has to take charge of the College from the beginning of the second term.

Mr. K. Koshi has invested Rs. 500 in British Government securities to endow three prizes in connexion with the agents' annual examination, to be called Archdeacon Koshi Memorial Prizes. He has also offered to erect a stall in the Pro-Cathedral at Cottayam in memory of his late father.

#### Ceylon.

At the beginning of last year the Rev. W. J. Hanan undertook the superintendence of the Colombo work of the "Christian Police Association." The Association employs an evangelist, who reports as follows:—

There are thirteen police stations in Colombo, all of which are visited with the help of a bicycle. The men number 500; among these are Europeans, Burghers, Tamils, Singhalese, Malays, Moors, &c. Almost every man understands Tamil or English. Of these 500 men about 5 per cent. are Protestants, 7 per cent. Roman Catholics, 50 per cent. Mohammedans, 20 per cent. Hindus, 15 per cent. Buddhists, and 3 per cent. Freethinkers or have no

religion at all. The variety of nationality and creed increases the difficulty of the work. There are signs of blessing here and there. The Gospel has been preached to them, and a large number of handbills and tracts distributed. There have been interesting conversations with Mohammedans and Hindus, and a few conversions are recorded. The Sunday meeting in the hospital has been kept up and the attendance is fair.

The police evangelist appeals for earnest prayer that the quickening Spirit of God may descend upon the hearts of these men and arouse them to greater interest in the eternal salvation of their immortal souls.

#### South China.

The Rev. L. Byrde, of Kueilin, referring to the urgent need of reinforcements at the present juncture, wrote (from Hong Kong) on February 24th:—

The way in which everything spells opportunity is simply wonderful. The time is opportune before the next typhoon arises. What use we make of this present lull will largely decide the nature of the next upheaval. I am fully convinced that the C.M.S. could not do a wiser act of far-sighted policy

than to send half of this year's recruits to China. This is a large request, but the ground to be covered is so immense that they would hardly affect the need for more. Compared with the reinforcement sent to the Cape it seems ridiculous. But enough. God knows, and answers prayer.

A quarter of a century ago, when the Rev. Ll. Lloyd and the Rev. R. W. and Mrs. Stewart reached Fuh-chow, Archdeacon and Mrs. Wolfe and Miss Houston (of the F.E.S.) comprised the whole missionary staff. Now there are seventy-six European missionaries (including wives) and eleven Chinese clergymen in the Fuh-Kien Mission, and in addition the C.E.Z.M.S. has some forty lady missionaries.

The roll of membership, including catechumens, has increased from 1600 to 23,000, and the Church has lengthened her cords and strengthened her stakes in all directions. Mr. Lloyd (now at home on furlough) writes: "God has in a marvellous way blessed the efforts of His servants, and one can look forward with quiet confidence to seeing still greater results in the near future."

#### Mid China.

On Sunday, February 23rd, Bishop Moule consecrated the enlarged church in Shanghai. He also confirmed thirteen adults and one boy.

The Rev. W. H. Elwin, of Ningpo, asks for prayer for a new church—St. Paul's, Ming-ngoh-dziang—dedicated by Bishop Moule in September last. The site was formerly a Confucian school. Four hundred dollars were required for the purchase, whereas, Mr. Elwin says, the place, which is in excellent repair and has several acres of land attached, would cost \$2000 or more. In August the pastor (the Rev. Song Vi-sing, of Saen-poh) took \$370 to the local mandarin, and said he had no more at present. "The mandarin actually himself collected the remaining \$30, and also sent some presents of scrolls, &c."

Of the formation in Ningpo of a "Chinese C.M.S.," Mr. Elwin says:—

The event of most interest to me is the founding by three native doctors of the "Chinese Church Missionary Society." They felt that they had received so many blessings from the C.M.S. and were doing little in return. There was an anti-opium society, an anti-footbinding society, but they had not heard of a purely Chinese society for the greatest object of simply preaching the Gospel. So they started one.

They have taken the small be-

ginnings of the C.M.S. as their inspiration and model. They sent a petition through me for the Bishop's approval, which he has gladly given, only suggesting alterations in one or two of their rules. By the end of the year they will have \$100 in hand, entirely from native subscriptions. One of their rules say the Society is no separation from the Anglican Church; another defines their operations as having no ending till the Coming of Jesus Christ.

"The most blessed year I have had since I came to China, I can truly say this has been," writes Miss D. C. Joynt, of Hang-chow. "Except in the sad instance of Dan-de, the result of last year's outbreak, instead of putting an end to the work, seems only to have given it a fresh impetus." Of the River district she writes:—

Wonderful are the open doors the Lord has given in and around Liu-pu and Tsang-kya-fan. The result of more distant village-visiting during the week is always a crowded (kitchen) church on the following Sunday, and even

to daily morning and evening prayers strangers come from other villages to "hear more." If it were only *once* I might doubt the motive, but when I see them night after night I cannot deny the working of God's Holy Spirit.

#### Japan.

The Church of the Saviour, Osaka, has accepted the responsibility of wholly supporting its Japanese pastor, the Rev. G. Kawai. The matter was thoroughly discussed at vestry meetings, and afterwards laid before a general meeting of the congregation, and a resolution was unanimously passed. Archdeacon Price says: "The self-support question is certainly becoming more and more a real one to the Churches."

The work of teaching English to selected members of the police force of the Osaka Fu has been carried on, in Miss Hamilton's absence on furlough, by Miss Tristram and Miss Fox, and more recently by Miss Laurence. The men learning English are selected by the chief inspector. After receiving instruction in English for an hour and a half they have a Bible-lesson lasting half an hour. At the last examination eight men graduated and received increase of pay. "An interesting and somewhat remarkable fact," the Rev. C. T. Warren says, "is

that the men are examined as to the progress made in Bible knowledge, and though the marks gained do not count for graduation, they are nevertheless printed in the official list of marks under the heading 'Religion.'

As is generally known, by the treaty of peace in 1895 concluded at the close of the war between China and Japan, the island of Formosa was ceded to Japan. The Japanese Government apparently are anxious to facilitate the diffusion of religion in their new dependency, and have issued an official circular which has been sent to all Christian workers in Japan, intimating that teachers of Shin-toism, Buddhism, and Christianity, "which religions are recognized by the Home Office," may proceed to Formosa and travel about for evangelistic purposes either free of cost or at reduced rates, according to certain regulations which are specified.

In addition to the Kushiro district, the Rev. D. Marshall Lang has been asked by Conference to take charge of the Otaru district in the absence of Mr. Niven on furlough. This means, of course, a great deal more both of responsibility and travelling—half the island of Yezo. Of a journey round the Kushiro district in October last, Mr. Lang writes:—

I took boat to Akkeshi, then by horse to Nemuro, and again boat to Abashiri. At the two former places we had no baptisms, but there were preachings for non-Christians and services with Holy Communion for Christians. At Abashiri there were some baptisms, but the most encouraging place was again Yu-betsu. Here—again in the "upper room"—a Sunday was spent, when nineteen (thirteen adults and six children) were baptized, and thirteen partook of the

Lord's Supper, while we also had a preaching for the Heathen. It was indeed a happy day, and when one thinks that last year over twenty were baptized and this year nineteen, one does indeed thank God. Also at Mom-betsu, where for years the catechist has lived and laboured in vain, I was able to baptize three adults. In several places the work seems very promising, though one would like to see it more so in others.

#### **New Zealand.**

At an ordination in St. Peter's Church, Wellington, on the Fourth Sunday in Advent (December 22nd), the Bishop of Wellington admitted to Deacons' Orders Te Iwiora Tamaiparea and Te Muera Tokoaitwa, and admitted to Priests' Orders the Rev. Hone Teri Te Paerata, of Matuiti, in the Otaki district.

#### **North-West Canada.**

The Rev. A. E. Cowley, of Rupert's Land, informs us of the death, in March, of the Rev. James Settee, a much-respected and very aged pastor. Mr. Settee belonged to the Swampy Cree tribe, and was one of the firstfruits of missionary effort among the Indian tribes of the Canadian North-West. Born at Nelson River some ninety-three years ago, he was taken under instruction when very young by the Rev. J. West. In 1833 he was employed as a catechist at St. Peter's, and for over half a century did faithful work as an agent of the C.M.S. at various points. After studying at Bishop's College, Red River, he was ordained by the Bishop of Rupert's Land in 1853, and admitted to priests' orders in 1856. When he had reached the advanced age of eighty years he was placed on the retired list of the Society. But "though he was looked upon as a retired agent, the love of Christ still constrained him," the *Winnipeg Free Press* says, "and old as he was he never gave up active work for the Master he loved so well." Mr. Settee leaves a widow ninety-one years of age. His son, the Rev. J. R. Settee, is a pastor in the diocese of Saskatchewan. The funeral service was conducted by the Archbishop of Rupert's Land.

The Rev. J. Sanders, native pastor at Biscotasing and District, in the diocese of Moosonee, died on February 23rd, after a few days' illness. He was ordained in 1876, and admitted to priests' orders by the Bishop of Moosonee ten years later.

## C.M.S. MISSIONARIES TRAINED AT ISLINGTON COLLEGE.

**F**OLLOWING on our lists last month of missionaries from the Universities and from various Theological Colleges, we now give a list of Islington men. An asterisk denotes that the missionary against whose name it appears went out as a layman and was not afterwards ordained. The first year of those given is that in which the missionary sailed.

Corrections for these Lists will be welcome, and will be given all together in a future number.

### LIST I.

1825. J. Hamlin. N. Zealand, 1825-65.  
S. Gobat. Abyssinia, 1825-39. (Bishop in Jerusalem, 1846.)  
J. R. Lieder. Egypt, 1825-62.  
W. Krušé. Egypt, 1825-63. Palestine, 1853-61.  
C. Kugler. Egypt, 1825-30.
1826. W. K. Betts. Sierra Leone, 1826-34. Jamaica, 1834-40.  
A. Schöding. Sierra Leone, 1826.  
J. Selkirk. Ceylon, 1826-39.  
G. C. Trimmell. Ceylon, 1826-47.  
W. Mitchell. W. India, 1826-34.  
J. Steward. W. India, 1826-27. Bengal, 1827-28.
- \*F. Gatesman. Sierra Leone, 1826.
1827. C. L. Hansel. Sierra Leone, 1827-34. Jamaica, 1834-37.  
C. Schlienz. Malta, 1827-42.  
G. S. Faught. Ceylon, 1827-36.  
P. P. Schaffter. S. India, 1827-61.  
J. Latham. Bengal, 1827-30.  
\*J. Kitto. Malta, 1827-20.  
W. Yate. N. Zealand, 1827-37.  
C. Baker. N. Zealand, 1827-75.  
E. Collins. Jamaica, 1827-33. Sierra Leone, 1833-41.
- \*J. Armstrong. British Guiana, 1827-35. Demerara, 1835-36.  
C. Carter. Demerara, 1827-39.  
\*E. Boston. Sierra Leone, 1827-30.  
\*T. Heighway. Sierra Leone, 1827-28.  
\*W. Manning. Jamaica, 1827-30.
1828. C. Friend. N.-W.P., 1828-29.  
R. Eteson. N.-W.P., 1828-30.  
J. B. Morewood. Nilgiris, 1828-35.  
\*J. Wood. Jamaica, 1828-31.
1829. C. P. Farrar. W. India, 1829-47.  
J. B. Dixon. W. India, 1829-46.  
A. N. Brown. N. Zealand, 1829-83.  
J. Murrell. Sierra Leone, 1829-31.  
\*H. Graham. Sierra Leone, 1829-32. (Medical.)  
J. Warburton. Sierra Leone, 1829-50.  
\*W. Stearn. Jamaica, 1829-36.
1830. T. Sandys. Bengal, 1830-71.  
C. Blackman. S. India, 1830-42.  
J. Marsh. Madras, 1830-31.  
W. Smith. N.-W.P., 1830-72.  
\*J. Preece. N. Zealand, 1830-57.  
J. J. Weitbrecht. Bengal, 1830-52.  
J. C. Thompson. Bengal, 1830-42.  
W. Young. Sierra Leone, 1830-67.  
\*R. Lloyd. Sierra Leone, 1830-32.  
\*W. Tubb. Sierra Leone, 1830-31.
1831. J. Matthews. N. Zealand, 1831-83.  
H. C. L. Krükeberg. Bengal, 1831-67.  
J. Müller. S. India, 1831-35; 1840-43.  
W. Watson. Australia, 1831-39.  
\*J. Rogers. Sierra Leone, 1831-42.
1832. W. Morse. N. India, 1832-35. Jamaica, 1835-36.  
J. Haberin. Bengal, 1832-38.  
J. C. G. Knorpp. N.-W.P., 1832-38.  
C. B. Leupolt. N.-W.P., 1832-74.  
J. T. Lincke. Bengal, 1832-68.  
C. W. Isenberg. Egypt, 1832-42. Abyssinia, 1842-44. W. India, 1844-64.  
J. F. Schön. Sierra Leone, 1832-53.
1832. \*T. Bates. Sierra Leone, 1832-33.  
T. Yond. British Guiana, 1832-42.
1833. J. Peet. Travancore, 1833-65.  
G. Pettitt. Tinnevely, 1833-50. Ceylon, 1850-55.  
\*P. H. King. N. Zealand, 1833-41.  
B. Ashwell. Sierra Leone, 1833-35. N. Zealand, 1835-53.
1834. J. F. Müller. Smyrna, 1834-35.  
W. J. Woodcock. Travancore, 1834-37. Jamaica, 1837-40.  
J. M. Lechler. Tinnevely, 1834-35.
1835. W. Oakley. Ceylon, 1835-86.  
C. T. May. Jamaica, 1835-36.  
D. Seddon. Jamaica, 1835-39.  
J. H. Bernau. British Guiana, 1835-53.  
T. H. Applegate. S. India, 1835-37.  
H. L. Dixon. Jamaica, 1835-42.  
C. F. Schlenker. Sierra Leone, 1835-51; 1864-55.
- \*W. Croley. Sierra Leone, 1835-39.  
\*S. Holt. Jamaica, 1835-40.  
E. Newman. Jamaica, 1835-45. Tinnevely, 1845-50.
- \*J. Paul. Jamaica, 1835-40.  
J. Pollitt. Jamaica, 1835-42. British Guiana, 1842-43.  
J. A. Eckel. Trinidad, 1835-44.  
J. G. Mühlhäuser. Trinidad, 1835-44.
1836. J. H. Knoth. Abyssinia, 1836.  
C. H. Blumhardt. Abyssinia, 1836-39. Bengal, 1839-77.  
H. Harley. Cochín, 1836-61.  
C. C. Mengé. W. India, 1836-74.  
C. F. Warth. W. India, 1836-42.  
J. Thomas. Tinnevely, 1836-70.  
J. U. Graf. Sierra Leone, 1836-55.  
H. Townsend. Sierra Leone, 1836-43; Yoruba, 1844-76.  
J. Günther. Australia, 1836-42.
- \*T. S. M'Arthur. Trinidad, 1836-37.  
\*J. N. Williams. Trinidad, 1836-38.
1837. C. W. Winckler. Jamaica, 1837-46.  
\*J. Gillies. Jamaica, 1837-40.  
J. Johnson. Travancore, 1837-46.  
\*T. S. Norton. Travancore, 1837-40.  
J. N. Norgate. Bengal, 1837-42.  
F. Büttmann. Sierra Leone, 1837-60.  
J. Beale. Sierra Leone, 1837-56.  
T. Peyton. Sierra Leone, 1837-53.  
I. Smith. W. Africa, 1837-55.  
\*H. P. Stedman. Sierra Leone, 1837-40.  
J. Cork. Jamaica, 1837-42.  
\*H. R. Withy. Jamaica, 1837-38.  
\*S. King. Trinidad, 1837-38.  
F. Redford. Jamaica, 1837-46.  
\*G. P. Badger. Malta, 1837-41.
1838. W. Humphrey. Travancore, 1838-41.  
J. C. Barclay. Madras, 1838-40.  
H. Powell. Ceylon, 1838-45.  
\*T. Gilbert. Trinidad, 1838-41.
1839. F. W. Taylor. Ceylon, 1839-49.  
J. Mason. N. Zealand, 1839-43.  
J. Smithurst. N.-W. Canada, 1839-51.  
J. Innes. Bengal, 1839-51.  
T. Krause. Bengal, 1839-42.  
C. W. Lipp. Bengal, 1839-66.  
F. Rogers. S. India, 1839-41.

1839. S. Hobbs. Tinnevely, 1839-56. Mauritius, 1856-77.  
R. Burrows. N. Zealand, 1839-97.  
\*J. R. White. Sierra Leone, 1839-40.  
N. Denton. Sierra Leone, 1839-55.  
\*W. I. Murphy. Sierra Leone, 1839-40.  
\*E. Christian. Demerara, 1839-46.
1840. J. P. Mengé. N. India, 1840-70.  
J. Hawksworth. Travancore, 1840-63.  
J. F. Osborne. Bengal, 1840-48.  
J. Long. Bengal, 1840-72.  
J. Baumann. N.-W.P., 1840-43.  
J. C. Wendnagel. N.-W.P., 1840-46.  
J. T. Johnston. Ceylon, 1840-49.  
\*J. Ilost. Sierra Leone, 1840-42. (Medical.)  
N. C. Hastrup. Sierra Leone, 1840-49.  
D. H. Schmidt. Sierra Leone, 1840-53.  
1841. A. Cowley. N.-W. Canada, 1841-87.  
J. J. Muhleisen. Abyssinia, 1841-44. W. India, 1844-48.  
J. C. Müller. W. Africa, 1841-50.  
C. Greenwood. Ceylon, 1841-50.  
\*J. Roberts. N.-W. Canada, 1841-43.  
R. Hawes. N. India, 1841-46.  
H. Rhodes. Sierra Leone, 1841-60.  
C. T. Frey. Sierra Leone, 1841-57.  
C. A. Gollmer. W. Africa, 1841-62.  
\*J. Reynolds. Sierra Leone, 1841.
1842. S. M. Spencer. N. Zealand, 1842-81.  
J. T. Tucker. Tinnevely, 1842-66. (Medical.)  
S. Hobbs. Tinnevely, 1842-55. Ceylon, 1858-62.  
E. Sargent. Tinnevely, 1842-77. (Coad. Bp. to Bp. Madras, 1877.)
1843. H. Baker. Travancore, 1843-78.  
H. Mellon. W. India, 1843-44.  
C. F. Ehemann. Sierra Leone, 1843-60.  
1844. P. L. Sandberg. N.-W.P., 1844-40.  
J. Hunter. N.-W. Canada, 1844-65.  
E. Reynolds. Bengal, 1844-46.  
D. Hechler. N. India, 1844-51.  
J. T. G. Bärenbrück. Tinnevely, 1844-59.  
B. Geidt. Bengal, 1844-62.
1845. A. Dredge. W. India, 1845-46.  
C. J. Rhenius. Tinnevely, 1845-51.  
\*W. Parkin. Sierra Leone, 1845-47.  
F. Schurr. Bengal, 1845-74. Mauritius, 1874-82.  
C. Bomwetsch. N. India, 1845-77.
1846. J. Rebmann. E. Africa, 1846-75.  
A. D. Gordon. Ceylon, 1846-54.  
\*F. W. H. Davies. Sierra Leone, 1846-50.  
\*D. Butler. British Guiana, 1846-47.  
J. O'Neill. Ceylon, 1846-54.  
B. James. N.-W. Canada, 1846-51.  
H. Collins. Ceylon, 1846-40.  
E. Rogers. W. India, 1846-65.  
\*A. Acheson. N.-W.P., 1846-53.
1847. \*J. Sheldon. British Guiana, 1847-46.  
I. Wood. Ceylon, 1847-61.  
S. Hasell. Bengal, 1847-65.  
J. Fuchs. N.-W.P., 1847-78.  
T. Jerrom. W. India, 1847-51.  
S. Koelle. Sierra Leone, 1847-55. Egypt, 1855. Palestine, 1856-59. Turkey, 1862-77.
1848. J. Harding. Travancore, 1848-54.  
W. Clark. Tinnevely, 1848-68. Ceylon, 1868-79. Travancore, 1880-84.  
J. Lohrer. British Guiana, 1848-53.  
J. Clemens. Sierra Leone, 1848-50.  
J. J. Erhardt. E. Africa, 1848-56. N. India, 1856-91.
1849. D. Hinderer. Yoruba, 1849-77.  
J. Holson. Mid China, 1849-52.  
R. Hunt. N.-W. Canada, 1849-62.  
R. Bren. Ceylon, 1849-58.  
G. Parsons. Ceylon, 1849-66.  
G. English. Telugu Mission, 1849-58.  
T. Foulkes. Tinnevely, 1849-58. Ceylon, 1858-59. Madras, 1859-60.  
R. Barker. N. Zealand, 1849-54.  
T. Lanfear. N. Zealand, 1849-65. (Also St. Beas.)  
W. S. Price. W. India, 1849-73. E. Africa, 1874-77; 1881-82; 1889-89.  
R. D. Jackson. Fuh-Kien, 1849-53.  
O. E. Van Cooten. Yoruba, 1850-51. (Medical.)
1850. T. K. Nicholson. Telugu Mission, 1850-54.  
\*C. C. T. Schrieber. W. India, 1850-52.  
J. G. Beüttler. Travancore, 1850-67.  
J. Whitchurch. Tinnevely, 1850-69.
1851. C. Pfefferle. E. Africa, 1851.  
C. Hillyer. N.-W. Canada, 1851-56.  
F. A. Klein. Palestine, 1851-77. Egypt, 1882-83.  
H. Stern. N.-W.P., 1851-94.  
E. T. Higgins. Ceylon, 1851-1900.  
E. Dicker. Sierra Leone, 1851-55.
1852. A. Matchett. W. India, 1852-63.  
E. A. Watkins. N.-W. Canada, 1852-63.  
A. Mann. Yoruba, 1852-84.  
A. P. Neale. Bengal, 1852-76.  
C. A. Reichardt. Sierra Leone, 1852-83.  
G. F. Gerst. Yoruba, 1852-54.  
T. Kefer. Yoruba, 1852-55.  
J. A. Maser. Yoruba, 1852-84.
1853. S. W. Stagg. N.-W. Canada, 1853-71.  
H. Reeve. China, 1853-57.  
J. S. Burdon. China, 1853-1900. (Bp. of Victoria, 1874-96.)  
A. Davidson. W. India, 1853-66.
1854. J. Sheldon. Sindh, 1854-81.  
H. George. N.-W. Canada, 1854-81.  
A. Strawbridge. Punjab, 1854-65.  
J. Leighton. N. India, 1854-60.  
A. Medland. N.-W.P., 1854-61.  
C. Every. Tinnevely, 1854-57.  
C. F. Schwartz. W. India, 1854-78.  
J. A. L. A. Stern. Bengal, 1854-77.  
J. G. Deimler. W. India, 1854-96.
1855. A. Dibb. Tinnevely, 1855-78.  
H. Dixon. Tinnevely, 1855-71.  
S. Dyson. Bengal, 1855-78.  
H. Andrews. Travancore, 1855-66.  
J. Vaughan. Bengal, 1855-82.  
W. J. Ball. N. India, 1855-66.  
W. Ronaldson. N. Zealand, 1845-49; 1856-68.  
J. Zeller. Palestine, from 1855.  
A. B. Valpy. Tinnevely, 1855-61.  
G. F. Bühler. Yoruba, 1855-66.  
\*W. H. Charpentier. Sierra Leone, 1855-56.  
J. J. Hoch. Yoruba, 1855-57.  
J. Milward. Yoruba, 1855-59.
1856. W. T. Storrs. N. India, 1856-79. (Medical.)  
J. Gritton. S. India, 1856-66.  
\*C. B. Mayhew. N.-W. Canada, 1856-59.  
\*G. Meakin. Yoruba, 1856-60.  
J. A. M'Carthy. Punjab, 1856-63.
1857. J. Smith. Yoruba, 1857-67.  
J. L. B. Wood. Yoruba, 1857-97.  
C. Tanner. Telugu Mission, 1857-77.  
T. H. Fleming. N.-W. Canada, 1857-62.  
T. J. Gaster. N.-W.P., 1857-63.  
C. G. Daeuble. N. India, 1857-93.  
G. R. Caiger. Sierra Leone, 1857-70.  
J. Hamilton. W. Africa, 1857-72; 1883-87; 1891-93.  
L. Nicholson. W. Africa, 1857-79.
1858. E. Champion. N.-W.P., 1858-81.  
J. H. Wilkinson. Travancore, 1858-66.  
C. C. McArthur. Ceylon, 1858-67.  
L. Hofer. W. India, 1858-61.  
G. Smith. Fuh-Kien, 1858-63.  
A. Menzies. Sierra Leone, 1858-79. E. Africa, 1879-83.
1859. A. Lockwood. N.-W.P., 1859-72.  
W. Oxley. S. India, 1859-62.  
J. H. Buncher. Madras, 1859-60.  
T. S. Fleming. Mid China, 1859-63.  
\*G. Jefferies. Yoruba, 1859-63.  
E. Roper. Yoruba, 1859-76.  
C. F. Lieb. Yoruba, 1859-60.  
T. T. Smith. N.-W. Canada, 1859-67.  
C. H. Brierley. Sierra Leone, 1859-70.  
\*J. H. Ashcroft. W. Africa, 1859-80.  
T. Oldham. Sierra Leone, 1859-74.
1860. R. H. Weakley. Turkey, 1860-80.  
E. B. Clarke. N. Zealand, 1860-1900.  
L. S. Tugwell. B. Columbia, 1860-64.  
W. Ellington. Telugu Mission, 1860-78.  
W. J. Edmonds. Telugu Mission, 1860-66.  
N. Honiss. Tinnevely, 1860-76. Mauritius, 1876-90.

1860. J. D. Simmons. S. India, 1860-74. Ceylon, 1874-1901.  
J. B. Wheeler. C.P., India, 1860-61.  
T. F. Wolters. Smyrna, 1860-76. Palestine, from 1878.  
M. S. Jackson. Sierra Leone, 1860-61.  
V. Faulkner. Yoruba, 1860-63.  
\*T. Wilcoxon. Yoruba, 1860-62.
1861. H. C. Binna. Sierra Leone, 1861-67.  
J. H. Clowes. Ceylon, 1861-66.  
A. E. Moule. Mid China, 1861-64.  
W. P. Schaffer. Tinnevely, 1861-78. Ceylon, 1878-90.  
J. A. Lamb. W. Africa, 1861-73; 1879-83. E. Africa, 1878-79.  
J. R. Wolfe. Fuh-Kien, from 1861.
1862. W. Soans. Punjab, 1862.  
J. Cooper. Punjab, 1862-65.  
H. Bartlett. Madras, 1862-65.  
H. D. Buswell. Ceylon, 1862-66. Mauritius, from 1866.  
E. Wynne. W. India, 1862-63.  
T. Carrs. W. India, 1862-94.  
H. S. Patterson. Punjab, 1862-66.  
J. Stuart. N.-W.P., 1862-91.  
A. Johnson. Travancore, 1862-71.  
J. Wilson. Travancore, 1862-67.  
\*R. Cunningham. N.-W. Canada, 1862-65.  
J. L. Holbeck. W. India, 1862-63.
1863. T. R. Wade. Punjab, from 1863.  
T. Campbell. Madagascar, 1863-73. Mauritius, 1873-76.  
H. Maundrell. Madagascar, 1863-71. Mauritius, 1871-75. Japan, 1875-83.  
J. D. Thomas. S. India, 1863-73; 1876-82. Ceylon, 1896-68.  
R. H. Maddox. Travancore, 1864-75; 1876-80; (also Kg's Coll., Lond.).  
W. Handcock. Punjab, 1863-67.  
R. Phair. N.-W. Canada, from 1863.  
J. D. Valentine. Mid China, 1863-69.
1864. J. Taylor. E. Africa, 1864-65.  
A. W. Cribb. China, 1864-72 (also Kg's Coll., Lond.).  
C. F. Warren. S. China, 1864-68. Japan, 1873-99.  
T. P. Hughes. Punjab, 1864-94.  
B. Warren. W. India, 1864-68.  
W. G. Mallett. N. India, 1864-75.  
J. Stevenson. Punjab, 1864-65.  
C. W. H. Isenberg. Sindh, 1864-69.  
J. Allcock. Ceylon, 1864-68.
1865. T. Kember. Tinnevely, from 1865.  
C. Atkinson. N. China, 1865-68.  
A. F. R. Hoernle. N. India, 1865-90.  
E. Sell. Madras, from 1865.  
F. B. Gribbell. B. Columbia, 1865-67.  
L. E. W. Foote. W. India, 1865-70.
1866. C. S. Cooke. W. India, 1866-79.  
G. Maunsell. N. Zealand, from 1866.  
E. Sampson. W. India, 1866-71.  
W. Ridley. Punjab, 1866-70. Brit. Columbia, from 1879. (Bp. of Caledonia, 1879.)  
G. Shirt. Sindh, 1866-86.  
J. Piper. S. China, 1866-73. Japan, 1873-80.  
J. Bates. Mid China, 1866-69.  
H. Gretton. Mid China, 1866-75.  
D. Brodie. Punjab, 1866-77.  
S. Carter. N.-W.P., 1866-71.  
T. Good. Ceylon, 1866-76.  
W. Johnson. Travancore, 1866-77.  
W. Hope. Travancore, 1866-77.  
E. Farnell. E. Africa, 1866.
1867. E. T. Dowbiggin. Ceylon, 1867-1901.  
D. B. Hale. N.-W. Canada, 1867-69.  
E. M. Griffith. Ceylon, 1867-75; 1882-90.  
E. M. Sparshott. E. Africa, 1867-76.  
J. Harrison. Telugu Mission, from 1867.  
V. W. Harcourt. S. India, 1867-90. Mauritius, from 1891.  
F. Bower. Travancore, from 1867.  
D. Wood. Ceylon, 1867-93.  
J. M. Beale. Sierra Leone, 1867-70.  
1868. A. B. Spaight. Punjab, 1868-70.  
J. Brown. Bengal, from 1868.  
J. Conn. Telugu Mission, 1868-71.  
J. E. Padfield. Telugu Mission, 1868-98.
1869. W. Smith. Travancore 1868-74.  
J. E. Mahood. Fuh-Kien, 1868-75.  
A. W. Baumann. N.-W.P., from 1868.
1869. W. Reeve. N.-W. Canada, from 1869-91. (Bp. of Mackenzie River, 1891.)  
J. Cain. Telugu Mission, from 1869.  
J. Shearman. S. India, 1869-71.  
W. Clayton. Telugu Mission, 1869-80.  
W. A. Roberts. W. India, from 1869.  
H. J. Schaffer. Tinnevely, from 1869.  
1870. H. Burnside. Japan, 1870-76.  
R. Palmer. Mid China, 1870-78.  
A. Elwin. Mid China, from 1870.  
W. Dening. Madagascar, 1870-74. Japan, 1874-83.  
J. Grisdale. N. India, 1870-71. N.-W. Canada, 1873-76. (Bp. of Qu'Appelle, 1896.)  
M. Sunter. Sierra Leone, 1870-82.
1871. A. Yarnold. W. India, 1871-78.  
J. P. Ellwood. N.-W.P., from 1870.  
W. W. Cox. Telugu Mission, 1871-72.  
J. Caley. Travancore, from 1871 (also St. Aidan's).  
W. J. Richards. Travancore, from 1871.  
W. Thwaites. Punjab, from 1871.  
H. Davis. Bengal, 1871-77.  
A. B. Hutchinson. S. China, 1871-82. Japan, from 1892.  
W. H. Hechler. Yoruba, 1871-73.  
1872. H. R. Kendall. S. India, 1872-79.  
W. Mitchell. S. India, 1872-77.  
F. T. Cole. Bengal, from 1872.  
E. Carter. N.-W.P., 1872.  
A. Morgan. Telugu Mission, 1872-79.  
A. E. Cowley. Sindh, 1872-76. N.-W. Canada, 1876-81, and from 1887.  
T. J. L. Mayer. Punjab, 1872-93.  
W. G. Baker. Telugu Mission, 1872-81.
1873. E. Raynor. N.-W. Canada, 1873.  
W. H. Collison. Brit. Columbia, from 1873.  
W. B. Chancellor. E. Africa, 1873-75. Mauritius, 1875-79.  
G. T. M. Grime. N.-W.P., 1873-78.  
G. F. Unwin. Ceylon, 1873-81.
1874. B. H. Skelton. N. India, 1874-80.  
J. Reader. N.-W. Canada, 1874-83.  
A. J. R. Shaw. N.-W. Canada, 1874-77.  
\*D. S. Remington. E. Africa, 1874-75.  
J. Williams. E. Africa, 1874-76. Japan, from 1876.  
\*J. T. Last. E. Africa, 1874-76; 1877-84.  
E. Blackmore. Tinnevely, 1874-78. Ceylon, 1878-79.  
A. R. Cavalier. Ceylon, 1874-83. Tinnevely, 1883-85.  
T. Dunn. Ceylon, 1874-81. N. Pacific, 1882-86. Japan, 1886-93.  
J. H. Sedgwick. China, 1874-83. Palestine, from 1893.  
F. G. Macartney. W. India, from 1874.
1875. J. H. Keen. N.-W. Canada, 1875-82. B. Columbia, from 1890.  
W. Brereton. N. China, 1875-80.  
T. R. Hodgson. N.-W.P., 1875-82. Turkish Arabia, 1882-90.  
A. W. Schapiro. Sierra Leone. 1875-78. Palestine, 1878-84.  
H. K. Binna. E. Africa, from 1875.  
J. W. Handford. E. Africa, 1875-86.
1876. L. Lloyd. Fuh-Kien, from 1876.  
J. S. Hill. Yoruba, 1876-78. N. Zealand, 1879-82. (Bp. of W. Eq. Africa, 1893-94.)  
J. J. Bambridge. W. India, 1876-91.
1877. A. Burtchall. Sierra Leone, 1877-79.  
\*W. B. Ferris. Ceylon, 1877-78.  
I. J. Taylor. Ceylon, 1877-78. S. India, 1878-80. N.-W. Canada, 1884-92; 1894-97.  
A. J. Hall. British Columbia, from 1877.  
J. Field. Yoruba, 1877-79. Ceylon, 1882-85. British Columbia, from 1886.  
\*J. B. Read. Yoruba, 1877.  
J. Tunbridge. N. India, from 1877.  
\*A. J. Copplestone. E. Africa, 1877-86.  
H. Williams. Bengal, 1877-90.  
A. W. Bailey. Punjab, 1877-89.  
A. F. Painter. Travancore, 1877-1901.



- 1877.\*J. Henry. E. Africa, 1877-78.  
 1878.\*C. W. Pearson. Uganda, 1878-82.  
 G. Litchfield. Uganda, 1878-81. N.-W.P., 1883-95.  
 J. W. Hall. App. to Uganda, 1878. N. India, from 1881.  
 S. Trivett. N.-W. Canada, 1878-91.  
 J. Grundy. S. China, 1878-97.  
 W. Goodyear. N. Zealand, from 1878.  
 J. I. Pickford. Ceylon, from 1878.  
 J. A. Alley. Sierra Leone, from 1878.  
 C. H. V. Gollmer. Yoruba, 1878-80. Palestine, 1880-94.  
 H. D. Day. Bengal, 1878-79.  
 H. W. Eales. Telugu Mission, from 1878.  
 E. H. Thornton. Bengal, 1878-82.  
 1879. V. C. Sim. N.-W. Canada, 1879-95.  
 G. S. Wister. N.-W. Canada, 1879-95.  
 J. C. Price. E. Africa, 1879-95.  
 H. Cole. E. Africa, from 1879.  
 C. A. Neve. Travancore, from 1879.  
 J. B. Ost. S. China, from 1879.  
 A. Manwaring. W. India, from 1879.  
 J. J. Johnson. N.-W.P., from 1879.  
 G. H. Parsons. Bengal, from 1879.  
 J. Batchelor. Japan, from 1879.  
 1880. J. Haler. Tinnevely, 1880-84. Ceylon, from 1884.  
 W. Banister. S. China, from 1880.  
 A. E. Ball. Sindh, from 1880.  
 C. F. Mountfort. W. India, 1880-85.  
 C. S. Thompson. Rajputana, 1880-1900.  
 J. Bedman. Sindh, from 1880.  
 W. G. Peel. S. India, 1880-92. W. India, 1892-99. E. Eq. Africa, from 1899. (Bishop of Mombasa, 1899.)  
 G. T. Fleming. Ceylon, 1880-96.  
 1881. F. Glanvill. Ceylon, 1881-83.  
 T. O. Wilson. Yoruba, 1881-83.  
 C. H. Merk. Punjab, 1881-85.  
 F. E. Walton. N.-W.P., 1881-90. Japan, 1889-90.  
 J. H. Knowles. Kashmir, from 1881.  
 H. T. H. Rountree. Punjab, 1881-92.  
 C. B. Nash. Mid China, 1881-83. B. Columbia, 1886-88. Palestine, 1891-92.  
 W. G. Faulconer. Brit. Columbia, 1881-83.  
 T. H. Canham. N.-W. Canada, from 1881.  
 A. D. Shaw. E. Africa, 1881-87. Mauritius, 1889-90.  
 J. Verso. Telugu Mission, 1881-84.  
 H. Lewis. N.-W.P., 1881-88.  
 W. Windsor. N.-W.P., 1881-82.  
 J. S. Bradshaw. Yoruba, 1881-82.  
 J. W. Balding. Ceylon, from 1881.  
 E. Guilford. Punjab, from 1881.  
 J. Martin. Fah-Kien, from 1881.  
 W. H. Ball. Bengal, from 1881.  
 1882. W. J. Edmonds. E. Africa, 1882-83. Japan, 1885-90.  
 J. Blackburn. E. Africa, 1882-88.  
 E. C. Gordon. Uganda, from 1882.  
 J. Lofthouse. N.-W. Canada, from 1882.  
 \*J. A. Wray. E. Africa, from 1882.  
 R. R. Bell. Bengal, 1882-87.  
 L. G. P. Liecehing. Ceylon, from 1882.  
 A. R. Fuller. Mid China, 1882-88. Japan, from 1888.  
 C. Shaw. Fuh-Kien, from 1882.  
 A. J. Santer. Bengal, 1882-96.  
 C. Harrison. B. Columbia, 1882-90.  
 1883. J. W. Tims. N.-W. Canada, from 18-3.  
 M. N. S. Atkinson. Telugu Mn., 1883-90.  
 J. B. Panes. Telugu Mission, from 1883.  
 T. Holden. Punjab, 1883-95, and from 1900.  
 A. W. Cotton. Sindh, 1883-91.  
 T. Harding. Yoruba, from 1883.  
 1884. J. Roscoe. Uganda, from 1884.  
 J. H. Morgan. Mid China, 1884-88.  
 G. Chapman. Japan, from 1884.  
 E. P. Herbert. C.P., India, from 1884.  
 A. E. Bowly. N.-W.P., from 1884.  
 T. E. Coverdale. Punjab, from 1884.  
 1885. J. W. Ellington. N.-W. Canada, 1885-91.  
 T. S. England. E. Africa, from 1885.  
 O. H. Bradburn. Bengal, from 1885.  
 T. F. Robathan. N.-W.P., from 1885.  
 1885. A. E. Day. Punjab, from 1885.  
 A. K. Finnimore. Tinnevely, 1885-90. Mauritius, 1893-1901.  
 G. W. Coultas. Mid China, from 1885.  
 E. J. Jones. W. India, from 1885.  
 1886. G. R. Ekins. Persia, 1886-88. Punjab, 1890-91.  
 G. C. Wallis. N.-W. Canada, 1886-93.  
 A. N. Wood. E. Africa, from 1886.  
 R. W. Gurd. British Columbia, from 1886.  
 E. T. Pegg. Telugu Mn., 1886-95. N.-W.P., from 1895.  
 W. Light. Fuh-Kier, from 1886.  
 T. Carmichael. N.-W.P., from 1886.  
 R. Heaton. Punjab, 1886-97.  
 J. Vernall. Yoruba, 1886-94.  
 W. Owen. N.-W. Canada, 1886-94.  
 1887. A. G. Smith. E. Africa, from 1887.  
 W. Morris. E. Africa, 1887-91. Egypt, 1894-98.  
 J. Brayne. Yoruba, 1887-90.  
 W. E. Davies. Punjab, 1887-95.  
 F. Pappill. Punjab, from 1887.  
 H. Brown. Bengal, 1887-93. N.-W.P., 1893-95.  
 E. T. Butler. Bengal, from 1887.  
 W. C. Whiteside. W. India, from 1887.  
 1888.\*A. F. Pratley. E. Africa, 1888-92.  
 B. F. Ardell. Tinnevely, from 1888.  
 J. E. Beverley. E. Africa, from 1888.  
 H. T. Robson. E. Africa, 1888-93.  
 J. A. Cullen. Bengal, from 1888.  
 R. J. Kennedy. N. India, from 1888.  
 F. Lawrence. Punjab, 1888-1900.  
 1889.\*S. W. Donne. Bengal, from 1889.  
 A. Le Feuvre. Bengal, from 1889.  
 E. Leversuch. Sierra Leone, 1889-94.  
 S. Farrow. Yoruba, 1889-95.  
 F. Burt. E. Africa, from 1889.  
 A. A. Parry. W. India, 1889-96.  
 C. W. Thorne. W. India, from 1889.  
 F. B. Gwinn. Bengal, 1889-97.  
 \*P. H. Shanl. Bengal, from 1889.  
 F. Etheridge. Bengal, from 1889.  
 W. J. Abigail. Sindh, from 1889.  
 H. J. Hoare. Punjab, from 1889.  
 A. E. Goodman. Telugu Mission, from 1889.  
 J. C. J. Pavey. Telugu Mission, 1889-95.  
 1890. F. A. Bennett. Niger, 1890-1900.  
 J. V. Dermott. Uganda, 1890-92.  
 J. W. Dunn. Uganda, 1890.  
 \*F. C. Smith. Uganda, 1890-92.  
 A. E. Keet. N.-W.P., 1890-93.  
 W. McLean. N.-W.P., from 1890.  
 W. G. Walshe. Mid China, from 1890.  
 H. L. Bleby. Japan, from 1890.  
 W. G. Proctor. N.-W.P., from 1890.  
 J. W. Goodwin. N.-W.P., 1890-1901.  
 D. Davies. Punjab, 1890-94.  
 \*F. W. Browning. China, 1890-92. (Medical.)  
 1891. E. H. Hubbard. Uganda, 1891-98.  
 \*G. R. M. Wright. Uganda, 1891-93. Palestine, from 1894. (Medical.)  
 J. B. Lucas. N.-W. Canada, from 1891.  
 D. M. Brown. Bengal, from 1891.  
 H. J. Jackson. Bengal, from 1891.  
 F. W. Breed. Tinnevely, from 1891.  
 A. V. Ligrins. Mid China, 1891-94. Palestine, 1894-95.  
 D. A. Callum. W. China, from 1891.  
 \*E. B. Vardon. W. China, 1891-95.  
 R. Baker. N.-W.P., from 1891.  
 \*T. M. Sheehan. Egypt, 1891-92.  
 1892. B. Totty. N.-W. Canada, from 1892.  
 \*J. H. Briggs. E. Africa, from 1892.  
 A. B. Fisher. Uganda, from 1892.  
 W. G. Walton. N.-W. Canada, from 1892.  
 H. Proctor. Niger, from 1892.  
 J. F. Hewitt. Bengal, from 1892.  
 R. W. Peachey. Telugu Mission, from 1892.  
 \*T. Jays. Yoruba, from 1892.  
 G. H. Davies. S. China, 1892-96.  
 S. M. Simmons. Ceylon, from 1892.  
 1893. F. W. Bourdillon. Bengal, 1893-1901.  
 \*J. C. Harrison. N.-W.P., from 1893.  
 A. E. Redman. Sindh, from 1893.  
 F. Rowling. Uganda, from 1893.

1893. \*T. B. Fletcher. Uganda, from 1893.  
T. J. Dennis. Niger, from 1893.  
\*E. G. Clowes. Bengal, 1893-96.  
H. W. V. Birney. N.-W.P., from 1893.  
H. Bennett. N.-W.P., from 1893.  
\*J. Fryer. C.P., India, from 1893.  
W. P. Parker. Bengal, from 1893.  
C. Hughesdon. Bengal, from 1893.  
J. E. Hamshire. E. Africa, from 1893.  
\*J. McKay. Yoruba, from 1893.  
\*E. Fry. Yoruba, from 1893.  
A. E. Sealey. Niger, 1893.
1894. \*J. C. Parker. N.-W. Canada, 1894-95.  
\*H. B. Lewin. Uganda, from 1894.  
\*A. B. Lloyd. Uganda, from 1894.  
G. R. Blackledge. Uganda, from 1894.  
\*E. H. Hardman. Niger, 1894-96.  
\*L. H. W. Nott. Niger, 1894-98.  
\*E. A. J. Thomas. Niger, 1894-1900. West China, from 1901.  
J. T. Parfit. Turkish Arabia, from 1894.  
E. Rhodes. Punjab, from 1894.  
H. Mould. N.-W.P., 1894-1900.  
T. Davis. W. India, from 1894.  
A. Phelps. China, from 1894.  
E. Hughesdon. Mid China, 1894-97.  
A. C. Kestin. Bengal, from 1894.  
E. T. Noakes. Bengal, from 1894.  
E. F. Robins. Punjab, 1894-97.  
\*W. W. Stobie. Punjab, 1894-99.
1895. \*J. B. Purvis. Uganda, 1895-99.  
A. Wilson. Uganda, from 1895.  
F. H. Wright. Uganda, from 1895.  
\*S. J. Jessop. Bengal, from 1895.  
\*J. Heselwood. E. Africa, from 1895.  
\*A. Smith. Yoruba, 1895-96.  
\*H. Blackwood. N.-W.P., from 1895.  
F. E. Bland. Fuh-Kien, from 1895.  
\*H. B. Claxton. Punjab, from 1895.  
J. A. Cutten. Fuh-Kien, 1895-97. Japan, 1897-99.  
R. Hack. N.-W.P., from 1895.  
H. Kitler. Bengal, 1895-99.  
H. Woodward. Japan, from 1895.
1896. \*F. S. Allen. Sierra Leone, 1896-97.  
\*C. G. Sampson. N.-W. Canada, 1896-1900.  
\*T. Caldwell. Sierra Leone, from 1896.  
E. F. Wilson-Hill. Niger, from 1896.  
J. L. Macintyre. Niger, 1896-98. Egypt, from 1899.  
W. E. Parker. E. Africa, from 1896.  
H. W. Tegart. Uganda, from 1896.  
\*A. Whitehouse. Uganda, 1896-1900.  
\*W. Andrews. W. China, from 1896.  
W. Squibbs. W. China, from 1896. (Medical.)  
A. Butterworth. N.-W.P., from 1896.  
C. O. Patch. N.-W.P., from 1896.  
W. J. Williamson. Telugu Mn., from 1896.  
\*F. E. Hamond. Japan, from 1896.  
E. Thompson. Mid China, from 1896.  
\*T. B. Woods. Fuh-Kien, from 1896.  
\*W. V. R. Kamcké. Bengal, from 1896.
1897. \*H. G. Harding. Palestine, from 1897.  
R. Force-Jones. Uganda, 1897-99. Punjab, from 1901.  
\*H. F. Gane. Yoruba, from 1897.  
\*J. C. R. Wilson. Niger, from 1897.  
\*C. G. Hensley. Sierra Leone, 1897-1901.  
S. R. Smith. Niger, from 1897.  
C. H. T. Ecob. Uganda, from 1897.
1897. \*H. E. Maddox. Uganda, from 1897.  
\*G. H. Hodgson. W. India, from 1897.  
\*J. McIntosh. N.-W.P., from 1897.  
\*E. Walker. C.P., India, from 1897.  
P. Webber. N.-W.P., from 1897.  
W. Kitley. W. China, from 1897.  
J. W. Knight. Bengal, from 1897.  
J. I. Macdonald. Travancore, from 1897.  
C. T. Pargiter. N.-W.P., from 1897.  
H. Barton. Mid China, from 1897.  
\*H. A. Smit. Punjab, 1897-1900. (Medical.)
1898. H. Castle. Sierra Leone, from 1898.  
\*J. W. Bilby. N.-W. Canada, from 1898.  
J. D. Aitken. Niger, from 1898.  
E. A. Wise. Niger, 1898-1900.  
S. R. Skeens. Uganda, from 1898.  
\*J. Carson. Yoruba, 1898-99.  
S. J. Nightingale. S. China, from 1898.  
E. Cannon. Bengal, from 1898.  
\*J. H. Hickinbotham. Bengal, from 1898.  
E. S. Tanner. Telugu Mission, from 1898.  
F. B. Maule. Telugu Mission, 1898-1900.  
W. Walton. N.-W.P., from 1898.  
S. Gibbon. Palestine, 1898-99.
1899. \*T. A. Carmichael. N.-W.P., from 1899.  
G. H. Casson. Uganda, from 1899.  
\*H. H. Farthing. Uganda, from 1899.  
J. W. Purser. Uganda, from 1899.  
V. H. Patrick. Japan, from 1899.  
\*A. E. Seward. W. China, from 1899.  
\*P. J. Turner. W. China, from 1899.  
J. R. Fellows. Punjab, from 1899.  
\*E. Peters. N.-W.P., from 1899.  
E. E. Hamshire. Telugu Mn., from 1899.  
\*F. D. Coleman. Yoruba, from 1899.  
\*E. Dennis. Niger, from 1899.  
J. S. Owen. Yoruba, from 1899.
1900. \*H. O. Savile. Uganda, from 1900.  
\*B. Laight. E. Africa, from 1900.  
R. S. Bennertz. N.-W.P., from 1900.  
\*E. O. Davies. Uganda, from 1900.  
\*A. W. Kemp. Uganda, from 1900.  
G. T. Basden. Niger, from 1900.  
\*A. E. Ball. Niger, from 1900.  
A. D. Henwood. W. India, from 1900.  
A. H. Abigail. Punjab, from 1900.  
W. Hodgkinson. N.-W.P., from 1900.  
\*G. A. Purser. Ceylon, from 1900.  
\*G. O. Vyse. N.-W.P., from 1900.  
S. Healett. Japan, from 1900.  
G. W. Rawlings. Japan, from 1900.  
S. J. Stocken. N.-W. Canada, from 1900.  
R. B. Butterfield. Ceylon, from 1900.  
\*G. P. Baggery. Hansaland, from 1900.
1901. \*A. H. Phillips. Bengal, from 1901.  
\*H. W. Allinson. Persia, from 1901.  
\*H. Bowers. Sierra Leone, from 1901.  
\*R. Kinahan. Sierra Leone, from 1901.  
\*E. W. Greenshield. N.-W. Canada, from 1901.  
H. Perfect. Bengal, from 1901.  
F. Carpenter. Palestine, from 1901.  
\*S. O. Webb. Palestine, from 1901.  
C. I. Blanchett. S. China, from 1901.  
F. Child. S. China, from 1901.  
W. J. Wallace. Mid China, from 1901.  
\*H. C. Guyer. Punjab, from 1901.  
W. A. Stephens. Travancore, from 1901.  
\*J. L. Wakeling. N.-W.P., from 1901.  
\*J. H. Hewison. N.-W.P., from 1901.  
W. G. Shorten. Ceylon, from 1901.

## LIST II.

The following missionaries went to Islington for a short time, after graduating at their respective Universities:—

1835. R. Maunsell (Dub.). New Zealand, 1835-35.  
1843. E. Johnson (Dub.). N.-W.P., 1843-47. Travancore, 1847-58.  
1847. M. J. Wilkinson (Camb.). N.-W.P., 1847-54.  
W. Farmer (Dub.). Mid China, 1847-49.  
1853. W. L. Williams (Oxf.). N. Zealand, from 1853. Bp. of Waiaapu, 1895.  
1855. R. H. Vickers (Dub.). Travancore, 1855-60.  
1857. J. Ireland Jones (Dub.). Ceylon, 1857-91, and from 1900.  
R. C. Macdonald (Camb.). S. India, 1859-78.
1859. R. E. Clark (Camb.). Punjab, 1859-63.  
S. Attlee (Camb.). N.-W.P., 1859-60.  
1860. R. B. Tonge (Lond.). Ceylon, 1860-67.  
J. M. Speechly (Camb.). Travancore, 1860-76. Bp. of Trav. and Cochin, 1879-89.  
1861. T. Storrs (Camb.). N.-W.P., 1861-72.  
W. Hooper (Oxf.). N. India, 1861-68; 1872-87; and from 1892.  
J. Sharp (Oxf.). Telugu Mission, 1861-78.  
W. E. Rowlands (Oxf.). Ceylon, 1861-85.  
1862. O. E. Vines (Camb.). N.-W.P., 1862-79.

1863. F. Wathen (Oxf.). Punjab, 1862-65.  
 1864. J. W. Bardaley (Oxf.). W. India, 1864-68.  
 1867. J. H. Bishop (Camb.). Travancore, from 1867.  
 1868. C. Baumann (Berlin). Bengal, 1868-96.  
 1870. H. C. Squires (Oxf.). W. India, 1870-86; 1887-90.  
 R. A. Squires (Camb.). W. India, 1870-94.  
 1871. E. K. Blumhardt (Camb.). Bengal, 1871-82.  
 1872. W. Jukes (Camb.). Punjab, 1872-90.  
 M. G. Goldsmith (Camb.). Madras, from 1872.  
 H. E. Jennings (Camb.). Tinnevely, 1872-75.  
 F. H. Baring (Camb.). Punjab, 1872-80.  
 1873. H. Horaley (Camb.). Tinnevely, 1873-79; Ceylon, 1881-94, and from 1897.  
 1876. R. W. Stewart (Dub.). Fuh-Kien, 1876-95.  
 1878. R. Elliott (Dub.). Bengal, 1878-82. Palestine, 1880-92. (Medical.)  
 1882. T. Phillips (Dub.). Niger, 1882-83.  
 1890.\*W. Colborne (Lond.). S. China, 1890-96. Japan, from 1897. (Medical.)  
 H. F. Wright (Oxf.). Punjab, 1890-94.  
 C. T. Warren (Camb.). Japan, fr. m. 1890.  
 \*H. J. Bailey (Edin.). Palestine, 1890-93. (Medical.)  
 J. N. Carpenter (Camb.). N.-W.P., from 1890.  
 1891. W. A. Crabtree (Camb.). Uganda, from 1891.  
 1892.\*T. L. Pennell (Lond.). Punjab, from 1892. (Medical.)  
 1893. H. G. Warren (Camb.). Japan, from 1893.  
 1895. A. C. Clarke (Camb.). Punjab, from 1895.  
 \*F. Johnson (Lond.). Palestine, from 1895. (Medical.)  
 H. T. Jacob (Lond.). W. India, 1895-98.  
 R. W. Ryde (Camb.). Ceylon, from 1895.  
 1896. H. Clayton (Camb.). Uganda, from 1896.  
 E. G. Roberts (Oxf.). Telugu Mn., from 1896.  
 H. W. Weatherhead (Camb.). Uganda, from 1896.  
 W. R. Gray (Oxf.). Japan, from 1896.  
 L. B. Butcher (Camb.). W. India, from 1896.  
 1897. A. Outram (Camb.). Rajputana, from 1897.  
 \*H. R. Pakenham (Dub.). Fuh-Kien, from 1897. (Medical.)  
 \*A. T. Sampson (Edin.). Fuh-Kien, from 1897. (Medical.)  
 T. de C. Studdert (Dub.). Fuh-Kien, from 1897.  
 1899. J. B. Carpenter (Camb.). Fuh-Kien, from 1899.  
 \*T. Gaunt (Camb.). Mid China, from 1899.  
 1900.\*A. H. Griffith (Edin.). Persia, from 1900. (Medical.)  
 H. T. C. Weatherhead (Camb.). Uganda, from 1900.  
 1901.\*H. L. Clift (Edin.). S. China, from 1901. (Medical.)  
 L. K. Merton (Camb.). Bengal, from 1901.  
 \*W. H. Lowman (Lond.). N.-W.P., from 1901. (Medical.)  
 W. Chadwick. (Dub.) Uganda, from 1901.

## THE LAY WORKERS' CONVENTION.

**T**HE *Master, the Work, the Worker*—these were the subjects considered at the Lay Workers' Convention which, by a happy inspiration, was promoted by the Lay Workers' Union for London, in commemoration of the 103rd birthday of the C.M.S., on Saturday, April 12th. And very faithfully were those subjects adhered to all through the day. At each of the three meetings there was, we believe, a deep realization of the presence of the Master. Certainly it was the Master's glory which speakers and hearers had in view; and the work spoken of was felt to be His work, to be done by workers who have consecrated *themselves* to His service. In the words of the prospectus the object of the Convention was "to endeavour solemnly to realize before God the greatness and glory of the Mission which Christ has committed to His Church in the Evangelization of the World, the enormous nature of the task, and the demand on the individual Christian for unwearied prayer, self-denial, and diligence in carrying out the Master's command to 'preach the Gospel to every creature.'" To what extent that object was achieved the Lord alone knows. Many men were, we believe, profoundly stirred. May the Lord Himself write the lesson for each one in His own words upon each heart.

The programme was an ambitious one. It included three meetings, and the fact that each of these was well attended—that in the afternoon, a Saturday afternoon, gathering an audience of fully 800 men—testifies to the careful organization and widespread influence of the L.W.U.

The Morning Meeting was held in Lower Exeter Hall and was for men only. The claims of business kept many away, but even so there were more than 150 men present. Mr. Eugene Stock presided, and with him on the platform were Col. Seton Churchill, the first Secretary of the L.W.U., the present Secretaries, Messrs. G. A. King and T. G. Hughes, the Convention Secretary, Mr. Higginbottom, Mr. A. J. Austin (representing the Birmingham L.W.U.), Dr. R. N. Cust, Mr. T. Cheney Garfit, the Rev. C. Lea Wilson, and the appointed speakers. In the "devotional exercises," Mr. T. G. Hughes was particularly happy in his selection of the passage

B b

he read from the New Testament, St. John xi. 20-29. Mr. Stock in his opening words emphasized the appropriateness of this passage—one not often heard at missionary meetings. Yet what message could be more impressive? “The Master is come, and calleth for thee.” That was the thought in their heart that day. Might they all have grace to do as Mary did—“As soon as she heard that, she arose quickly and came unto Him.” Mr. Stock took us then to another part of the Bible, 2 Chronicles xvii., and he instanced the cases of Jehoshaphat, Uzziah, Hezekiah, and Amaziah, whose hearts were “lifted up.” In the case of the last three the lifting up was of a bad kind, but Jehoshaphat’s heart was “lifted up in the ways of the Lord.” Might it be so with them!

Thus we were prepared for the address on the *Master*—a subject, said the Rev. Hubert Brooke as he introduced it, “as vast as if one were asked to speak about the light.” It is significant of Mr. Brooke’s influence as a teacher that as soon as his name was announced men got out their note-books and pencils and marked down his references as he went along. Very impressively did Mr. Brooke bring before us some of the deep meanings that lay beneath that word Master. He took five different Greek words in the New Testament, each of which, in reference to the Lord Jesus Christ, was translated Master. First there was *ἐπιστάτης*, the Overseer. Our Master has the oversight and we are the under-workers. “It is our restful and blessed position to take our place under Him and to be at His orders.” Secondly there was *καθηγητής*, the Leader. Our Master leads; it is ours simply to follow. “It needs,” said Mr. Brooke, using an expressive phrase, “that we be *keen trackers*, that is all.” Thirdly there was *διδάσκαλος*, the Teacher. Our Master takes His willing pupil into sympathy with Himself. Fourthly there was *δεσπότης*, the Despot. In 2 Timothy ii. 21 the reference is, “a vessel . . . meet for the *despot’s* use.” Our Master is our autocrat, the One Who has absolute right and control, Who when He has spoken ought never to have a word answered back, never a hesitation. Lastly there was the most common title of all, *κύριος*, the Owner of property. Our Master is our owner and He claims our obedience. In the second part of his address Mr. Brooke explained very beautifully the advantages which flow to us from this relationship of the Master to the servant. It meant, first that He is the bearer of responsibility, particularly in the matter of supplies; secondly that we have the right to look to Him for absolute guidance; thirdly that we are to have open ears and hearts to His teaching; fourthly that as the Kingdom of Heaven is not a constitutional government, but an absolute monarchy, so we may keep clear of all difficulties by serving one Master; and lastly there is the restfulness that comes from being the possession of the Owner.

The *Work* was spoken of by the Rev. W. St. Clair Tisdall, whose wide experience in Persia led him naturally to refer to work among Mohammedans. He showed us first how extensive the Mohammedan world is; next he emphasized the fact that for the Mohammedan world least had been done as yet to preach the Gospel of Christ; and he added that to repair the omission was among the chief tasks the Church of Christ had to undertake in the twentieth century. But something had been done. The Bible exists in very good translations in all the great Mohammedan world. This was a great step, and advance had also been made in the matter of circulation. Then, turning to the other side, Mr. Tisdall went on to show how little was done even when we tried to give the Gospel to Mohammedans. He instanced his own work at Bombay, where in 1887 he was the only missionary amongst 160,000 Mohammedans, and in Persia, where in 1892 there was only one Mission station. No wonder the work was not done.

He graphically sketched the difficulties in the way; he described the methods employed; and finally he insisted that as Mohammedanism had no power of reforming itself the call was clear to be witnesses for Christ to the very innermost recesses of the Mohammedan world.

The final address, that to the *Worker*, was delivered by the Rev. H. S. Mercer (Special Missioner C.M.S.), whom Mr. Stock introduced to the meeting as one who, though not a missionary, had sent missionaries into the field, among them the Misses Saunders, the "sister-martyrs of Kucheng." Mr. Mercer's task was, perhaps, the most important of all, viz. to show what should be the servant's response to the claims of the Master and of the heathen world. Very forcibly did he press home upon the meeting (1) that our efforts should correspond with the magnitude of the work; (2) that our earnestness should correspond with the importance of the issues at stake; (3) that our enthusiasm should correspond with the gladness of our message; (4) that our self-denial should correspond with the example of our Master; and (5) that our personal holiness should correspond with our Divine companionship. It was a solemn, heart-searching address, and it found an earnest response in the prayer which was afterwards offered by the Rev. C. Lea Wilson.

In the afternoon a move was made to the large Hall. The number of men massed in the body of the hall presented a stimulating sight. They were of all ages, of all ranks in life, and they had come from all parts of London and the suburbs, having given up their half-holiday for a missionary meeting! Mr. H. R. Arbuthnot, Chairman of the L.W.U., presided, and there were on the platform a number of well-known friends of the Society.

In a few short sentences from the Chair, Mr. Arbuthnot solemnly urged the duty and the privilege of placing ourselves more unreservedly in the Lord's hands for service, whether at home or abroad. Then, following the plan of the morning, Bishop Ingham gave a striking address on the *Master*. He pleaded for a personal realization of the Master, of His greatness and glory. There must also be a realization of His method and His plan, for it was not mere advertisement that the Lord required. He bade those who would be His followers, "Come and see," whereas men said they would come when they could see. When Christ ordained twelve it was that "they should be with Him," thus showing that complete intimacy was the essential part of His method and plan.

The Rev. G. T. Manley, who had only returned from India a few hours previously, spoke of the *Work*. It was a most solemnizing address that he gave us. Rarely, if ever, has the undermanned condition of the mission-field been so vividly put before a missionary audience as was done by Mr. Manley on that Saturday. The one fact which stood out during his address was that the work is not being done. Here is one pregnant passage:—

"I tell you, you can go to any great city of India, to any Mission station, to any centre, and by riding five minutes on your bicycle, you can reach a district untouched. There are pioneer Missions everywhere. The whole of India, with very small exceptions—with dots here and there—is one great untouched mission-field."

And what of the work that is being done? It is crippled for want of workers. He drew a piteous picture of the state of things in Allahabad, which is not one of the worst, but one of the best manned places in India. Mr. Manley's speech is to be printed in pamphlet form. May it prove a trumpet-call to many! It made a deep and, we hope, a lasting impression upon those who heard it, delivered as it was with the passionate earnest-

ness of a man whose soul had been stirred to its very depths by what he had seen.

The closing address was given by Prebendary Webb-Peploe, who passed from facts to principles. With a wealth of illustration drawn from the sacred narrative he showed that to each and all the Master had one purpose, one call, one message, one command—"Arise and go." He asked not eloquence, He asked not greatness, He asked for consecration and for obedience to His Command.

At the close of the meeting the audience was entertained at tea by the Committee of the L.W.U.

The Evening Meeting was an open one, for women as well as men, and the large Hall was full. It was a great joy that the Archbishop of Canterbury was able to fulfil his promise to preside, although it was evident that he was suffering from much bodily weakness. At the opening stages of the meeting Mr. C. E. Caesar read the 103rd Psalm, and the Rev. A. J. Poynder offered prayer. Mr. G. A. King mentioned that a telegram had been received from Lord Aberdeen (President of the L.W.U.), and a letter from Colonel Robert Williams, M.P., regretting their absence and wishing God's blessing upon the meeting. Messages of greeting also arrived during the evening from the President of the Society, Sir John Kennaway, and from the Bolton L.W.U.

The previous gatherings had been mainly of a devotional character; there was no applause. But in the evening when the Archbishop rose to speak he was received with ringing cheers. His Grace spoke with much enthusiasm upon the great task which Christians in this country are undertaking "with greater zeal, with greater hopefulness, and with a surer call than ever before." He spoke, too, of the open doors and of the marvellous way in which God had prepared the way. He looked out hopefully upon the future. The conquest of the Heathen was nearer than it had been for a long time, and it was not rash to predict that before many generations had passed, the Bible would be known throughout the world. His remarks on the reflex benefit of Missions were admirable. "It is quite certain," he said, "that the more any country takes upon itself the great task of preaching the Gospel to the world, that country will assuredly gain in spiritual power, in the general elevation of the standard of life, in a higher sense of the holiness which God requires." This was indeed the spirit that animated the whole of the Archbishop's address, and his final words, spoken with great emphasis, were received with peals of applause:—

"I pray you, if you love your country, and if you love its Christian character—I pray you bear in mind that there is little if anything, that will do more for your own country and your own Church, than to preach the Gospel throughout the world, remembering for Whom you preach it."

Again the old order was followed, the Master, the Work, and the Worker. The Rev. S. A. Selwyn drew his picture of the *Master* from Revelation i. 12, and proceeded to speak upon "A Vision of Christ and its results." Dr. A. R. Cook, dwelling upon his experiences in Uganda, spoke of the *Work* as a great work, a joyous work, a slow but sure work, and a work demanding self-sacrifice. "Will you not offer up your life to Christ to-night?" was the burden of his message. Prebendary H. E. Fox was called upon to give the closing address on, or rather to, the *Worker*. It was a solemn message that he gave us, pressing home the burden of responsibility of conveying the message of pardon and peace to a fallen world.

Mr. G. A. King added a few final words and the day closed. It was a day to be remembered.

H. C. H.

## LETTERS TO THE EDITOR.

## THE POLICY OF FAITH.

SIR,—I rejoice to see in the December *Intelligencer* the letter from your correspondent in a London parish who signs himself "B." He tells us that for the work of his parish 1000*l.* per annum is needed, and the need is met; and he bids us argue from that one parish to the heathen world thus: If it is not beyond God's power to provide 1000*l.* for the one, neither is it beyond His power to provide 400 or 4000 times as much for the other.

This is well said. Has our Society anything to urge against it? If not, can it follow the argument and accept the conclusion? Then what means all this talk about perhaps being compelled to stop work, and this more than talk about curtailment? Here in the *Gleaner* we have the resolutions passed by the General Committee last month, which speak of the possibility of missionaries withheld and work crippled. Is not the tone of such resolutions the very reverse of the "policy of faith"? They do not in terms rescind that policy, but they circumscribe and condition it. Have we learnt from experience or from God's Word that the policy of faith is almost right, or partly right, or right for a few years, or right while we can see that funds are coming in? Or have we learnt that it is right unreservedly, and that what it demands of us is this: Do what God is calling you to do, and leave Him to provide all that is necessary in His own way?

You are aware that the estimates sanctioned for 1902 have been cut down so far as to reduce by 5 per cent. the sum required for continuing the work of native agents on its previous level, and that any new work has been wholly disallowed. Native agents are necessary for our work, as necessary as books or mission-houses or travelling expenses; and how can a missionary prosper if the Society says to him, You may go to the mission-field, but what you require when you get there cannot be afforded? Native agents to do new work are in some places the very kernel of our effort, they are even more necessary than new missionaries. I could tell you of a district in India where whole villages are asking for baptism; there are perhaps 1000 persons in that one district scattered through several villages knocking loudly at the Church door and there is no one to let them in. The missionary of the district might give himself up to three or four villages for the next few months and prepare them, but then what would become of all his other work? What he needs is a group of native agents, say, half a dozen or a dozen new ones; and the order has now come from headquarters, You are not to have one. Is this the policy of faith, or is it the policy of timidity?

Surely what we ought to say to missionaries is this: Go forward, enlarge your operations as far as possible, begin new work wherever you can, and employ as many native agents as are required if you can find suitable men: be careful not to waste a shilling, but spend freely in every way that is really useful, and have no fear about supplies coming forward.

That nothing should be wasted I quite allow, and also that personally all Christians, missionaries included, should practise economy and show liberality; and as my share in this direction I am asking the treasurer to deduct 25 per cent. from my allowance for the coming year. But economy is one thing and stoppage of work is another, and I earnestly hope that very soon this ebb tide of timidity will be succeeded by a full flow of returning faith, and that the tide will not ebb again.

A GLEANER MISSIONARY.

Dec. 28th, 1901.

[Perceiving that the above letter would have greater weight if its writer's name were given, we wrote and obtained his sanction to our stating that it is the Rev. Hector McNeile, late Vicar of Bredbury, and now of our Bombay Mission.—ED.]

## "SPOON AND BOTTLE"; "ARISE AND WALK."

[N C.M.S. Missions there are two main types of Native Church development. In brief, these may be termed the Tinnevely type and the Uganda type. (By Tinnevely type I mean the whole process of development, not what may happen to be the position to-day.) These again may be classed under two

methods of training (*education*), viz. the "spoon and bottle" method, and the "arise and walk" method. In the one the missionary is in fact what the Chinese mandarin is in theory, "the father and mother of his people." In the other he is the elder brother with a strong arm.

Far be it from me to say that the "spoon and bottle" method may not have a place in the Divine economy, for weaklings do occur in the family of grace, as in the family of nature. And farther still be it from me, who am just buckling on my armour, to criticize unlovingly those who may have taken it off.

In the providence of God we have now before us what our fathers had not—the rising of Uganda. And yet, Uganda, remember from whence thou art sprung. Rightly dost thou account thy "arising and walking" to the revival and enduing with the Spirit's power in December, 1893. Thou knowest the antecedent causes. The little tract; its mighty influence on thy teachers and then on thee. But whence came that penny messenger from God? From Tinnevely! The "spoon and bottle"-fed Tamil left his home, was weaned in Ceylon, and being strengthened by the Spirit, spoke and wrote as the Spirit gave him utterance.

The twentieth century has now well begun. We are not where our great-grandfathers were. The beginnings of Missions are past, in general. This is the age of development; building upon foundations for the most part already laid. The question that comes to us is, On what lines shall we develop?

In the history of King David, just after his appointment as king, we have the account of two encounters with the Philistines (2 Sam. v. 17-24; 1 Chron. xiv. 8-17). The first was eminently successful; the gods of these Heathen were taken and burnt; but the victory was not a final defeat. Again a raid was made. David again inquired of God. But the methods to be adopted were altered; the frontal attack was to give place to a flank movement. "Make a circuit; and it shall be when thou hearest the sound of marching in the tops of the mulberry-trees, that then thou shalt bestir thyself; for then is the Lord gone out before thee." Even now we can hear the rustling, the marching of the hosts of God in the heights. Shall we not seriously consider a change of method? Inquire of God. If He wants us to give up the frontal attack and adopt the flank movement, may we have grace to humble ourselves to do it. Or in language suggested by an Indian's remark, to use native handles for native axes; which being interpreted means, Stop employing foreign money for work which the Natives ought to do themselves.

Is the present plan capable of meeting all the demands that will be made upon it in the very near future? I think our candid answer must be a decided negative. But apart from the incapability of the present plan to meet future demands, is it not in itself weak? Who has not felt the power of the words, "Yes; that is what you are paid for"? even though one fully believes that the labourer is worthy of his hire. But add to this the fact that the wage is foreign gold, and place the recipient among his own people, and what a double power the words convey! We can never feel this as I am sure many a C.M.S. "agent" feels it.

What a wrong "tone" a *foreign-paid agent* gives to the very beginnings of a work! unconsciously, and without manifest sign, perhaps. But the whole work, for a generation or more, feels that it is dependent on foreign gold. Hence, possibly, a reason for slow growth. Is it likely that the converts under such a system will show much self-reliance, or, rather, God-reliance? No. Experience has surely taught us that it has taught them that it is safe to lean on a good support. Now this is said fully realizing the valuable and patient work that foreign-paid agents are doing, and God sets His seal on it. "But the Lord is able to give thee much more than this," said the man of God when one hundred talents of silver, say 34,000*l.*, were sacrificed (2 Chron. xxv. 9). Only let the Native Church be free from the yoke of foreign gold, and it will prove the truth of these words.

Then, again, what missionary does not feel the sting and reproach which unsatisfactory agents bring to the Name of our dear Lord? True, under no system can individuals be insured against failure, but surely the percentage would be less; for those paying them, knowing them as we can never know them, would not be so likely to make initial mistakes. How many native congregations have the dead weight of discharged agents hanging round their necks! What influence against spiritual progress such men have, we often fail to realize. Perhaps under



another system they would never have arrived at the position to have this influence. (When a foreign missionary is a failure he usually goes home, and so his influence mercifully does not long count on the field.)

But further, beyond its incapacity and weakness, is not the present method a crime against the Native Church? A crime more than a wrong, for a wrong can be rectified, but a crime needs more drastic treatment. Yes, a crime; for it affects the very life of the Church. Do we not count the mothers of Eastern lands very culpable for not weaning their young till the third and fourth year, thus greatly adding to the infant mortality? Would we not consider them criminal if they were kept at the breast until full grown?

Consider the positive side. Who cannot see the immense potentialities if once in operation? What a buoyancy and vigour it would give to the work! The theory is charming, we all agree. If we want a concrete example, Bishop Tucker lets us into the secret (*Intelligencer*, 1901, p. 838 ff.). Among other things, he says, "Setting one's face like a flint against the employment by the missionaries of European funds in the work of the Native Church." There is need of very real "flintiness," for all the Eastern races have learnt the art by which, supplying sufficient pressure, water may even be got out of stones. Oh, for real, loving, and persistent "flintiness"!

We sin against our brethren when we say in effect, "You provide the men and we will provide the means." Let it rather be emblazoned on our banners, "To you belongs the privilege as well as the responsibility, not only to receive the Gospel, but also to pass it on." In short, we should so teach them that they may be willing to stand alone financially from the very beginning. And in justice we can do nothing less.

It may be objected that even under the present plan self-support and its consequences are what are being aimed at, and in some cases already partially assured. But this is no real answer, for if financial support weakens the Church (as all will agree that it usually does), then we are doubly wrong in supplying it during its weakest stage, viz. the beginning. But what we need to do is to strip ourselves as far as possible of the idea of what a full-grown Church needs, and to try and accommodate ourselves to the day of small things; e.g. in the initial stages not training agents to such a degree that it is clearly impossible for the young Church to be able to support them at the salaries they could command. Once the principle of self-support has been learnt, then let us give them the best and fullest that we can. We often train the head but forget the feet and legs, and so the whole body is not "fitly framed and knit together."

I would humbly suggest the following points:—

(1) For all concerned, both foreign and home workers, to say, and to say repeatedly, to Native Christians everywhere, "Silver and gold have I none for you. In the Name of Jesus Christ, rise up and walk." Am I justified in adding the words, "for you"? Yes; for St. Peter and St. John certainly had money. We read in the second, third, and fifth chapters of the Acts about the financial arrangements of the early Church, with which the Apostles had so much to do that in the sixth chapter this very pressing work had to be put on other shoulders. They had the money, but only for use within certain limits. Exactly. We are entrusted with money, for "Mission funds are a sacred trust," but surely only for use within certain limits, and not to be given to every beggar who lies at the Beautiful Gate of the Lord's Temple. Let us not shut our eyes to the fact that there are many such beggars just there, and so long as we keep them comfortable, there they will remain. How much better to give them the brother's call and friendly pull, and have them entering the temple with us, "walking and leaping and praising God." "And all the people ran together unto them." So will it ever be.

(2) To set our faces like flints against asking for or giving new grants for the extension of the foreign-paid native agency. It may be easy to say the above, but the crux comes in a concrete case. "The very man for such-and-such a post." "A man not to be lost." "A strategic point." And so on. It will need loving patience and tact to carry this through.

As a corollary to the above, it follows that all new work must be self-supporting from the start, no Natives being foreign-paid, except it be personal helpers to the missionaries themselves. Educational establishments must be considered separately.

(3) To face the matter of cutting off all foreign funds from the Native Church in the very near future. The term usually adopted of twenty years, after an indefinite number of years, is far too long for healthy development. A much shorter period—say five—would clinch the matter, and really cause aggressive measures to be undertaken. A five per cent. reduction is too insignificant to awaken any enthusiasm about self-support, and yet quite serious enough to be a very severe drag upon those directing operations. Of course, self-support means largely self-government, but that side of the question is outside the limits of this letter.

(4) To steadily diminish the grants to native evangelistic agents, and so throw the missionary work more and more upon the Native Church. The argument is often used that we are right in employing Natives for evangelistic work, although it may not be right policy to financially support the Native Church. But who are we that we should deprive our brethren in the faith of their God-given right of proclaiming the Gospel? By making all *missionary* agents foreign-paid we are doing the Church an incalculable wrong. May the day soon come when every Mission station and congregation shall have its *monthly* missionary meeting!

(5) For the Committee to send Commissioners who are in full sympathy with self-support to visit the various fields, and spend time there in conferring with the missionaries on the spot as to the most practical means of quickly bringing about this desired consummation.

But above all plans, what is needed is for all home and foreign workers to so beseech the Lord that an overflowing of the Spirit shall descend on all and make gloriously possible what is now but a dreamed-of ideal. And in this connexion, to take steps everywhere that the Native Church is instructed in "the law of the Spirit," and urged to appropriate "for necessary uses" "the power of the Spirit."

Thus will the Native Church be developed, and the prospect of the World's Evangelization be much plainer.

Let any should mistake my meaning, let me repeat that I have nothing but praise and sympathy for the native agent—the fully trained agent and the paid agent—provided, of course, that he is a spiritual agent. But let him not be *foreign-paid*.

A YOUNG MISSIONARY.

#### ISOLATED C.M.S. LAY WORKERS.

DEAR SIR,—The Committee of the C.M.S. Lay Workers' Union for London at their last meeting had the pleasure of electing as members several isolated lay workers in the provinces, who have thus become linked to a central lay organization for C.M.S. work, and by means of the monthly communications which are regularly issued will be kept in continuous touch with us, and indeed with the general body of C.M.S. lay workers throughout the country associated together in Unions and Bands.

Although it is desirable that a Lay Workers' Union or a Missionary Band should exist in every town and parish where the C.M.S. is known, yet in most places this does not seem to be possible, and where this is the case individual workers would find it helpful and advantageous to join a main union such as the London Lay Workers' Union. Our Committee have, therefore, resolved to offer the hand of welcome to any who would thus like to be associated with us, and to elect them as members where the desire for membership is expressed. Of course distance would prevent them taking regular part in our meetings, but in every other respect they would practically be on the same footing with the London members.

It may be that many have had the desire to be attached to a central Lay Workers' Union without knowing that our membership was by no means restricted to the Metropolis.

We have been pleased to send further particulars to any lay workers who will write to us.

April 10th, 1902.

G. A. KING, }  
T. G. HUGHES, } *Joint Hon Secs.*

## NOTICES OF BOOKS.

VERBECK OF JAPAN. By W. E. GRIFFIS, Author of "*The Mikado's Empire*," &c. Edinburgh and London: Oliphant, Anderson, and Ferrier. 1901. Price 6s.

MISSIONARY literature in this country owes much to Messrs. Oliphant. They have made a specialty of introducing good American and German books to the British public. They have now given us another book of deep and varied interest, a book to be bought, read, and pondered. Dr. Griffis is well known amongst us as a brilliant writer, with an uncommon gift of picturesque eloquence. His great work on Japan, *The Mikado's Empire*, was, when it was published, incomparably the best book on the wonderful "Sunrise Land," and though it has been out many years it has not yet been distanced. Anything from his pen is sure to be welcome; and in the volume now before us he has a subject of rare interest. The interest, however, is of a kind very different from that of the most valuable or the most popular of missionary biographies hitherto published. There was little or no romance in Dr. Verbeck's life. He was no Carey or Martyn or Duff or Patteson or Hannington or French or Mackay. That he was one of the veterans of Japan Missions, and eminent as a Japanese scholar, we knew. But we little knew that he was, as much as, if not more than, any man, the maker, or rather the inspirer, of Modern Japan. The biography, in fact, is an extraordinary revelation of one simple missionary's influence upon the destinies of a great and a proud nation.

Guido Fridolin Verbeck was a Dutchman by birth and descent, and lived the first twenty-two years of his life in Holland. Then he was seven years in the United States, first as a civil engineer and then as a theological student. In 1859, when Japan first opened to Western influence, he was sent thither as a missionary by the (Dutch) Reformed Church of America; and there he laboured nearly forty years, dying at his post in 1898. "Three distinct epochs," says Dr. Griffis, "of his life in Dai Nippon are to be noted. The first decade, spent at Nagasaki, was as the toiling of the miner in the deep and dark places"; i.e. he was a pioneer missionary in the days when missionary work was not tolerated. "The second decennium, in the new capital, Tokyo, was passed as educator and translator in the service of the Japanese Government. Then followed nearly two decades of Bible translation and the direct preaching of the Gospel." In the first of these periods, some of the young "progressives" of Japan were Verbeck's pupils. The second period followed the great Revolution of 1868; those "progressive" pupils, Iwakura, Okumo, and many others, found themselves at the head of affairs, the leaders and makers of New Japan; and they turned to their friend and teacher for counsel and guidance. They summoned Verbeck to Tokyo, and commissioned him to establish a great college, in which young Japan should learn what the West could teach them; and they constantly consulted him about the reforms and developments at which all the world has wondered ever since.

Dr. Griffis himself was one of the able Americans who were employed at this time by the Mikado's Government; and he tells again with fulness of knowledge and enthusiastic appreciation the marvellous story of the transformation of Japan. Much of this we have had before in *The Mikado's Empire*; but now we are taken behind the scenes, and we see the sagacious Dutch-American pulling the wires. Verbeck, says the biographer, "was willing to do his work, as God gave him to do it, in silence and shadow, even in secrecy if need be. He was a 'Jesuit' of the right sort." But he never concealed his convictions, or the desire of his heart. He was always the

fearless missionary. "He stood for free thought, free speech, and the open Bible." "The novelty of meeting a plain man of truth amid so many polished liars had an effect on the Japanese of the early sixties at once electric, tonic, self-revealing." And so those able young statesmen came to trust him utterly. They treated him with unbounded confidence, and that confidence he respected. No one knew that it was Verbeck who urged on them the adoption of Western ways in regard to civil and military administration, education, the post-office, lighthouses, &c., &c., and who proposed and planned that great embassy of Iwakura (with the present Marquis Ito and others in his suite) to the courts and capitals of the West, in 1872, which, more than anything else, revealed to astonished Europe the rise of the Japanese Empire, and one result of which was the withdrawal of the old edicts against Christianity. He wrote letters to America telling of the wonderful changes going on; but he said little or nothing of his own part in them. Many of his plans could never have been carried out if it had been known that a Christian foreigner had suggested them. "His mighty power of silence as well as of speech enabled him to be a true educator of a nation and its leaders, helping to prepare them for constitutional, safeguarded freedom." We presume that Dr. Griffis knows that the veil can be safely drawn aside now.

Verbeck had his reward in this life in the confidence and gratitude of Japan. "Men nearest the throne, yes, even the Mikado himself, have acknowledged freely their obligations to Guido Verbeck. A citizen of no country"—(he had lost his Dutch citizenship, and had not resided long enough in the States to be a recognized American)—"they gave him a home and protection, awarding to the untitled missionary an honour unique in the history of the empire"—(the Order of the Rising Sun, and a special "pass" for himself and family to any part of Japan). When he lay dead, "statesmen and nobles came to pay unstinted honours to their friend who had helped to make Japan great. Japan's soldier veterans, with their laurels won in continental Asia still fresh on their flags, by imperial order escorted his body to the tomb." The emperor paid the funeral expenses. The city of Tokyo presented the grave. "Japanese friends, pupils, and admirers, reared the granite shaft that marks the spot."

Of Verbeck's direct missionary labours in his later years we are not told much; but we see enough to recognize in him the features of a true servant of the Lord, and a defender of the orthodox Christian faith against the "broad" views that have somewhat troubled American Missions. He was one of the three translators of the Old Testament whom Dr. Griffis specially names, "Verbeck, Hepburn, and Fyson." Hepburn, grand old veteran, who had laboured in China several years before Japan opened, the present writer had the happiness of meeting at the great New York Missionary Conference two years ago. Fyson, the Cambridge classic and theologian, has been for nearly thirty years a C.M.S. missionary, and is now Bishop in Hokkaido. Verbeck's Japanese version of the Psalms Dr. Griffis characterizes as "one of the most successful missionary translations ever made." "Above the ranges and table-land of the diction of the Bible in Japanese," it is "like that of peerless Fuji."

**FOREIGN MISSIONS.** By HENRY H. MONTGOMERY, D.D., formerly Bishop of Tasmania, Secretary of S.P.G. London: Longmans and Co. Price 2s. 6d. net.

The book is one of a series of half-crown volumes entitled *Handbooks for the Clergy*, edited by the Rev. A. W. Robinson. It was planned, and

for the most part written, before the Author had any idea of becoming the chief officer of a great Missionary Society. Mr. Robinson selected for his Handbook on Foreign Missions, not the Secretary of S.P.G., but the Bishop of Tasmania; a very natural choice, considering the remarkable influence exercised by Dr. Montgomery in vivifying and developing the Australian Board of Missions. Before, however, the book thus written at the Antipodes reached the point of publication, its Author had resigned his bishopric, and been installed in Delahay Street. This circumstance lends special interest and importance to the volume, quite apart from its intrinsic merits.

We should like every member and friend of the C.M.S. to read this book. They will assuredly with one voice say, whatever may be their opinions of some of the S.P.G. clergy, that the Archbishops and Bishops were rightly guided when, knowing nothing of the projected handbook, they telegraphed to Bishop Montgomery their invitation to the Secretaryship. Only those who have studied the history of the S.P.G. during the past hundred years can realize what an epoch in its career is the appearance of this volume. In its chapters the work of all Christian Missions is cordially recognized; not only of Church of England Societies, especially the C.M.S., but also of the L.M.S., the Wesleyans, the Baptists, the Presbyterians, the China Inland Mission. Bishop Montgomery does not profess to dwell equally on all. He writes for Churchmen, and he speaks in the main of Church Missions; but there is no ignoring of others. He refers his readers, "for helps to devotion," to Dr. Pierson's *Divine Enterprise of Missions* and Mr. Mott's *Evangelization of the World*; on China, to Mrs. Howard Taylor's *Story of the China Inland Mission*; and on several other subjects, to books by American Presbyterians. On the other hand, read this:—

"The student of Missions is bound to add that a dispassionate review of the past goes to prove that almost all Roman Missions are prosecuted for mixed reasons, and therefore for unworthy motives in part. History also seems to show that all Roman Catholic Missions cease to progress after a time, blighted by this taint, although the material in the field is excellent and the devotion beyond praise. It is a solemn warning to all mission workers."

Let any reader compare this book with that of Bishop Churton reviewed in our March number, and he will feel the depth and width of the gulf that separates the two writers. We do not suppose that Bishop Montgomery himself would insist on its depth and width. The same generous large-heartedness that leads him to appreciate the work of Nonconformists would make him look kindly—perhaps still more kindly—on the views and methods of extreme Churchmen. He is a thorough optimist all round—rather too much so in our judgment. But the gulf is there nevertheless. A real believer in Bishop Churton's system would throw Bishop Montgomery's book away in disgust.

We must not omit just to indicate the contents of the book. Two opening chapters dwell on our Lord's Commission and take a rapid glance at Modern Missions generally. Then follow chapters on Asia, China, Japan and Corea, Islam, the Jews, Africa, North and South America, Negroes and Half-Castes, Australasia and the South Seas; and, in conclusion, two on Home Organization and the Future of Missions. It is by no means a mere summary of facts. Every page reveals a thoughtful mind; and the tone is always high. We could not say Amen to every paragraph, certainly; we should in many places express ourselves differently. Nevertheless, we are thankful to see such a Handbook provided for the English clergy.

THE UTMOST BOUND OF THE EVERLASTING HILLS. *Memories of Christ's Frontier Force in North-Western India.* By the Rev. A. R. MACDUFF, M.A., formerly Domestic Chaplain to the late Bishop Matthew of Lahore. London: J. Nisbet and Co. Price 4s. 6d.

If this book does not become the most popular of all recent missionary books for reading aloud, and for presents to young men and lads and girls, it will be the fault of the title only. We fear that such a title as "The Utmost Bound of the Everlasting Hills," while appealing to people already eager to read of God's work in the world, will only repel vast numbers who, if once they opened the book, would devour every page of it. In our judgment it is unique. We know of no book like it. It is graphic, cheery, humorous. One might criticize the old jokes and threadbare quotations that enliven the pages, but they really do not seem out of place, and tend rather to put us in good humour with the writer; while there is all through the volume the golden thread of loyalty to Christ and sympathy with His work.

The book consists of four main chapters, and three subsidiary ones. Of the latter we need not speak. The four are thus entitled:—

1. Bivouacking with a Bishop in the Bolan Pass.
2. The Road-maker to the Great King.
3. The Parson who laid his Cricket on God's Altar.
4. The Philanthropic Octopus of Kashmir.

The Bishop is Valpy French; the Road-maker is George Shirt, of the Sindh Mission; the Parson is Rowland Bateman; the Octopus is Dr. Arthur Neve;—four C.M.S. missionaries, two dead and two living. If this book gets the circulation it deserves, these four men will be honoured by multitudes as true heroes in the army of the Lord. French, indeed, has in some sense that reputation already; but Shirt is almost an unknown name even to assiduous C.M.S. readers, and Bateman and Neve, being living men, are not yet canonized, although not a few know that they deserve to be.

Mr. Macduff, having been chaplain to the late Bishop of Lahore, was personally acquainted with these men; and with others, for he rather apologizes in the Introduction for making no mention of Mr. Lefroy (the present Bishop), or Robert Clark, or Mr. and Mrs. Winter of Delhi, or "A.L.O.E.", or Miss Clay, Miss Hewlett, and Miss Wauton, or "Hooper and Shirreff amongst theologians, Allnutt among educationalists, Wigram, Grey, and Coverdale." His reminiscences, therefore, are personal ones. He "bivouacked with Bishop French in the Bolan Pass"; he panted in the awful heat of a Sindh summer with George Shirt—and therefore, as he expresses it, can sing the "Song of a Shirt"; he went a holiday tour with Bateman; he climbed the icy Himalayas with Neve. And his admiration of all four is unbounded.

The book is not only graphic and entertaining, but really good. The picture of French is most discriminating and lifelike. His failings—such as they were—are not ignored by any means. As for Shirt, the chapter is a revelation. Mr. Macduff observes that in Robert Clark's *Punjab and Sindh Mission*, and in the *History of C.M.S.*, there are only a few casual allusions to this spiritual "road-maker"; for he was a quiet, unobtrusive worker, only "preparing a highway for the King," and his greatness was not realized. Of Mr. Bateman and Dr. Neve it would not become us to say more in the *Intelligencer*.

We hope to be allowed to reprint by-and-by some of the particulars about George Shirt. Meanwhile we must borrow a passage or two about French. On one occasion he carried a huge Persian Bible under his arm to the

bazaar. Mr. Macduff offered to carry it for him. "When the Word of God becomes a burden to me," was the reply, "it will be time to resign the bishopric of Lahore." He did resign, as we know, but not for that reason! On another occasion a free-lance evangelist informed French that he was unconnected with any Society or Church, but working on lines of his own. "How very interesting," said the Bishop, "but a missionary means one who is sent: who sent you?" The man was speechless. Mr. Macduff observes that some of French's warmest friends felt he was an enigma:—

"But there is a key to all men's lives, and if you once get the key, there is no doubt that the most contradictory incongruities will be unlocked. Well, here is the key. A double personality, that is to say, two distinct individuals, were ever striving for the mastery within that ascetic, attenuated physical frame. Firstly, there was the Bishop of Lahore, a very Hildebrand, tingling in every nerve of his Episcopal presence with an overwhelming sense of the dignity (*not* of himself, but) of his exalted office. Secondly, there was Dr. French, a gentleman of the old school, cultured and courtly, but weighed down with a sense of his personal lowliness. A plain man, in spite of his gentle breeding, who liked to throw aside the trappings of his high position so as to go gipsying in out-of-the-way corners of his frontier diocese. What could be more beautiful than this twofold personality? The office so great as to be worthy of all honour. Himself unworthy and absolutely unfitted to sustain so heavy a burden. That he was unworthy was not what we thought! To us, he was a saint, a learned scholar, an ascetic, and a herculean worker; but in his own estimation Thomas Valpy French was 'an unprofitable servant,' who, in spite of his unprofitableness, had to sustain the honour of the most honourable office on earth. And so the internecine struggle went on between the Lord Bishop of Lahore and Dr. French; until at last Dr. French quite got the better of the mitred prelate. And the consequence was, that the hospitable home at Bishopstowe, where we had all been welcomed as guests, was broken up, the bishopric was resigned, and off went Dr. French (for ever freed from his Episcopal double) to resume the hardships of his original calling as a plain missionary. Like some knight-errant of the ages of chivalry, he sallied forth beyond the confines of Christendom, and engaged single-handed in a crusade against the Crescent."

We hope Mr. Macduff will give us some more reminiscences. Let this book once get known, and he will never lack grateful readers.

*A Modern Pilgrim in Galilee*, by the Rev. John Rooker, Vicar of Christ Church, Beckenham (Skeffington and Son), is a delightful little book of Palestine travel; brightly written, and with unusually vivid pictures of the sites and scenes of Samaria, the Valley of Esdraelon, and the Lake of Gennesaret.

*A Tale of Red Pekin*, by Constancia Serjeant (Marshall Brothers), is a story the subject of which is indicated in the title. Whether a picture of the horrors of China in 1900 in the guise of fiction can be justified, is a question about which many heads will be shaken; but if the thing was to be done at all, it could hardly be better done than Miss Serjeant has done it. The Mission of which the story is told is pictured as a Church of England Mission, and distinctly Evangelical in character; and it is located near Wei-hai-wei. The pathos of the book is unquestionable, and the spiritual teaching excellent. But—we have our doubts.

Our friend Mr. Percy Grubb lately appeared in the *Times* Literary Supplement (March 7th) with a letter complaining that Mr. St. Clair Tisdall's *Modern Persian Conversation Grammar* had been declined by English publishers, while it had at once been accepted, and paid for, by the well-known German firm, Julius Groos, Heidelberg. This seemed not creditable to the English publishing trade; but the reply was given that three Persian Grammars were already available. We have now received a copy from the London agents, Messrs. Sampson Low and Co. The price is 10s., and we have no doubt that such a work from one who is both a scholar and a practical missionary, like Mr. Tisdall, will prove highly valuable.

We have received a copy of a revised edition of Archdeacon Moule's *New China and Old*, which we hope to notice in an early number.

## NOTES ON OTHER MISSIONS.

OVER the signature "M." the *Mission Field* for April of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL prints a stirring and pathetic appeal for men. It faces the future, beyond the money, the 200,000*l.* demanded for 1902, and asks, "What then?" There is the work to do, but where are the workers to do it? The Church which will be the Church of the future is that which has the widest vision and the most far-reaching devotion. In China the Church of England is comparatively weaker than in any other great sphere of her missionary labours. In India reinforcements are needed in nearly every one of the Society's stations. In Burmah the missionaries are invalidated. In Borneo the workers are yet fewer than they were. The same may be said of Africa. From Japan Bishop Awdry writes, "Now it is just the question of *men*—the greatest and hardest question." To meet the appeals from these and other fields no less than 500 additional labourers are required.

One of our daily papers recently struck a somewhat pessimistic note on the present financial position of the LONDON MISSIONARY SOCIETY. But an editorial paragraph in its *Chronicle* makes confident announcement that there will be no need to withdraw; for withdrawal would mean disaster, new burdens on the already overburdened, and reduction of appropriations. Any abandonment of work would mean corresponding loss of income. Nothing, therefore, would be gained by this disobedience to the "heavenly vision." Promises for the deficiency have amounted to 14,323*l.* (of which 8000*l.* is paid); for increased annual income, to 400*l.* The church at Lyndhurst Road, Hampstead (Dr. Horton), after a week of special meetings on the lines suggested in Andrew Murray's *Key to the Missionary Problem*, contributed 600*l.*; the historic Carr's Lane, Birmingham (Mr. Jowett), 200*l.*; Princes Street, Norwich (Dr. Barrett), 250*l.*; Union Chapel, Islington (Mr. Hardy Harwood), 575*l.* Prayer, also, is being offered all over the country, and the monthly meetings at the London Missionary House have been largely attended and full of inspiration.

The last provincial capital in China to hold out against the residence of a Christian missionary has yielded. This is the city of K'ai-feng Fu, the capital of Honan, and the place of the temporary residence of the Imperial Court on its way to Peking. Many attempts had been made to secure a permanent position there, and at last a missionary of the CHINA INLAND MISSION has succeeded in renting a house. Prayer is earnestly solicited for this place that the hearts of many of its inhabitants may be open to receive the Lord Jesus.

The last year's Annual Report of the NATIONAL BIBLE SOCIETY OF SCOTLAND states that its income has been exceeded only twice in the history of the Society. A substantial balance of 5789*l.* is carried forward, a surplus, however, which is due to exceptionally large legacies. The shrinkage in the ordinary free income still continues. Still, it cannot be denied that these figures are bright, and it is somewhat sad to read that the circulation of the year (Bibles, 115,862; New Testaments, 156,258; portions, 420,483; total for 1901, 692,603) falls short of 1900 by 1024 Bibles, 8355 Testaments, and 239,553 portions—in all by 248,932 Scriptures. The loss, happily, is not owing to slackness or to any new turning away from the Word, but to providential causes beyond the Society's control. The sales have increased by over 35,000 copies in such countries as Austria, Belgium, and Portugal, in Africa, Syria, India, and Japan. The total issues of the Society since 1861 are now 20,672,495.

It is well to learn that from the German missionary societies Medical Mission work is receiving increased attention. The Barmen, or Rhenish, Mission has now four medical labourers: two in South China, one at Pea Radja in the island of Sumatra, and another originally intended for the island of Nias, now also destined for Pea Radja. The Basel Mission has one in Aburi, on the Gold Coast; one in the Cameroons; one in Calicut, India; one in Kia-ying-chiu, China; and one at Bettigeri, in the Southern Mahratta country, India. This Mission has also three young students in training.

J. A. P.



## EDITORIAL NOTES.

ON another page we give a brief statement of the Society's funds. There will be a general sense of relief and of thankfulness that the dreaded Deficit proves to be only 27,000*l.*, including a remainder from the previous year. But the most hopeful circumstance is that the voluntary offerings of living friends have been 20,000*l.* more than ever—of course barring the Centenary Funds. Our true friends will rejoice at this fresh proof of the confidence of the Society's constituency, and of their approval of the forward policy of the past twenty years; and they will especially thank God for such a token of His favour at a time when the Society is suffering from groundless and unworthy suspicions.

We are more concerned about the other Deficit, the falling off in the number of acceptable candidates. We use the adjective because the total number of applications and inquiries is exactly the same as last year; the diminution being in the number of men accepted. We think the real cause of this is not far to seek. It is not mistrust of the Society. The section of Evangelical Churchmen which is just now finding fault with us was far more severe in 1887-91, and that was the very period when the Society made the most striking advance in respect of the number of decidedly spiritually-minded men joining it. The real reason is, we believe, that there is just now a sort of ebb-tide in zeal and fervour in the service of the Lord. All parochial missionaries testify to this; and the missionary enterprise is bound to suffer from it. We need a fresh outpouring of the Holy Spirit. That is the one remedy.

We had written a paragraph acknowledging in a generous spirit the tone of an editorial article in the *English Churchman* of April 10th upon our remarks last month on "Misconceptions"; a tone very different from that of some of the letters in its correspondence columns, and different, too, from its editorial tone a few years ago. It was an unjust article in substance, certainly; for it implied that the C.M.S. was condoning grievous errors to which no one is more opposed than ourselves. Still it was written "rather in sorrow than in anger" (as the phrase goes), and we received it as the utterance of a friend, only regretting that he should be so entirely mistaken. But we cannot now insert the paragraph we had written; for in the next number, April 17th, the editor took up a totally different attitude, and brought what he regarded as a grave definite charge against the Society, without making any previous inquiry as to the truth of the statement on which it was based. Whether, even if it were true, the Society would deserve censure, is another matter. The point is that it is not true.

The statement made is, on the authority of an Irish newspaper, that Bishop Montgomery, the new Secretary of the S.P.G., at a recent meeting at Dublin, said that the S.P.G. was "at the solicitation of the C.M.S.," going to work on the Gold Coast. Upon this, the editor of the *English Churchman* builds a fresh charge of unfaithfulness to Evangelical principles.

Now observe the real facts. (1) The Gold Coast is not a C.M.S. mission-field. It is occupied by the Wesleyans and the Basle Mission. (2) But there are a good many members of the Church of England there, mostly Africans from Sierra Leone. (3) There are, we think, two chaplaincies, and certainly one African clergyman. (4) There is a demand from the people for more Church of England ministrations. (5) The S.P.G. inquires whether the C.M.S. is likely to send a chaplain for certain railway-men (we

presume English); and the C.M.S. replies, No, for (a) it is not our field, (b) we do not supply chaplains for white people. (6) Presently Bishop Tugwell, in whose diocese the Gold Coast is, asks the C.M.S. whether it would regard the S.P.G. going there an interference with its work; and the C.M.S., of course, says No. This is literally all we know of the matter.

Our readers will see that there is no "solicitation" here; and therefore the *English Churchman's* complaint is groundless. There has not even been an arrangement between the two Societies. But we feel constrained to add, Suppose there had been an arrangement, on what ground could it have been condemned? Is the C.M.S. expected to take up a dog-in-the-manger attitude, and say, "We can't help, and we will oppose any one else helping"? We hope the C.M.S. will always decline to adopt so un-Christian a position.

Observe two more facts. First, the S.P.G. was actually on the Gold Coast 150 years ago, before the C.M.S. was born (see *Hist. C.M.S.*, vol. i., p. 24); so if it does go there again, it will only be returning to its own old field. Secondly, as the S.P.G. system in ordinary cases is to vote money for any clergyman whom the local Bishop may select or nominate, the money in this case would go to support a man either of Bishop Tugwell's own choice or of whose selection he approved.

The whole incident is significant of the spirit in which the Church Missionary Society is just now being attacked. We do feel for the many true friends who read or hear what is being said, and do not know what to think. We ask any who may read these lines, when they read or hear any statement that the C.M.S. is swerving in the smallest degree from its ancient principles and practice, to say at once, "We know this must be false." For false it most assuredly is.

EVEN in the previous article, the comparatively friendly tone of which we were going to acknowledge, the *English Churchman* condemned the recent Intercession Service at Liverpool, at which Bishop Chavasse addressed the two bands of Younger Clergy in that city, C.M.S. and S.P.G., on Intercessory Prayer, and after which Bishop Royston received them at the Liverpool Church House; and it adduced this as an illustration of the C.M.S. uniting with men guilty of idolatry because they "bow in adoration before a consecrated wafer." Now first, suppose the C.M.S. objected to such a service, what authority has it over the clergy of Liverpool or the two Bishops? But secondly, why should we object, even if it were true that some of the clergy present were "idolaters" in the sense indicated? What harm would such clergy get from the teaching of men like Bishops Chavasse and Royston? But again, thirdly, where is the evidence of these "idolatrous" practices prevailing generally among the clergy supporting S.P.G. at Liverpool? Suppose there are a few, why should the whole body be condemned? We do not know those clergy ourselves; but we do know this, that there are thousands of supporters of S.P.G. who are absolutely innocent of having ever "bowed in adoration before a wafer." That such things can be said at all is a grievous discredit to Evangelical Churchmanship; and as for the implication that the C.M.S. condones any "idolatry" of the kind indicated, we might use very strong language indeed, but we refrain, hoping that the editor of the *English Churchman*, who claims to be a friend of the Society, will withdraw such a charge unreservedly.

A GREAT deal is made of the alleged fact that High Churchmen now are different from the High Churchmen of the days of Pratt and Venn, and that those good men would in the present day have declined friendly relations with a Society that included High Churchmen of the modern type.

Now it is true that sacerdotalism has much increased in the Church in recent years, and that extreme men are more numerous. But another thing also is true, which is generally forgotten. This is that Evangelical truth is far more widely spread than formerly. The High Churchman of Pratt's period hated the doctrines of grace bitterly, and persecuted the Scotts and the Simeons who held them. No Wace or Aitken or Drury would then have had a chance of vindicating the true doctrine of Confession to God and of God's Absolution at a Round Table Conference. They would not have been tolerated for a moment. Many High Churchmen now do set forth Christ as the Saviour of sinners, and as a matter of fact sinners are converted under their ministry. The old High Churchman scarcely mentioned Christ at all. We do not forget that even moderate and spiritually-minded men of that school do tack on to their Gospel preaching further teachings as to the priesthood and the sacraments which we hold to be erroneous; and these further teachings should be faithfully opposed by setting forth the absolute freedom of the sinner's access to God through Christ alone, and the sole power of the Holy Ghost in regeneration and sanctification. Nevertheless, it remains true that large numbers of modern High Churchmen are distinctly nearer to us than their fathers were; and our knowledge of Pratt and Venn enables us to say confidently that they would have rejoiced in the change.

And certainly they would have rejoiced at the recognition in these days of the Missionary Enterprise by the Church generally, and by the Bishops in particular; and still more in the recognition now accorded to the C.M.S. as an organization worthy of the Church's honour for its work's sake. They would have held firmly to its principles, as we do; and they would have welcomed with open arms all bishops and clergy who were willing to join it on its own terms. This is a true Christian attitude, and to this attitude we intend to adhere.

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We are glad to say that our remarks last month on Misconceptions have been warmly welcomed by such of our true friends as have seen them. We have received many letters to that effect; and the characteristic letter of that much-honoured Evangelical veteran, Canon Christopher, in the *Record* of April 18th, will be sufficient evidence to the C.M.S. circle generally of the feeling that prevails.

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THE death of Bishop Gell, late of Madras, has removed, not only a Vice-President of the Society, but one of the truest friends that Indian Missions ever had. Like Bishop Cotton of Calcutta, he had been one of Bishop Tait's chaplains in the early days of Tait's tenure of the see of London; and the influence of both Tait and Henry Venn with Sir Charles Wood, the Secretary of State for India in Palmerston's Ministry (and father of the present Lord Halifax), was employed to obtain his appointment to Madras on the death of the much-esteemed Bishop Dealtry. This was in 1861; and for nearly thirty-eight years Frederick Gell was the wise, large-hearted, and truly evangelical Bishop of Madras—the longest episcopate yet seen in India. He fostered the rising Native Churches with loving sympathy; and it was a matter of regret to him when the establishment of the conventional see of Tinnevely, within the legal bounds of his own diocese, removed from his immediate care the clergy and congregations of that province,—though he gladly handed them over to his own friend and chaplain, now Bishop Morley. When he resigned the see of Madras in 1899, the *Hindu*, a non-Christian native newspaper, published a striking eulogy of him, which was copied into the *Intelligencer* of April, 1899 (p. 291). He could not in

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his old age leave the country of his adoption, but remained in India, revered and beloved by all who knew him, until the call Home came on March 25th.

LAST month we copied from the *Times* Sir John Kennaway's question in the House of Commons touching slavery in East Africa, and also as to whether, seeing that the official instructions to the new Commissioner of Uganda, Colonel Sadler, laid the task of educating the people upon the Missions, Government would give grants for the purpose. We find that Lord Cranborne's reply was rather fuller than the *Times* report, so we now give it in full:—

"Lord Cranborne: The latest reports from our officers in the mainland dominions of the Sultan of Zanzibar show that gradual progress is being made in the diminution of the number of slaves. There are now little more than 15,000 slaves on the mainland. The institution of slavery is moribund; in a very large number of cases the status of slavery is already nominal, and in fifteen years we have every expectation that it will have ceased to exist. It is not at present proposed to give any special grant to educational societies in the Uganda Protectorate, but His Majesty's Commissioner will, as instructed, discuss the question of education with the Missions, with an earnest desire to relieve them, so far as is consistent with the general policy of His Majesty's Government in such matters, from all restrictions which can hamper their good work."

WE have received the Charge of Bishop Clifford of Lucknow, delivered in his cathedral at Allahabad on January 15th. It is a highly interesting document, and in addition to a review of the circumstances of the diocese, dwells on the importance of bearing "persistent witness" to "the doctrine of Personality," just because it is so foreign to the Pantheistic Hindu mind. This part of the Charge may perhaps be noticed hereafter in our "Indian Notes." Here we only desire to refer to another passage. The Bishop welcomes the C.M.S. Memorandum on Native Churches, and ably points out its main principles. But one of these he mentions in such terms as might (though he would not intend this) give his hearers and readers the idea that it is new. "The Society," he says, "emphasizes its position as a lay organization of the Church, with no intention and no desire to claim ecclesiastical authority or usurp ecclesiastical functions." We find many people who do not understand this position, and imagine that it is some recent concession to the Bishops. We therefore take this opportunity of simply quoting the following words from Henry Venn's famous "Remarks on the Constitution and Practice of the C.M.S., with reference to its Ecclesiastical Relations":—

"The Church Missionary Society may be regarded as an Institution for discharging the temporal and lay offices necessary for the preaching of the Gospel among the Heathen. It is strictly a Lay Institution: it exercises, as a Society, no spiritual functions whatsoever."

Venn's "Remarks" were published in 1838, and for forty years they were printed every year as an Appendix to the Annual Report.

THE Rev. Canon Burnside, Hon. Editor of the *Church Year-Book*, has again published his annual summary of the voluntary funds of the Church of England. It is for the year ending Easter, 1901. Foreign Missions stand for 824,037*l.*, and Home Missions for 609,488*l.* But then Foreign Missions include many things which in this statement are kept separate from Home Missions. For instance, Education, Industrial Schools and Orphanages, Supply of Clergy, Parsonage Houses, &c., &c., are not reckoned under Home Missions, but the corresponding items in foreign

work have all to be provided for by the Foreign Mission Funds. In fact all the objects separately named in the statement are part of Home work, and therefore the true comparison is between the 824,037*l.* contributed to Foreign Missions and all the rest, viz. 6,954,097*l.* Home work, therefore, gets almost nine times as much as Foreign work.

THE Centenary Volume will now be ready very shortly. Friends who order it before June 30th will be supplied at Four Shillings a copy. The published price after that will be Six Shillings. The Volume will consist of several hundred pages, and will contain all the addresses delivered at the Second Jubilee Meeting on November 1st, 1898, and at the Centenary Commemoration, April 10th to 15th, 1899; a summary of the proceedings all over the country, and in the Colonies and the Mission-field; a Historical Sketch of the Society from the beginning, and many statistical tables, &c.; the complete Centenary and T.Y.E. Contribution Lists; and much miscellaneous matter. We regret that the issue of the Volume is so much after date; but the fact is that we in Salisbury Square are all fully occupied, and it is always difficult to get an extra piece of work like this done. The book is edited by our colleague Mr. Furness Smith; and as the Annual Report occupies almost all his attention for half the year, this Volume has had to be done in between. Having read the proofs with some care, we must say that it is deeply interesting. For one thing the speeches in the Centenary Week will almost all bear reading again. Those especially of the Bishops of Winchester, Manchester, Wakefield, Newcastle, Rochester, Derry, and Minnesota; of Lord Northbrook and Lord Cranborne; of the Revs. F. J. Chavasse (now Bishop of Liverpool), W. G. Peel (now Bishop of Mombasa), and Hubert Brooke; of Mr. Henry Thornton and Mr. Walsh of Sydney, stir the reader's pulses even now—though truly it is almost invidious to give these special mention. Then the accounts of provincial celebrations, though still only incomplete, have, with a few exceptions, not been published before; and it is astonishing to see the hundreds of towns and villages where sermons were preached and meetings held. Still more interesting are the records of the Commemoration in the various Missions. All our readers ought to possess this unique volume.

As most of our readers know, our late colleague, the Rev. W. E. Burroughs, has recently been appointed Vicar of St. Andrew's, Plymouth, the most important church in that great town. His influence for the missionary cause during his year and a half at Christ Church, Chislehurst, is worth noting. In 1899-1900 the congregation contributed to the C.M.S. 365*l.*, including 80*l.* for the Centenary Fund. The amount for 1901-02 is 760*l.* That is more than double; and as the amount of two years ago was a good one, we see that churches which are regarded as good supporters need not, and ought not, to limit their efforts to increasing by twenty-five per cent. Most of them could easily double their contributions if they would. We could cite other cases more remarkable than Chislehurst, but this one comes before us in connexion with Mr. Burroughs's transfer to Plymouth. And it is not only C.M.S. that is helped. Other Societies share; and the total for Foreign Missions is 1100*l.* The new Vicar is the Rev. G. H. Pole, late of the C.M.S. Japan Mission.

DURING the past month the Committee have accepted offers of service from the Rev. Frank William Hinton, B.A., St. John's College and Wycliffe Hall, Oxford, Curate of St. Peter-le-Bailey, Oxford; Mr. John Hind, B.A.,

Trinity College, Dublin; and Miss Ada Gilbert, of Birmingham, who has been trained at the Olives. The following students from Islington, who will (D.V.) be ordained on Trinity Sunday, have also been accepted as missionaries:—Messrs. William Browne, Julian James Butler, George Clark, Edward Seabrooke Daniell, Thomas S. Johnson, and Alfred William Smith. Mr. Hind, who is to join the Dublin University Fuh-Kien Mission, is a nephew of the Rev. J. Hind, of the Japan Mission; and Mr. Smith is a brother of the Rev. S. R. Smith, of the Niger. In addition to these, the Committee have recorded the acceptance by the Canadian Church Missionary Society of the Rev. Thomas Buchanan Reginald Westgate, and have located him to the Eastern Equatorial Africa Mission. They have also approved of the acceptance in local connexion in East Africa of the Rev. Edmund Walker Crawford, brother of Dr. Crawford, another missionary of the Canadian C.M.S.

### THE FUNDS.

LET the first word be one of unfeigned thanksgiving to God. All through the year the ominous whisper has been floating about, "Deficit, 80,000*l.*" It turns out to be 27,000*l.* Indeed, on the actual working of the year it is under 25,000*l.*; only there is still a small uncovered balance against the preceding year to add to it.

Will our readers take note that we in Salisbury Square have never once said that there was likely to be a Deficit of 80,000*l.*? What we have said is that the Society would require, to cover the sanctioned expenditure of the year, *plus* the previous deficit, about 80,000*l.* more than it received (apart from Centenary funds) in the preceding year. But we never can tell how much will actually come in; and in particular, it is impossible to foretell how much of the Appropriated Contributions will be given for immediate use and how much for the following year or years. Moreover, although it is generally more easy to estimate the Expenditure, sudden calls for unavoidable outlay may at any time arise; and on the other hand, grants voted by the Committee may prove not to be required immediately, and may not be drawn for from the Missions within the current year. So there are always many inevitable elements of uncertainty.

The figures of the year are as follows. They are, at the time of our writing, still open to slight alteration, as so much depends upon the right adjustment of the Appropriated Funds. Moreover, suppose a large Association (say Manchester) remits 5000*l.* in the year, but fails to let us known in time what part of this is appropriated, and how much of what is appropriated belongs to the following year, how is it possible to get an accurate statement quickly? But these figures may be taken as substantially correct:—

#### Receipts and Payments.

General Contributions . . . . .	£254,608	
Appropriated Contributions . . . . .	62,747	
Towards adverse balance of year 1900-1 . . . . .	9,553	
		£326,903
<i>(The largest sum for general purposes ever received.)</i>		
Special Funds . . . . .		15,716
Grand total receipts . . . . .		£342,619
General payments . . . . .	£363,721	
Special Fund payments . . . . .	8,302	
Grand total payments . . . . .		£372,023

**Statement of Income and Expenditure.**

General Income, as above . . . . .		£254,603
Expenditure . . . . .	£363,721	
Less borne by Appropriated Receipts . . . . .	£82,722	
And by Contingency and Centenary Funds . . . . .	1,721	
	<u>84,443</u>	
		279,278
Adverse balance of year 1901-2 . . . . .		£24,675
The remainder of adverse balance of 1900-1 . . . . .	12,481	
Less Donations, as above . . . . .	9,553	2,928
		<u>£27,603</u>

The question will of course be asked, How is it that the supposed "Deficit of 80,000*l.*" has come down to 27,000*l.*? The answer is briefly as follows:—First, the Expenditure has proved to be considerably under what had been sanctioned (as above explained). Secondly, many special contributions have been given against the uncovered adverse balance from the preceding year. Thirdly, the unappropriated receipts show a substantial increase. Fourthly, a larger proportion of the Appropriated Funds has been available, because more has been given for immediate use, and less to be spread over subsequent years. Here is a rough statement:—

Additional amount estimated to be required, including previous adverse balance . . . . .	£83,258
But Expenditure less than estimate by . . . . .	15,650
	<u>£67,608</u>
Additional funds received:—	
Towards Deficit (£12,481) of previous year . . . . .	£9553
Increase of unappropriated receipts . . . . .	13,173
Do. of available appropriated receipts . . . . .	15,558
Centenary and Contingency Funds . . . . .	1721
	<u>40,005</u>
Actual deficit . . . . .	<u>£27,603</u>

One great fact is conspicuous. The receipts for the general purposes of the Society are the largest on record, i.e. of course excluding Centenary funds. It is 13,500*l.* more than last year, which itself exceeded all previous years. This is the more notable because Legacies are less, and so also is Interest (owing to the Centenary Fund being no longer in hand). The fact is that the voluntary contributions of living friends for general purposes show an increase of about 20,000*l.* The total receipts from Associations appear to be only 2000*l.* higher; but then they last year included 8873*l.* for Centenary and 6037*l.* for Indian Famine, while this year all is for general use. There could scarcely be a more striking proof of the confidence of the Society's friends and their approval of the general lines on which the Committee are working. A constituency that desired retrenchment rather than extension, or doubted the faithfulness of the Executive, would not add 20,000*l.* to its already large contributions. With all our heart we thank God for giving us this assurance of the goodwill of His people.

## DIOCESAN SERVICE OF INTERCESSION FOR MISSIONS.

**W**E have, before going to press, just time to mention one of the most memorable services ever held in St. Paul's Cathedral, on Tuesday evening, April 22nd. It was a Diocesan Service of Intercession for Missions, arranged by the Missionary Committee of the London Diocesan Conference, of which the Secretaries are Prebendary Ridgeway (son of the first Editor of the *Intelligencer*) and the Rev. E. A. Stuart. It had no official connexion with any Society, but members of the C.M.S. Younger Clergy Union and Lay Workers' Union, and of the S.P.G. Junior Clergy Association, helped in the preliminary work and provided stewards, &c.

The service itself was an unique example of evangelical elasticity. It consisted solely of a Missionary Litany (mostly taken from the C.M.S. one), five hymns, and a sermon. There was no choir, and the only music was that of the hymns, which were, "All people that on earth do dwell," "Thy Kingdom come, O God," "For My sake and the Gospel's go" (Bishop Bickersteth's C.M.S. Centenary hymn), "Jesus shall reign," and "From Greenland's icy mountains." But the responses to the Missionary Litany "rose up like thunder." The Bishop of London preached a simple and earnest sermon on Intercession, from our Lord's words, "If two of you shall agree," &c. If two, he said, prayed for a sick child's life, it might be God's will to answer it by taking the child to Himself; but in praying for the world to be brought to the feet of Christ, we know we are praying what *is* the Lord's will. His illustrations were from C.M.S. history, such as Marsden in New Zealand, Fox and Noble founding the Telugu Mission, and Krapf burying his wife in East Africa as the first step to the Uganda Church of to-day. The Archbishop of Canterbury was present and gave the Benediction. The congregation was overwhelming, and an immense number of clergy filled the choir and overflowed under the dome.

What would Pratt and Venn and Stowell and Cunningham have said of such a service? Their joy and thankfulness would have known no bounds to see the Church of England, represented by vast numbers of its clerical and lay members, on its knees to pray for Missions. If they could look upon us now, they would take up our Lord's words, "Blessed are the eyes that see the things which ye see; for many have desired to see the things that ye see and have not seen them." Let us not miss God's blessing by failing to recognize the great things He hath done.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the earnestness and zeal of the students gathered at Toronto; prayer that students of all branches of the Church of Christ may unite in the effort to evangelize the world. (Pp. 324—330.)

Prayer for those engaged in educational work. (Pp. 339—341.)

Thanksgiving for new converts in the Junnar district; prayer that means may be found to further instruct them. (Pp. 341—344.)

Thanksgiving for the progress of the Church in Uganda; prayer that the Christians may be firmly rooted in the faith. (Pp. 344—351.)

Thanksgiving (with prayer) for the prospect of work in Hausaland. (P. 353.)

Thanksgiving for the largest income on record; prayer that the Committee may be rightly guided in their plans for the future. (Pp. 383, 388, 389.)

Prayer for the forthcoming Anniversary; for the preacher of the Annual Sermon and the speakers at the meetings; and that all present may feel that they have a personal interest and responsibility regarding the Society's work. (P. 398.)



## HOME DEPARTMENT.

### Church Missionary House.

**I**N view of the Convention of Lay Workers at Exeter Hall, a report of which appears on p. 369, the meeting of the London Union on April 7th was devoted to special intercession for that gathering. Truly the prayers offered on this occasion were speedily and abundantly answered.

"Personal experience of the Lord's work in China" was the subject of the Rev. A. Elwin's address to the London Ladies' C.M. Union on March 20th. Mr. Elwin's many years of service in that mission-field qualified him in a special manner for his task.

A social evening was held at the C.M. House on Friday, April 11th, for lady Sunday-school teachers, when Miss Jessie Puckle gave a most interesting and instructive lantern address on her work in the N.-W. Provinces of India, and Mr. Marshall Lang closed with some very helpful words. Many teachers expressed their thanks for the very enjoyable evening, some of whom came from great distances.

### The Clergy Union.

**T**HE Secretaries of the Religious Tract Society welcomed the members of the London branch of the Union at their offices in Paternoster Row on March 17th. The many things of interest at the R.T.S. were eagerly examined by the visitors, and they listened with close attention to the various accounts of the Society's work.

By the invitation of the Principal, the Rev. A. J. Tait, the members of the Liverpool branch of the Union met at St. Aidan's College, Birkenhead, on March 14th. A service of intercession was held in the College Chapel, at which Mr. Tait gave an address on "Missionary Enthusiasm." Tea in the College Hall followed, and a subsequent business meeting closed the afternoon's proceedings. Bishop Royston presided over the gathering on April 4th, held in the Church House, Liverpool. Papers were contributed by two of the members, the first on "The Opportunity of the Union in the Diocese," by the Rev. H. E. H. Probyn, Domestic Chaplain to the Bishop of Liverpool; and the second, "Suggestions for Deepening Parochial Interest in C.M.S. Missions," by the Rev. T. Sherwood Jones. The many important suggestions made in both papers were referred to the Committee with a view to action being taken on them.

### Women's Work.

**A** VERY helpful and hearty conference of C.M.S. women workers was held in Plymouth from April 8-11, conducted by Mrs. Percy Grubb. Papers were read on "Women Workers in Parochial and General Missionary Organization," "Work amongst Children," "Methods and Motives in Raising Funds," "The Possibilities of the Gleaners' Union." The devotional meetings were conducted by Miss Sophia Nugent. The conference began with a reception by the ladies' committee to welcome the headquarters' deputation and the members of conference who came from Cornwall, South Devon, and the Three Towns. The chair was taken by R. Pullen, Esq., M.R.C.S., Medical Mission Secretary for the Three Towns. Mrs. Burroughs received the guests, and the Rev. W. E. Burroughs gave the welcoming address. There was a very good attendance at a public meeting on April 10th, when C. A. Hingston, Esq., M.D., presided. Addresses were given by Mrs. Sauter (late of Burdwan), Miss Hönischer, and the Rev. W. E. Burroughs. A large number of clergy were present. The conference closed with an administration of the Holy Communion in St. Andrew's Church, when the Rev. Preb. Howard gave a very helpful address on St. John xvii. 13. C. S. K.

### Girls' Conference on Foreign Missions.

The Conference convened two years ago proved so full of happy results that a similar venture was made this year by the Women's Department at Salisbury Square, to yield, we believe, yet greater results.

Once again through the kindness of the Governors of Royal Holloway College, Egham, the building was placed at the disposal of the members of Conference. The efficiency of the household staff and the attractiveness of the place contributed largely to the success of the whole time.

On the afternoon of Monday, April 7th, the College was in the temporary possession of eager girls, some 130 in number. Each one seemed to be actuated with a strong purpose to avail herself of all that would unfold before her. Those who came in the capacity of teachers were: the chaplains, the Rev. H. E. Fox and the Rev. A. E. Barnes-Lawrence; house-mothers, Mrs. H. E. Fox, Mrs. Tottenham, Mrs. Barnes-Lawrence; chairwoman, Miss G. A. Gollock; secretaries, Miss Minna Gollock, Miss Grace Trotter, Miss Rachel Williams; treasurer, Miss Dugdale; organist, Mrs. Graham Wilmot Brooke; the four missionaries, Miss Maxwell, Miss Peacocke, Miss Mollie Brownlow, and Miss Una Saunders; besides Hon. Mrs. Fremantle, Miss Skirrow, Miss Maude, and Mrs. Bishop whose presence with us during those days was a real delight.

From the opening addresses there rang out a threefold chord, comprising the Possibilities, Purpose, and Power of the Conference. At the devotional meetings held each morning at 9.30 the addresses were given by girls.

The missionaries who were present allowed us to feel that they were our peculiar property for the time being. They led us by picture and persuasion to their several fields of work, there to share with them the plan and purpose of their work, showing as they did so the need for further workers, but beyond all urging us to a fellowship of prayer.

On Tuesday, Mr. R. Maconachie (late Deputy-Commissioner in the Punjab) gave a most inspiring address on "Christian Imperialism," tracing its development in history from the dangerous conception of a universal imperialism such as Alexander the Great cherished, to the loftier ideal founded upon the contribution of the individual life, animated and maintained by Christian principles, to the true structure of Christian imperialism.

On Wednesday afternoon a lecture was given by the Bishop of Uganda on "Uganda, its Strategic Importance from a Missionary Standpoint." It will remain in our minds as an interesting coincidence that the Bishop alluded to the fact that on that very morning the papers had announced the completion of the railway, which would enable him to do the journey from the coast to Uganda in three and a half days, whereas it had taken him five months in past years.

The two addresses which Mrs. Bishop gave were greatly valued. With earnest words as of one who spoke because she had seen, and believed because the belief had been forced upon her, she portrayed the condition of women in the Eastern countries where she had travelled. No glamour veiled the picture. We were grateful to her for so incisive and convincing an advocacy for Foreign Missions, whilst laying upon us the burden of the necessity of spreading the knowledge of our Lord and Saviour Jesus Christ amongst those who are "in darkness and the shadow of death." Her weighty words and her keen personal participation in the Conference will ever remain as an inspiration for quickened endeavour.

"Breadth of Thought" was the title of a remarkable lecture given by the Rev. G. B. Durrant at the conclusion of the Conference.

One afternoon was given up to a reception for friends of Conference members, when with them we had access to the beautiful collection of pictures in the College Gallery.

The hours spent in actual conference, when the girls took part, were rich in suggestion. Perhaps what struck one most was the fact that though the material was more or less the same whether in country, town, or private household, the means used to interest the individual and to foster missionary enterprise were most varied and showed a surprising degree of ingenuity. A project to crystallize desire for effort into realized effort met with warm response, and it is purposed that a Girls' Movement under the Women's Department of the C.M.S. may prove the definite outcome of the Conference.

On Saturday, the 10th, the Conference closed with Holy Communion in the College Chapel, a fitting seal to the days which had brought with them an awakened consciousness that the dedication of ourselves to our Saviour Lord for "His service which is perfect freedom" is but a "reasonable service."

The offertory, which amounted to 17l. 15s., in itself testified to the gratitude which ever follows in the wake of a newly-recognized claim. It had been decided

to devote the offertory to the first object in the foreign field which the Girls' Movement undertook to help.

What was learnt during the Conference days the many note-books could disclose in part, but only in part, for who shall estimate the gain of such a time as each girl carries into the future the love enkindled by a fresh vision of her Risen Lord, "with no mingled fear of ebbing langour soon to fleet amain?"

It was a happy thought to fix the time for those five days directly following upon Easter, for it gave us as the dominant message the Resurrection message:—

" . . . For us the strength  
Of demonstration is the Risen One still ;  
Our wisdom, science, all,  
Is at Thy feet to fall ;  
Thou art our thought profound, our logic skill ;  
Our evidence of deathly bliss,  
Our earnest still is this,  
That Thou hast shown, from death restored,  
Thy face, beloved Lord."

F. M. R.

### Local Associations and Unions.

THE annual C.M.S. day in Reading, held on March 3rd, opened with a celebration of Holy Communion in St. John's Church, when the Rev. H. F. Freeman preached. This was followed by a meeting of the Berks C.M. Prayer Union in the afternoon in the Abbey Hall, when the Rev. W. S. Moule, of the Mid China Mission, gave an address. In the absence of Sir C. Euan Smith, the Rev. F. T. Colson presided over the evening gathering, and the Rev. W. S. Moule again spoke, keeping his audience spellbound with his narrative of Mission work in China, and its supposed part in causing the recent outbreak.

A meeting for prayer of Sunday-school teachers and lay workers, with addresses by Canon Kelly, the Rev. H. D. Williamson, and the Rev. Canon Lonsdale, preceded, on March 8th, the sermons and meetings of the Manchester Association on the two following days. The Bishop of Manchester presided over the annual meeting in the Free Trade Hall, and made a vigorous attack on parochial and individual selfishness. To the believer who asked why he should contribute to Foreign Missions, said he, he would answer, Because he professed to be a Christian—that was a follower of Christ, and Christ had proclaimed it as His purpose not to establish a Parish Church, or a Diocesan Cathedral, but a world-wide faith. Nobody doubted that that was the Lord's purpose. After touching on the outbreak in China and warmly defending the work of Christian missionaries in that country, Bishop Moorhouse made a strong appeal to his hearers to definitely acquaint themselves with the true facts of Missions, and to be prepared for self-sacrifice in the cause of the extension of the Redeemer's Kingdom. Addresses on Mission work in the dioceses of Uganda and Caledonia were given by Bishop Tucker and Bishop Ridley respectively ; followed by the Rev. Dr. W. J. Richards, of the Travancore and Cochin Mission.

The visit of Mr. Eugene Stock to Christ Church, Cloughton, Birkenhead, much encouraged our C.M.S. friends and workers. On the evening of Sunday, March 9th, Mr. Stock (with the Bishop of Chester's permission) preached in Christ Church to a very large and attentive congregation. On the following evening he addressed a large meeting in the Christ Church Lecture Hall and stirred up much interest. Several special donations for "Our Own Missionary" have been sent in since, and the local secretary is able to report that five shillings more than the sum asked for (90*l.*) has been contributed, and nearly twice as much as in the previous year:—last year 45*l.* 14*s.* 1*d.*, this year 90*l.* 5*s.* (in addition to the General Fund). We thank God and take courage.

W. H. F. R.

[Mr. Stock also gave four addresses at St. Aidan's College and one at St. Michael's Church.]

The annual meeting of the Coventry Auxiliary was held in St. Mary's Hall on March 9th, sermons having been preached in several of the city churches the

previous day. The Rev. Canon Beaumont presided, and Mr. J. Bill presented the financial statement, one item of which, 3*l.* from the girls of the Blue Coat School, gave special satisfaction. In commenting on the statement the chairman was able to refer with gratification to the advance of the parish of Christ Church. That parish, though having assumed heavy home responsibilities, had progressed in a degree which was an object-lesson to all the town, thus showing that home work would in no way be injured by supporting Foreign Missions. What was really needed was a true policy of faith. The Rev. R. Palmer followed with an interesting account of Chinese life and Mission work, and the Rev. C. W. Thorne spoke on the Mission in Western India.

The Rev. S. Churchill, of St. Werburgh's, Bristol, gave an address at the preliminary gathering for prayer, held to seek a Divine blessing on the anniversary meetings of the Bristol Association, on March 14th. In the evening a large number of friends and workers met together for Holy Communion at St. James' Church. On Saturday, March 15th, meetings for young people were held in the large Victoria Room, and the Mission Hall, Peel Street, presided over by the Revs. F. Glanvill and T. A. Chapman respectively. Sir John H. Kennaway presided over the morning gathering on March 17th, when Dr. J. H. Loch presented a financial statement showing total receipts for the year of 5493*l.* The chairman congratulated the association on the advance in contributions, and also on the fact that the debt on the Bristol C.M. House was nearly extinguished. After briefly reviewing the present outlook, Sir John closed with an earnest appeal for fuller consecration. The Rev. Canon Flynn, Central Secretary, also spoke, and addresses on the Society's work in China and Japan were given by the Rev. C. Bennett and the Rev. G. Ensor. At the evening meeting the Rev. T. A. Chapman presided, and addresses were given by the Rev. G. Ensor, on Japan; the Rev. J. B. Panes, of the Telugu Mission; and Dr. A. R. Cook, of Uganda.

## FINANCIAL NOTES.

*"Pray without ceasing. In every thing give thanks."*—(1 Thess. v. 17, 18.)

THE result of the past year's financial working calls for much thankfulness to God. Although there is a considerable Adverse Balance it is much less than was feared. For particulars of income and expenditure for the year we must refer our readers to the article on "The Funds" (p. 388).

Much prayer, self-denial, and thanksgiving are shown in many of the letters received. Extracts from some are given below:—

A friend (with 100*l.*):—"My thoughts and prayers are often for the Society in their present need, asking that the funds may be supplied for *all* their requirements, and that the Lord may call out many to offer willingly to Him for His work."

Another (with 5*l.*):—"The little booklet *What do I give, and why?* by the Rev. R. Middleton, has opened my eyes to the fact that I have not been giving a due proportion of my income."

Lottie, Mabel, Cecil, Howard, and Elsie (with 5*l.*):—"We have been so very sorry for the deficit in the funds of the Church Missionary Society, so very sorry to think that in any way the means for telling the wondrous story of Christ's love, which we know so well, should not be forthcoming, and therefore the C.M.S. should have to begin to do less than it has done. So we asked father if we might each take 1*l.* out of the savings bank, and now we are sending the cheque, with many prayers that it may indeed do something towards making up the sum, although it is so little. Can you put it down as from Lottie, Mabel, Cecil, Howard, and Elsie?"

With a thankoffering of 50*l.*:—"My income is only small, but as I have money accumulating in the bank it is my duty and privilege to give some of it for God's work as a thankoffering for the glorious light of the Gospel."

Grateful (with 10*l.*):—"May I express how glad I am that the C.M.S. has decided to continue the Policy of Faith? I am confident that the money will come."

A friend (with 5*l.*):—"I mean to try and do without my quarter's allowance, and I also, if you can arrange it, want to follow the example of a 'Gleaner' who in last month's *C.M. Gleaner* says she has a substitute in the foreign field, a Bible-woman in China, who can be supported for 5*l.* a year."

Another friend (with 5*l.*):—"I am leaning on the promise St. Mark xi. 23, 24. The sum needed is great, but not harder to trust for than that a mountain should be cast into the sea, and is certainly among the 'all things,' so we may certainly believe for it."

An anonymous donor of 1000*l.*:—"I do earnestly hope the financial year may close satisfactorily."

A friend:—"I have decided to deny myself a holiday this spring, and to send you the enclosed cheque for 5*l.*"

Some members of a local Branch of Gleaners' Union (with 2*l.* 15*s.*) "who have been praying that there may be no deficit, and that the Policy of Faith will be continued."

"Friends of the late Rev. W. S. Bruce" have paid to the Society 57*l.* 9*s.* 1*d.*, being half the balance of a fund in their hands.

A subscriber:—"I have added a third of the amount of my usual subscription to this year's donation as suggested in the *Life of Faith*, to help to clear off the deficit, and trust that many more will do the same, and there may be no want in the Lord's treasury."

"The accompanying sum (22*l.* 16*s.* 1*d.*) is the result of a prayer-meeting at 'The Olives,' when the claims of Christ in the direction of the need of funds of C.M.S. were specially laid upon our hearts. The money is entirely the result of definite self-denial in some form. It has been gathered in the following ways amongst others: Giving up Saturday holiday journeys, and half-term visits to friends at a distance; walking instead of taking train or omnibus; making blouses; mending garments; printing and painting texts to order, cutting out ornamental letters for wall texts; copying music; abstaining from giving Christmas presents and Christmas cards; abstaining from buying flowers for one another when ill, &c., &c. Perhaps this little record of what four months can produce in an already very busy community by thought, resource, and prayer may encourage others to do likewise."

A lady missionary (with 15*l.*):—"I do hope and pray that it will not be necessary to make retrenchments. If only all our friends at home could see the need for *advance* as we see it out here they surely would not allow such a catastrophe. On all sides open doors, but how long will they remain open if no one enters in? No religion will soon take the place of *false* religion, and then will our work not be ten times harder? We are praying the needed funds will be forthcoming."

#### Increased Association Contributions.

*Extracts from a few letters.*

"I may say that we have nearly doubled our returns to our beloved C.M.S. this year."

"It is with heartfelt thankfulness to God that I report the attainment of a three-figure remittance during the year, for the first time in the history of our parish. May our parish never look back from the new standard now set, but increase yet more and more. I am satisfied of the *ability*. Oh, for the power of the Spirit of God to work the *willingness*!"

"This [27*l.* 1*s.*] is 7*l.* 0*s.* 5*d.* more than last year's amount, and is, I believe, the largest amount ever sent by this tiny parish of 147 persons and no squire."

A clerical friend writes:—"It is with very great pleasure I am enabled to send you the enclosed cheque for 30*l.* for the Society, which brings our contribution for the year just a little over the 25 per cent. more appealed for. It is entirely owing to the kindness of some of our dear people here that we are able to do this, and I pray God's blessing may go with their offerings."

A clergyman:—"I enclose cheque 62*l.* 11*s.* 6*d.* and account of sums collected. I am thankful to find there is a slight increase of 7*l.* on last year; I only wish I could arouse my people to double it. We have succeeded in doubling our amount since I first came to this parish in 1888. . . . It is very difficult work, but we will

pray and work in faith, and hope to do yet more for the blessed work of extending Christ's Kingdom at home and abroad."

Another clergyman :—"I have pleasure in sending you the results (2l. 2s. 7d.) of self-denial week in my poor and small parish—population sixty-one; one farmer, agricultural labourers, and miners."

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, March 18th, 1902.*—On the recommendation of the Ladies' Candidates Committee, Miss Georgina May Dodson, B.A., London, was accepted as a Missionary of the Society.

Offers of service as Missionaries of the Society were also accepted from Mr. Arthur Edward Druitt, M.R.C.S., L.R.C.P., and Mr. Frank Wilson, Deputation Secretary of the Mission to Deep Sea Fishermen. Mr. and Mrs. Wilson, together with Dr. Druitt, having been introduced to the Committee, were then commended in prayer to Almighty God by Dr. C. F. Harford Battersby.

The Committee accepted with regret the resignation of the Rev. R. Sinker, of the Punjab Mission.

The Honorary Secretary, on his return from America and Canada, was warmly welcomed by the Committee. He gave an interesting and encouraging account of the Student Convention at Toronto, and also referred to the good prospects of the development of the Canadian Church Missionary Society, with whose Committee at Toronto, and with the friends at Montreal, he had important conferences.

The Bishop of London being present was warmly welcomed by the President. The Honorary Secretary made a succinct statement on the Society's work and administration; after which Bishop Winnington Ingram addressed the meeting in tones of great heartiness. He said he had long wished to be in touch with the Committee, knowing he would meet with men not merely "interested" in Missions, but "on fire with the love of God and of the conversion of souls." He longed that the Diocese of London might become the most missionary diocese in the world; and that when missionary brethren came home it might not be to stir us up, but rather that we should impart our warmth to them. He regretted that many Church people insisted that Whitechapel and Bethnal Green should be converted first, and then they would believe in Foreign Missions. No, said the Bishop, we can never convert Whitechapel and Bethnal Green till we become a Missionary Church with the world in our sympathies. All communicants should feel that Missions are an integral part of the Church's work. The Bishop concluded by expressing an earnest hope that although the Church Missionary Society and the Society for the Propagation of the Gospel in Foreign Parts were separate organizations, they might be one in spirit; and he wished the Committee God-speed in their great work. Prayer was then offered by Prebendary Webb-Peploe.

The Committee had an interview with Bishop Tugwell on his return from West Africa. The Bishop referred to his visit to the Hausa Country. To many that effort would appear to be a hopeless failure; in his estimation it was not so. He had been greatly encouraged by the welcome which they had received, for though repulsed by the king in Kano, everywhere the people had been friendly. The Bishop, in dealing with the question of the Native Church, stated that on the coast the problem was surrounded with great difficulties. He spoke of considerable developments in the Delta of the Niger, and referred to the marvellous work which was going on in the Jebu Country, where, at the present time, 10,000 persons were learning to read the Bible in their own tongue, although they had not been under the influence of any European teacher. He spoke of the great need which existed for sound and faithful teachers to go among them.

The Committee also had interviews with Mr. H. F. Gane (Oshogbo) and the Rev. S. R. Smith (Onitsha) on their return from the mission-field.

Mr. Gane spoke of the work as being exceedingly encouraging. His chief occupation was the training of native evangelists. They lived amongst 40,000 Heathen, and spent half their days in study and half in practical evangelistic work. The chiefs and people have completed a building to be employed as a church, at which, on the average, 200 attend at each Sunday service. All the

evangelistic work is done by these evangelists, the European Missionary simply setting them to work. He stated that six men, six women, and four children were, when he left, on the list of inquirers.

Mr. Smith spoke of the way in which he had been engaged with native student evangelists on lines similar to those referred to by Mr. Gane. He described these men as full of zeal and activity. For some time he found himself in the midst of tribal fightings, and cannibalism around him was rife; but he was able to report two baptisms, and that a considerable body, even from elderly people, were learning to read the Word of God.

On the recommendation of the Committees in charge of the Missions in East Africa, Egypt, Palestine, Turkish Arabia, Persia, Bengal, North-West Provinces, Punjab and Sindh, Western India, South India, China, and Japan, various arrangements were agreed to with regard to those Missions.

*Committee of Correspondence, April 1st.*—On the recommendation of the Ladies' Candidates Committee, Miss Ada Gilbert was accepted as a Missionary of the Society.

The acceptance of the Rev. Thomas Buchanan Reginald Westgate by the Canadian C.M. Society was placed on record.

On the recommendation of the Mombasa Executive Committee the Rev. E. W. Crawford was accepted as a Missionary of the Society in local connexion.

The Committee accepted with much regret the resignations of the Rev. R. H. Consterdine, of the Japan Mission, and Miss M. W. Tileston, of the Ceylon Mission.

On the recommendation of the Committees in charge of the Missions in West and East Africa, Palestine, Ceylon, China, and Japan, various arrangements were agreed to with regard to those Missions.

*General Committee, April 8th.*—The Committee had an interview with Bishop Copleston, the Bishop-Designate of Calcutta. He was briefly addressed by the Chairman (Mr. Sydney Gedge) and the Honorary Secretary, and in his reply, after acknowledging the congratulations of the Committee, stated that he was not yet in a position to speak of the work that would fall to him in the diocese to which he was appointed, except that he hoped to be able to co-operate heartily in all that was carried on by the Society. He referred in appreciative terms to the progress of the Society's Missions in Ceylon, and spoke cordially of its Missionaries, especially of several of the older men who have recently passed away.

The Secretaries reported the death of the Right Rev. Bishop Gell, formerly of Madras, a Vice-President of the Society. The following Minute was adopted:—

"The Committee have received the tidings of the death of the Right Rev. Frederick Gell, D.D., a Vice-President of the Society, with deep regret. After a distinguished career at Cambridge he was appointed in 1861 to the Bishopric of Madras, which he resigned only through failing health after an episcopate of thirty-seven years. From the first he was the wise counsellor and the warm friend of all missionary enterprise in his diocese, and perhaps no Indian Bishop more completely won the affection and confidence of all classes, both Native and European, as well by the untiring diligence with which he discharged his duties and the gentle firmness with which he ruled, as by the simplicity and unselfishness of his life, and the scrupulous and sympathetic consideration which he displayed towards men of every race and creed. During the latter years of his episcopate the subordinate Diocese of Tinnevely and Madura was formed on lines which he had carefully framed."

The Secretaries also reported the death of Sir Richard Temple, a Vice-President of the Society. The following Minute was adopted:—

"The Committee regret to have to put on record the death of Sir Richard Temple, Bart., G.C.S.I., a Vice-President of the Society. Sir Richard was one of the last survivors of the great school of Anglo-Indian administrators who were trained under James Thomason, and who did so much for the material and moral good of the people of North India, having been Secretary to the Government of the Punjab under the Lawrences, and subsequently in still higher offices as Lieut.-Governor of Bengal and Governor of Bombay. On his retirement he became one of the most untiring and effective advocates in this country of the missionary cause, and his powerful addresses were often delivered in the interest of the Church Missionary Society."

**ONE-HUNDRED-AND-THIRD ANNIVERSARY OF THE SOCIETY.**

MAY 5TH, MONDAY.

**P**RAYER Meeting at Sion College, Victoria Embankment, E.C., at 4 p.m.**Anniversary Sermon** at St. Bride's Church, Fleet Street, E.C., at 6.30 p.m. Preacher: the Rev. E. A. Stuart, Vicar of St. Matthew's, Bayswater. (No tickets required.)

MAY 6TH, TUESDAY.

*Clerical Breakfast*, Exeter Hall, Strand, at 8.30 a.m. Address by the Rev. J. Howell, Vicar of All Saints', Derby.*Annual Meeting*, Exeter Hall. Opening hymn, 10.55 a.m. (Doors open at 10 a.m.) Chairman: The Right Hon. Sir John H. Kennaway, Bart., M.P. Speakers: The Bishop of London; the Bishop of Durham; Bishop Ridley of Caledonia; Sir W. Mackworth Young, K.C.S.I. (late Lieut.-Governor of the Punjab); the Rev. Barclay F. Buxton (Japan); and the Rev. G. T. Manley (N.-W. Provinces, India).*Public Meeting* at St. James's Hall, Piccadilly, from 11 a.m. to 1 p.m. (Doors open at 10.15 a.m.) Chairman: Colonel R. Williams, M.P. Speakers: The Bishop of Moosonee; the Rev. C. J. Procter (Vicar of Islington); the Rev. R. Bateman (Punjab); the Rev. A. R. Blackett (Persia); and Dr. A. R. Cook (Uganda).*Public Meeting for Women*, Crown Room, Newton Street, Holborn, W.C. (adjoining the Holborn Restaurant), at 3 p.m. (Doors open at 2.30 p.m.) Chairman: The Rev. Prebendary H. E. Fox. Speakers: Miss Helen Wilkinson (Mauritius); Miss Jessie Puckle (N.-W. Provinces, India); Mrs. H. Percy Grubb; Miss G. A. Gollock; and Miss Grace Trotter.*Clergy Union Conference*, Hamilton House, Victoria Embankment, E.C. (entrance in Temple Avenue), at 3.30 p.m. Chairman: The Rev. T. W. Drury (Principal of Ridley Hall, Cambridge). Address by the Rev. G. T. Manley (N.-W. Provinces, India).*Gleaners' Union Conference*, for Clergy, Branch Secretaries, and Country Gleaners only, at C.M. House, at 3.30 p.m.*Evening Meeting*, Exeter Hall, at 7 p.m. (Doors open at 6 p.m.) Chairman: Bishop Tucker of Uganda. Speakers: Bishop Tugwell of Western Equatorial Africa; Bishop J. C. Hoare of Victoria, Hong Kong; the Rev. G. A. Sowter (Vicar of St. James's, Hatcham); the Rev. D. M. Thornton (Egypt).

MAY 7TH, WEDNESDAY.

*Women's Meetings for Prayer*, at the C.M. House, from 2.30 to 6 p.m.

MAY 8TH, THURSDAY.

*Annual Meeting* of the MEDICAL MISSION AUXILIARY, St. James's Hall, Piccadilly, at 3 p.m. (Doors open at 2.15 p.m.) Chairman: The Bishop of Kensington. Speakers: Dr. A. R. Cook (Uganda); Dr. B. Van S. Taylor (Fuh-Kien); Dr. E. F. Neve (Punjab); Dr. H. White (Persia).**REDUCED RAILWAY FARES.**

The Great Northern, North Eastern, London and North Western, Midland, Great Central, Great Eastern, Great Western, London and South Western, South Eastern and Chatham, and the London, Brighton, and South Coast Railways have consented to issue return tickets at a single fare and a quarter, minimum 1s., to those attending the Anniversary Meetings of the Society in London, on a Certificate being presented to the clerk at the station at the time of booking.

The tickets will be available from Saturday, May 3rd, to Saturday, May 10th, inclusive, and will be issued to the terminus of the particular railway applicant is travelling by.

**Applications for Certificates**

should be made as soon as possible to the *Lay Secretary*, C.M. House, Salisbury Square, London, E.C., giving the following particulars:—(1) Name and designation of each traveller; (2) Railway travelling by; (3) Station starting from; (4) Terminus travelling to; (5) Class.

**C.M. Ladies' Choir.**—Many of the members of this Choir having left for the mission-field, there are several vacancies for new members. Ladies with good voices are invited to send their names and addresses, stating voice, to Mr. Charles Strong, C.M. House, Salisbury Square, E.C.



## NOTES OF THE MONTH.

## DEPARTURES.

*Sierra Leone*.—Bishop and Mrs. Elwin left Liverpool for Sierra Leone on March 22, 1902.

*Yoruba*.—Mr. S. E. Dear left Liverpool for Lagos on March 22.

*Eastern Equatorial Africa*.—Mrs. W. E. Parker left Marseilles for Mombasa on April 8.

*Palestine*.—The Rev. and Mrs. J. B. Longley Hall left London for Jaffa on March 18.

*Persia*.—Mrs. W. A. Rice left London for Shiraz on March 19.

*Punjab and Sindh*.—Dr. Somerton Clark left London for Kashmir on April 18.

*Mid China*.—Dr. and Mrs. R. Smyth left Liverpool for Ningpo on March 27.—The Rev. J. B. Ost left Genoa for Chuki on April 2.

*Japan*.—Miss C. Steven (*fiancée* to the Rev. D. M. Lang) left Liverpool for Kuahiro on March 6.—The Rev. and Mrs. H. Woodward left Southampton for Kobe on March 25.

*British Columbia*.—Miss R. M. Davies left Liverpool for Metlakatla on March 13.

## ARRIVALS.

*Sierra Leone*.—Miss H. Bisset left Sierra Leone on April 5, and arrived at Liverpool on April 18.

*Yoruba*.—Mrs. F. J. Huddleston left Lagos on Jan. 29, and arrived at Plymouth on Feb. 15.—Mr. F. J. Huddleston left Lagos on Feb. 25, and arrived at Plymouth on March 14.—The Rev. and Mrs. F. M. Jones, Miss C. C. Boyton, and Mr. F. D. Coleman left Lagos on March 25, and arrived at Plymouth on April 12.

*Niger*.—Miss G. A. Bennett left Brass on Feb. 21, and arrived at Liverpool on April 5.—Mr. H. Vischer left Lagos on Feb. 24, and arrived at Bordeaux on March 25.

*Eastern Equatorial Africa*.—The Rev. K. St. A. Rogers left Mombasa on March 12 and arrived in London on April 4.

*Uganda*.—The Rev. and Mrs. E. C. Gordon left Mombasa on March 12, and arrived in London on April 5.

*Palestine*.—Miss Ada Welch left Jaffa on March 5, and arrived in London on March 22.—Dr. F. Johnson left Jaffa on March 12, and arrived in London on March 24.—The Rev. and Mrs. C. T. Wilson left Jerusalem on March 19, and arrived in London on March 29.

*Bengal*.—The Rev. G. H. Parsons left Calcutta on Feb. 18, and arrived in London on March 21.—The Rev. and Mrs. E. T. Butler and Mr. P. H. Shaul left Calcutta on Feb. 18, and arrived in London on March 23.—The Rev. and Mrs. W. P. Parker left Calcutta on March 10, and arrived in London on April 9.

*North-West Provinces*.—Miss G. L. West left Ghaziabad on Feb. 26, and arrived in London on March 20.—Miss E. A. Luce left Bombay on March 1, and arrived in London on March 20.—Miss E. M. F. Major left Bombay on March 13, and arrived in London on March 31.—The Rev. and Mrs. E. P. Herbert left Mandla on March 4, and arrived at Marseilles on March 22.—The Rev. G. T. Manley left Colombo on March 8, and arrived in England on April 11.—Miss Mabel E. Landon left Bombay on March 22, and arrived in London on April 6.—Mrs. Carmichael left Bombay on March 22, and arrived in London on April 7.

*Punjab and Sindh*.—The Rev. and Mrs. E. Rhodes left Bombay on March 1, and arrived in London on March 22.—Dr. E. F. Neve left Kashmir on March 8, and arrived in London on April 7.—The Rev. B. Bateman left the Punjab on March 21, and arrived at Harwich on April 7.

*Western India*.—Mrs. L. B. Butcher left Bombay on March 15, and arrived in London on April 11.

*South India*.—Mr. E. Keyworth left Palamcottah on March 21, and arrived in London on April 13.—The Rev. and Mrs. T. Kember left Palamcottah on March 21, and arrived in London on April 4.

*Ceylon*.—Miss M. W. Tileston left Colombo on Feb. 10, and arrived in England on March 8.

*South China*.—Miss Massey left Fuh-chow on Feb. 11, and arrived in England on March 22.—The Rev. and Mrs. E. B. Beauchamp left Hong Kong on Feb. 19, and arrived in England on March 24.

*Fuh-Kien*.—Miss G. M. Harmar left Fuh-chow on Feb. 12, and arrived in London on March 22.—The Rev. and Mrs. L. Lloyd left Fuh-chow on Feb. 19, and arrived in England on March 22.—Dr. B. Van S. Taylor left Fuh-chow on Feb. 19, and arrived in England on March 30.

*Mid China.*—Miss E. Green left Ningpo on Jan. 14, and arrived at Southampton on March 4.

#### BIRTHS.

*Niger.*—On April 13, at Tooting, the wife of the Rev. H. Proctor, of a daughter.

*Western India.*—On April 1, at Bournemouth, the wife of the Rev. R. S. Heywood, of a daughter (Kathleen Mary).

*Ceylon.*—On March 18, at Colombo, the wife of the Rev. S. M. Simmons, of a son.

*West China.*—On Feb. 16, at Shanghai, the wife of the Rev. Dr. W. Squibbs, of a daughter (Mary Muriel Porthbury).

#### MARRIAGES.

*Bengal.*—On April 10, at Lichfield, Mr. W. V. R. Kamcké to Miss Mabel Eliza Lloyd, of the C.E.Z.M.S.

*West China.*—On Jan 15, at Chung-king, the Rev. W. Kitley to Miss E. E. Marks.

On April 2, at Sidcup, the Rev. B. Baring-Gould, Secretary C.M.S., to Miss Helen Mary Louisa Houghton.

#### DEATHS.

*North-West Canada.*—On Feb. 23, at Biscotasing, the Rev. J. Sanders.—In March, at Winnipeg, the Rev. J. Settee.

On April 6, at Portsea, the Rev. V. Faulkner, formerly of the Yoruba Mission.

### PUBLICATION NOTICES.

**C.M.S. Centenary Volume.** Attention is called to the circular notice of the subscription issue of this volume, inserted in this number of the *C.M. Intelligencer*, with order form attached. Copies of the circular will be supplied to any friends who may be able to distribute them, with a view to making the issue known.

**Extracts from the Letters of Missionaries for 1901.** Part II. is now ready. It contains Letters from the South India Mission (Madras, Telugu, and Tinnevely). 48 pages, price 3d., post free.

**Sunday-school Missionary Lessons.** A new Lesson (No. 13) has just been issued under the title of *Timothy; Child and Man* (or, *Seed and Fruit*). By Elizabeth H. Green. Supplied on the usual terms.

The following books, not published by the Society, have been added to the stock at Salisbury Square, for the convenience of friends:—

**The Utmost Bound of the Everlasting Hills.** By the Rev. A. R. Macduff. A book giving striking reminiscences of four Punjab and Sindh Missionaries, viz. Bishop French, the Rev. G. Shirt, the Rev. R. Bateman, and Dr. Arthur Neve. Published at 4s. 6d.; supplied for 3s. 9d., post free.

**New China and Old.** By the Venerable Archdeacon Moule. A revised and cheaper edition of this excellent book on China. Published at 5s.; supplied for 4s. 3d., post free.

**Foreign Missions.** By Bishop Montgomery. One of Messrs. Longmans' series of Handbooks for the Clergy. 2s. 6d. net (2s. 9d., post free).

**Philanthropy in Missions.** A very small book of quotations from the Report of the New York Ecumenical Conference on Foreign Missions, published partly with a view to providing a course of study for Missionary Meetings. (R.T.S., 1s.) Supplied for 10d., post free.

All orders for books, magazines, and papers, should be addressed to  
THE LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.





THREE BISHOPS OF SIERRA LEONE.

(See page 446.)

**Right Rev. E. G. Ingham.**

*(Photograph by Elliott & Fry.)*

**Right Rev. J. Taylor Smith.**

*(Photograph by Medington, Los Palmas.)*

**Right Rev. E. H. Elwin.**

*(Photograph by Elliott & Fry.)*





# THREE WORKERS OF SYDNEY CATHEDRAL

1894-1895

Right Rev. B. G. H. Ham  
Bishop of Sydney

Right Rev. J. H. St. John  
Bishop of Newcastle

Right Rev. F. H. Jones  
Bishop of Melbourne

THE  
CHURCH MISSIONARY INTELLIGENCER.

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ANNIVERSARY REMAINS.

“**T**HE fragments that remain” were not beneath the care of Him Who could give food in one hour to satisfy five thousand hungry souls. And they made a man’s load for each of those who had distributed it, and had presumably been too busy to partake themselves of the feast. It is the fault of the gatherer, not of the giver, if what might be a basketful is only a handful. Even so, let it not be lost.

Each Anniversary leaves its own impressions, not always easily defined or differentiated. We recall some by a great speech or powerful sermon, others by the peculiar fervour of the gathering or the important events recorded—one, at least, by a sore disappointment. That of this year, we believe, will be remembered by the high level of spiritual utterance supplied and sustained by Divine grace both in the preacher and the speakers.

It was a soul-moving thought, in which the former (Mr. Stuart) connected the “knowledge” of God’s will in Col. i. 9 through ii. 9 with the “knowledge in the mystery” of Ephes. iii. 4, and pointed out that the “mystery” was the open secret of God’s purpose towards the Gentile world. No more urgent subject for prayer exists to-day than that by the Holy Spirit there may come to all Christians that *sunesis* (σύνεσις) which the preacher illustrated with so much force—the intelligent apprehension of the Divine will towards the human race revealed both by His Word and His providences, and the consequent application of it in the consecrated activities of the believer.

At the Morning Meeting two lines of thought, apparently divergent, but in reality quite consistent, deserve some remark. The Bishop of London represented one, the Bishop of Durham the other. Yet not a word which was said by either contradicted or clashed with that which was spoken by the other. Each presented a phase of the outlook equally true and equally necessary. Dr. Winnington-Ingram carried every hearer with him in his aspiration “to make the diocese of London the greatest missionary diocese in the world,” and most of them would accept his reasons for believing his “dream for London more practicable and within sight than before.” He struck a right note also when he said that the maintenance of a missionary spirit in the Church was the best hope for converting the unconverted at home. Perhaps it was the “white flame” of his own enthusiasm which led him to speak of “converting the world”; but he was strictly accurate when he described those who had “gone forth in the Name of the Lord” as having Him “almost visible” and working with them “with signs following.” It was in the same rejoicing spirit he pictured the true happiness of the

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missionary life and the illimitable possibilities of grace for every soul of the eight hundred millions of the non-Christian world, were they reached by men and women "caught away" by the Spirit of the Lord. Would that truths so transparently true possessed the conscience of the whole Church. What measures of mis-employed energy, wasted opportunity, and disproportionate expenditure might be saved if every follower of Jesus Christ had made them His own by conviction and action. The words with which the Bishop commenced his speech at a meeting convened by the Younger Clergy Union in the course of the Society's Centenary Commemoration (the first time, if we are not mistaken, on which he ever spoke for the Society) might well be re-echoed through every parish in England to the thousands of communicants who belie their profession: "*Repent, Repent, Repent.*"

It was doubtless with such a thought in his mind that the Bishop of Durham spoke of some aspects of the missionary scene which were not "gladdening." We are "too familiar," he said, "with the deficit of funds"; are we concerned as we should be with the "graver deficit of men"? If it is the case as he stated, and it can hardly be doubted, that there is a "suspense and slackness" in the work of the Church at large, and that this shows itself also in a decline of that "burning zeal and almost passionate surrender" in "missionary impulse" which was manifest some years ago, then there is the gravest cause for humiliation and repentance, for earnest prayer that God would restore and revive His Church to her former love. And Dr. Moule was right in the remedy suggested. It is a deeper conviction and a stronger grasp of Jesus Christ Himself. It is a closer adhesion to Him; a more intimate union, a more definite devotion to His personality. And this can only come by the answer which is given to the question put so solemnly by a previous speaker, "Have you received the Holy Ghost?"

Few who listened to Mr. Barclay Buxton, as he told how that Holy One had been moving upon the hearts of thousands of young Japanese, but breathed the prayer, "Amen—be it so in England also." A call to consecration was the burden of every speaker. The loving devotion of Indians recorded by Bishop Ridley; the urgent opportunities to which Mr. Manley referred; the needs of Persia and Uganda, of China and West Africa, and Egypt, so pathetically set forth by other speakers at St. James's Hall, and in the evening; the closing words spoken at the St. James's Hall meeting and the Evening Meeting by two clergymen labouring in two of the largest London parishes—all carried the same burning message. It is a very old one. It is also a very short one, and yet it covers all a Christian means. It is the baptismal pledge itself. Repent! Believe! Obey! Repentance for all we have failed to do and be; faith in all that God is and wills; obedience in all that He means us to do. May we not repeat the words of the Bishop of Durham, and let the Anniversary meetings be not only an "omen of blessings to come," but a call "to possess in order that we may diffuse"—the possession of promised power, and the diffusion in that power of all that we can render back to Him?

H. E. F.



## THE ONE-HUNDRED-AND-THIRD ANNIVERSARY.

THE weather throughout the Anniversary week was damp and cold, but if some, as is probable, were detained by such considerations from attending the Service or the Meetings, their absence, though much regretted, did not occasion vacancies in the gatherings. The memory has to go back several years to find an Anniversary at which the attendance was so good. The Honorary Clerical Secretary presided as usual at the Prayer-meeting which was held at Sion College on Monday afternoon, May 5th, at 4 p.m. After the hymn, "Far, far away, in heathen darkness dwelling," Psalm xiii. was read. Then thanksgiving was offered: firstly, for what God has leen, what He is, and what He has promised to be; and secondly, for His special mercies to the Society—in regard to the sympathy of friends, and to the supply of funds. Confession followed thanksgiving. The hymn, "I gave My life for thee," was sung and Psalm xxxii. read, and confession was made to God of the sins of the nation and the Church, especially the sin of neglecting the duty of extending the knowledge of the Gospel. Lastly, there was supplication. The hymn, "Africa is waiting, waiting to-day," was followed by the reading of 1 Tim. ii. 1-6. Then prayer was made for the King and for all Christian rulers; for all ministers of the Gospel both at home and abroad, and in particular for native workers; for English people residing or travelling in non-Christian lands; for all converts and inquirers; for all Heathen and Mohammedans; for the Anniversary—preacher, speakers, workers, hearers; for the Committee and supporters of the Society; for the Church of Christ at home; and for the Coming of the Lord.

After this refreshing and soul-stimulating season of communion with God, a brief opportunity for social fellowship was afforded at the C.M. House, and the two Committee Rooms and Library and Corridors resounded with acclamations of brotherly greeting.

St. Bride's was quite full, including the aisles and spacious galleries, before the Service commenced at 6.30. The prayers were read by Mr. Fox and Mr. Flynn. The special Psalms were the 46th, the 96th, and the 117th, and the special Lessons Zechariah vi., read by Mr. Marshall Lang, and St. Luke xxiv. 36 to end, read by Dr. Lankester. The hymn after the Third Collect was "Thy Kingdom come, O God," sung to St. Cecilia. Before the sermon Dr. Bonar's hymn, "Praise, praise ye the Name of Jehovah our God," was sung, and the familiarity of a large proportion of the congregation with the by no means common tune, "Laus Deo," appeared to us to be probably an effect of the wide diffusion among the Society's friends of the *C.M. Hymn-book*.

Mr. Stuart's text was from Col. i. 9-12. Only three times before have the Society's Anniversary preachers taken their texts from this Epistle to the Colossians, and the last to do so was Bishop Westcott in 1895. There were points of striking resemblance in the line of argument of his and Mr. Stuart's sermons, though the method of treatment was no less strikingly dissimilar. Bishop Westcott's text was from Col. ii. 2, 3, and his first two points were, "Foreign Missions are a witness of the will of God for the World," and "It is through the Church, 'the congregation of faithful men,' that the will of God is to be fulfilled." Mr. Stuart's first point was that God's will for the world is that the Gentiles shall be made partakers of His promise in Christ by the Gospel, expounding *θελημα αυτου* in verse 9 by reference to Eph. i. 9, 10 and iii. 3-6; and his second point, that the redeemed body of Christ, the Church, is to be the instrument through which the blessing is to reach the world. The hope for the realization of God's

revealed will must rest in the communicants, and for them the Apostle's prayer should be constantly and fervently offered, that they might "be filled with the thorough knowledge" of that will. The sermon was not a long one for St. Bride's, barely forty minutes. It was preached from notes and riveted the attention of the whole congregation in a most striking degree, the frequent illustrations of the several points from current missionary events doubtless aiding greatly in maintaining the interest. The last hymn, the Jubilee hymn of Henry Watson Fox, "I hear ten thousand voices singing," sung with much fervour, brought to a close a service that will, we are sure, be remembered with peculiar enjoyment by all present.

Last year it was remarked in the *Intelligencer* that the Clerical Breakfast at 8.30 on Tuesday morning was less well attended than formerly, and this was attributed to the superior attractions of the Honorary Clerical Secretary's Breakfast, which since 1883 has been held on Thursday morning of the Anniversary week. That the effect was rightly traced to this cause was all but proved this year, for Thursday being Ascension Day, when it could not fail to prove impossible for a large proportion of the Clerical Honorary District Secretaries (and the bulk of the 600 or so H.D.S.'s are clergymen) to remain in town, Mr. Fox decided to forego the pleasure of giving his Breakfast, and the Tuesday Breakfast was better attended than it has been for many years. The selected speaker was the Rev. J. Howell, Vicar of All Saints', Derby. He fitly followed up the thought of Mr. Stuart's sermon as to the special responsibility of communicants, and urged his brother clergy to bring this home to them.

#### THE ANNUAL MEETING.

It was thought likely in 1901 that the consecration of Bishop Winnington-Ingram on the day of the Society's Annual Meeting deterred many, and especially many of the London clergy, from attending the latter. This year the Bishop of London was one of those announced to speak, and that fact had doubtless something to do with the unusually brisk demand for tickets throughout the week preceding the Anniversary. But the list of speakers also included the name of an old and ever-welcome friend with a new and distinguished title, Dr. Handley Moule, the Bishop of Durham. It is not surprising, therefore, that the large Exeter Hall was filled at an early hour, nor that several hundreds had to be refused admission. Punctually at 10.55 a.m. the hymn, "Jesus, Immortal King, arise," was given out, and after it had been sung to tune "London New," Mr. Durrant read Acts i. 1-11 and offered prayer. Then, to mark the Coronation year, a verse was sung of the National Anthem. This made a fitting prelude to the General Review of the Year, for its motto text, from Heb. ii. 8, 9, was suggested by the approaching Coronation, and by the still nearer Ascensiontide celebration. Voices have been raised from time to time in favour of abolishing the public reading of the General Review, inasmuch as it takes about thirty minutes out of the precious three hours of the Morning Meeting, and as a printed copy is in the hands of the audience it has seemed to some a waste of time. But it is impossible to mark the interest with which the reading is followed year by year, and never more so than this year, without being impressed with the enormous value of this terse and graphic summary of the year's events in enabling the Meeting to appreciate intelligently the standpoint of the Anniversary. Silent reading could not be relied upon for this, and it would not afford occasion for those spontaneous expressions of sympathy and approval which give so living an effect to this part of the proceedings. The General Review is inserted separately in this number of the *Intelligencer*. The portions that elicited applause were: the allusion to the forward

policy on page 2; the mention of the missionary-hearted Bishops who have lately been taken to their rest—Bishops Whipple, Gell, and Westcott, on page 3; on the same page, every sentence, and more particularly the first sentence, about the Bishop of Durham, of the short paragraph relating to honours bestowed on old friends, and welcoming the Bishop of London; the incidents quoted from the various mission-fields on pages 5 to 10 were followed with unmistakable interest; and the concluding paragraph on page 11, the sentences of which one by one called forth indications of heartfelt assent which culminated at two points in prolonged applause—where the Committee express the distinctive principles of the Society, and the closing sentences as to the Church's duty. The Report was read with much feeling by the Honorary Clerical Secretary, and at its close, punctually at 11.40, the President rose to speak. Instead of two or three resolutions as in previous years, the following comprehensive Resolution was moved by the Bishop of London and seconded by Sir W. Mackworth Young, K.C.S.I., late Lieut.-Governor of the Punjab:—

"That the General Review of the Year, which has just been read, together with the Report, of which an abstract has been presented, be adopted and printed under the direction of the Committee; that the thanks of the Meeting be given to the Rev. E. A. Stuart, M.A., for his sermon before the Society last evening, and that it be printed and circulated; that Colonel Robert Williams, M.P., be the Treasurer of the Society; that the Committee be appointed for the ensuing year, with power to fill vacancies; and further that this Meeting, while expressing its devout gratitude to God, and thanking the many friends of the Society for the large increase in its funds, regards the insufficiency of its income to meet the urgent and growing demands of its work as a serious call to more prayerful, earnest, united, and self-denying efforts, so that neither by the lack of labourers nor by the lack of means may there be any hindrance to advance in the greatest of all Christian enterprises, viz. the Evangelization of the World before the Coming of the Lord."

Time was well kept throughout, and we do not recollect a Morning Meeting at which the whole audience, with only a few individual exceptions, remained to the very end as they did on this occasion, a fact that was doubtless due to the desire to hear the last speaker, the Bishop of Durham. The following were the speeches, reported in full, excepting one, that of the Rev. G. T. Manley, which is on a later page.

#### The President's Address.

We have heard in the Report of efforts made among many races, of entrances effected into many lands to an extent undreamed of by our forefathers who founded this Society; yet, in the words which were appropriated quite recently by the great Empire-builder, Cecil Rhodes, as strength failed and he felt his opportunities slipping from his grasp, "So little done, so much remains to do." Yes, there is much that remains for us to do, but we can hardly say "little done" when we read of the work that is going on, and consider in the face of what obstacles and difficulties that work has been begun and carried on, and when we reflect, alas! on the hostility of the world and the apathy of the Church.

We meet and thank God as one year of opportunity and blessing follows another. We thank God, in all humility, as He said, for the seal of His approval placed upon our labours. We thank God for the men that He has given to us, and for the means that He has pro-

vided. We thank God for the unabated confidence of our supporters. He put our faith to the trial; but He has helped us to maintain it, so that while we doubted and prayed He did not suffer us to fall into blind panic or to make hasty changes which we might afterwards have cause to regret. As often before, needs at special epochs have been helped by special and unforeseen supplies. We carefully exercised economy, and impressed that on the Committees abroad. We scrutinized our methods, but yet we went quietly and resolutely forward in a policy which knows no halting, no retrogression. Any other course would have been impossible. For the C.M.S. to have gone back would have been to inflict a blow upon missionary effort and to discourage the missionary spirit throughout the world. We should not have had the support of our constituency. We asked the Lord and we told His people, and God inclined the hearts of men and women to give in times of difficulty and anxiety as

they had never given before except under the special circumstances of the Centenary, and this has not been so much from the large gifts of the few as from the self-denial of the many. Especially we must recognize the self-denial and self-sacrifice exercised so largely in the mission-field. God might have given us more; a legacy might have wiped out our deficit. But He has given us enough to relieve us from present anxieties, although not enough to allow us for a moment to think of relaxing our efforts; in fact, rather to make us increase our efforts. As has been said in the Report, we need 27,000*l.* to clear the deficiency. We need an increase of 50,000*l.* a year. We are honoured with a great call; we are saddled with a great responsibility; and the thought that we are allowed to be instrumental in spreading the Gospel of Christ is one that ought to be full of exultation for the Church of England. If only the trumpet-call which we heard last night in St. Bride's to the communicants of the Church could be answered they would rise to a true and adequate conception of their privilege and duty in regard to the great command of our Lord, and there would be no anxiety for finance in any shape or form.

We thank God, my Lord Bishop of London, for your presence here to-day. You are making, through your own Bishop of London's Fund, a determined missionary effort for London. We thank you that your view is not bounded by your diocese, but that you aim, as you told us, to make that diocese the chief missionary diocese in the world. We thank you for your emphatic utterance, which will, I hope, come home to many

who would not listen to us, that White-chapel and Bethnal Green can never be converted except by a Church giving and devoted also to Missions abroad.

We rejoice to see the Bishop of Durham with us to-day. We rejoice that the call has come to him, who is so old and trusted a friend of this Society, to fill the see of Butler and of Baring, of Lightfoot and of Westcott, and we read with the greatest satisfaction of the hearty welcome given to him by the warm hearts of the people of the North.

The opening paragraph of this Report spoke of Jesus as King, crowned but expecting, while His servants proclaim His Gospel and do battle for His Name. We know that He longs for the time when the struggle shall be over, just as we in England and in the Empire are longing and praying now that peace may be given to us in South Africa. And not in South Africa only, but in this dear land of ours at home; that there may be no strife between the followers of the Lord Jesus Christ, and no hard words passing—this is especially necessary to be remembered at this time—between Churchmen and Nonconformists; and that true unity and concord may prevail among the members of our own communion as fuller light shines in and love grows warmer in the nearer approach of Jesus Christ and the prospect of His return. Is not this the thought that nerves us for Mission work when we devote our energies to the effort that the Gospel may be preached and that souls may be saved? Is it not, perhaps, beyond all, that the time may be shortened during which our Lord has to wait till the end be accomplished and He see of the travail of His soul and be satisfied?

### Speech of the Bishop of London.

I can hardly describe to you the deep feelings with which I come to this Meeting. Even from an intellectual point of view it is a matter of the greatest interest, when you have watched the output of a great machine, to come and see that machine at work; and when it is a spiritual machine, turning out the most beautiful spiritual work every year, then it becomes a matter not of intellectual interest, but of interest which touches the very heart. Having been myself, owing to circumstances of early training, brought to work most, up till now, with the great sister Society for the Propagation of the Gospel, I speak for thousands of its members when I say that we have watched with loving admiration for years the output and the work of this Society, that we are astounded with wonder and admiration at the vast generosity you draw out of the people of this country, that we rejoice with you at

the self-sacrifice of the young men and women who fling themselves into your service in every quarter of the world, and that, as you bring your reports of the successes which God has given you, we, from our hearts, rejoice with you. Therefore, to come to this Meeting and see this great spiritual machine which generates the enthusiasm at work is a very great joy, and I do not find you any less red-hot than I expected.

Then, secondly, it is a very great delight because, as the President has said, I have made up my mind to try, God helping me, to make the diocese of London the greatest missionary diocese in the world, that is, to have it, like the great heart in the centre of the body, pumping, as the heart does, blood to the very extremities, so that we in London shall be generating such enthusiasm and such zeal as shall warm the most lonely missionary in the world. When I see this Meeting, and

put it side by side with the great one of the Society for the Propagation of the Gospel, which I took the chair at myself in this hall a few months ago; and, above all, when I put it side by side with that sight which I saw from the pulpit of St. Paul's, when missionaries of all the missionary societies of the diocese of London knelt side by side before a common God, then I begin to see my dream for London become more practicable and more within sight. Yes, the sight of this great Meeting, knowing the feeling that there is quivering through it of love to God and love to man, fills me with hope.

Then, thirdly, I come here not only to enjoy myself spiritually, not only to be fired by you for my own work, but in my little humble measure to try to light a beacon flame here—that is the object of your Meeting—which shall serve as a beacon of hope throughout the whole world for those who are watching this Meeting and praying for it. On the foundation laid by the Report, and on the foundation of the speech of your President—that President who leads you so well—I have to lay, as it were, a few sticks to start with, which other speakers shall add fuel to, and which the Bishop of Durham shall breathe upon at last when I have to go, and stir the whole into a white flame. Every housemaid knows that the first few sticks are the difficulty; but when I say to you what I think ought to add fuel to the flame of your love and enthusiasm, I am only telling you of the fuel which I lay upon my own heart, if the fire of missionary zeal there seems burning low.

The first is, that the object of the Church is to convert the world. It seems perhaps an almost too obvious truth; but people get dragged away from it by all kinds of side issues, by all kinds of secondary objects of the Church, which are perfectly true and perfectly innocent, but which are not the main object for which Jesus Christ sent His Church. It is a perfectly innocent and true secondary object of the Church that when a nation has embraced Christianity its worship shall be carefully prepared and trained, and that those who have been converted shall be taught the full faith of Jesus Christ and the order of Christ's Church; but the danger, it seems to me, in England is this—that we make that the primary object of the Church, and not the secondary object. Why I have often said, as the Chairman has reminded you, that I will not allow my dear and aristocratic quarters of Bethnal Green and Whitechapel to be used by people who do not believe in Foreign Missions as stalking-horses to draw people off the foreign mission-field is because I am certain of this—that unless the Church

keeps its missionary spirit we shall never convert our unconverted quarters at home at all. Again, you must leave some few poor people behind, like the Bishop of Durham and myself, to look after the home Church. You cannot, I suppose, take everybody. We have to justify ourselves before God for not being in the foreign mission-field. But what I feel is this—that the man who needs no apology, or the woman who has not to justify herself at all to anybody, is the man or the woman who, not neglecting home ties, but looking at the matter in the sight of God, has heard the word "Go" and has gone. It seems to me, therefore, that those who do go are not only keeping alive the true spirit of self-sacrifice and hardness that we want in the Church, but that they are reminding us—and we want reminding of it—that the object for which Jesus Christ sent His Church was to convert the world.

Then, secondly, and here again I put this very often upon the fire of my own soul, can anybody doubt that those who have gone in the Name of the Lord have had the Lord working with them "with signs following"? Why, if I wanted to be converted to believe in the blessing of Foreign Missions, Uganda alone would convert me. It seems to me perfectly impossible, on any human interpretation, to explain how, in the teeth of such enormous difficulties, 30,000 should already be converted to Christ. We heard that Report read. May I say that it is a most excellently written Report? It is so clear and so vigorous. I think I know whose hand must have written it. As we heard that Report read, and read as you had it read, can we doubt for a single moment that those who have gone forth in the Name of the Lord have had, you may say almost visibly, Jesus Christ working with them "with signs following"?

Then, thirdly, I notice something, and perhaps it will surprise you when I put it third—it is the extraordinary happiness of every missionary I have ever met. I have seen plenty of people with long faces at home, but I have never yet seen an unhappy missionary. I can see now some of those you have sent out who are working at the other end of the world. They come home from time to time rather brown—in fact, very brown sometimes—and sometimes a little thin, but I can see their faces positively beaming with joy as they tell of their work abroad. I have in my pocket a letter from a young man whom I first knew as an Eton boy. He came to the Oxford House, where I then worked, and I took him out with me into the Victoria Park, where I sought in the open-air Sunday after

Sunday to win the crowds of the East End. He wrote me a letter about a month after he had left, and he said: "I had no thought, Mr. Head," as he called me, "of being ordained when I came; but I cannot see the battle raging like that, and not throw myself into the battle." He said, "I mean to be ordained. I shall stay at Oxford. I shall then come to the Oxford House, and I shall then go and be trained, and then I shall be ordained." I said, "Think it over." He did it all, step by step, but, his health breaking down for a time, he went out for two years as secretary to a post in Australia. Never, during those two years, did he lose for a moment his vocation. On the day that he said he would come back, he came back; but he came back with something added. In his time there abroad he was caught by the needs of the Church abroad, and he came back with one more resolution—not only to be ordained, but to go and work abroad in the foreign field. I had a letter from him this morning. I have been through all the stages of his career, and the letter which he writes this morning from where he works is so overflowing with hopefulness that it adds one more proof to what I knew before; namely, that the life of a missionary is a happy life.

Once again, while we see that, we have to face the fact that eight hundred millions are yet unconverted, and yet we know perfectly well that every single one of those—to say nothing of the Mohammedans—could be trained to be a Christian. Christ is their Saviour, and they are capable of rising to be like Jesus

Christ. We believe that with all our souls, and that constitutes a call which raises one into a white heat of enthusiasm to send out someone from this very hall who may take the message of salvation to those millions who have not yet heard it. When I think of these things it seems to me that it is impossible not to have a missionary heart. When I think of our Lord Jesus Christ restrained when He was on earth, not by any want of power or by any want of love, but unable to do any mighty works in a certain place because of their unbelief, and when I put that side by side with the picture of the four men who brought their friend and put him down at the feet of Jesus, and Jesus—what an inspiration to intercession!—seeing *their* faith, said to the sick of the palsy, "Son, thy sins be forgiven thee," I pray that London may not have the work of Christ stopped by unbelief, and that all of us, even those who cannot go out themselves, may with renewed zeal and love lay these nations at the feet of Christ that He may say, "Children, your sins be forgiven you." There is a touching picture in the New Testament which is a never-failing source of inspiration. "The Spirit of the Lord caught away Philip, and he was found at Azotus." Azotus, an outlandish name, a place which perhaps was hard to understand, and when we read it we scarcely know where it was, but the Spirit of the Lord caught away Philip, and he was found there. May the Spirit of the Lord catch some men and women from this Meeting to-day, and may they be found in the place to which Christ has called them!

#### Speech of Sir William Mackworth Young.

I deem it a high honour to have been asked to bear my testimony here to-day to the work of the Church Missionary Society in India. That invitation was one which I felt unable to refuse, although I am no speaker, and although I cannot hope to add anything new or original to what has been said over and over again in regard to the claim of this Society upon the English Church and nation. But, having for more than thirty-eight years been associated with the Government of India, I have had some opportunities of observing the methods employed by the missionaries of this Society in their high and holy work. I have also observed the attitude of the people towards them, and the effect of their teaching, and I am thankful to be permitted to stand here to-day in the presence of this vast assemblage, representing as it does the backbone of missionary enterprise and effort, and to proclaim my deep conviction that God is

blessing the work of the Church Missionary Society in India, and preparing the way for the spread of the Gospel among its teeming millions.

I do not attempt to enter into those fundamental principles which underlie all Mission effort. I take it for granted that we are all one in holding that Christ laid it upon His Church to evangelize the world, as we have just been hearing; and also that He has placed India under the dominion of England in order that she may receive from England the light of Gospel truth; and finally that the Lord Jesus Christ is the Saviour of the East as well as of the West, and that His Kingdom will assuredly come there as here. If I did not hold these main propositions, I should not dare to stand before you here to-day. Holding them deep down in my own innermost conviction, I propose not to enlarge upon them, but only to deal with some of those aspects of Mission work which have come before me in my

career in India as an official and as a layman.

First, as regards the workers. Permit me to say that I am proud of the service to which I belong. I believe that no country, no Government, is better served than is India in every department of its large machinery. Noble have been many of the spirits who have worked for India in the official line. But I take off my hat to the humblest missionary that walks a bazaar in India, and that not merely because he belongs to a race in which are to be found the most conspicuous instances of heroism and self-sacrifice, such as Bishop French, Maxwell Gordon, and Robert Clark—with all of whom I had the privilege of being intimate,—not merely because he is called of God and has spiritual work to do, but because he is leading a higher and a grander life and doing a grander work than any other class of persons who are working in India. If the Natives of India have any practical knowledge of what is meant by Christian charity, if they know anything of high, disinterested motives and self-sacrifice, it is mainly from the missionary that they learn it. The strength of our position in India depends more largely on the goodwill of the people than upon the strength and number of our garrisons, and for that goodwill we are largely indebted to the kindly, self-sacrificing efforts of the Christian missionary in his dealings with the people. Moreover, since England sent out her daughters to minister to Indian women, the debt of the State to Christian missionaries has been enormously increased. Want of sympathy between the rulers and the ruled is often said to be the principal defect of our administration in India. This want of sympathy was very largely removed by the utterances and the well-known sentiments of our late beloved Queen. The number of English women who have gone forth, during the last twenty years especially, have held up the most noble examples of Christian charity and sympathy. I can recall the names of some few officials in India of whom I could say that I was sure that they had the affection of our Indian subjects; but I can mention the names of many missionaries who are regarded with supreme affection by the Natives of India. It is love which must pave the way for the regeneration of India as well as for the consolidation of England's power. So, my friends, the character and conduct of Christian missionaries in India have placed the Administration under a debt of deep gratitude, and this should never be forgotten by those who are unable fully to appreciate their efforts in the cause of evangelization.

Next, speaking as an Indian official, I desire to bear my testimony to the value of the services rendered by Christian missionaries in the cause of the higher education. Standing in the position which it occupies, the Government is precluded from preaching Christianity or from being otherwise than strictly neutral in regard to institutions for which it is responsible. I am not one of those who think that the Bible could be taught in the Government schools. I do not see how that could be done otherwise than by the consent of the parents and guardians, or by an edict of the Government. The first of these would be hopeless of attainment. The second would be, as it seems to me, the employment of compulsory authority, which is utterly opposed both to Scripture and to good government. At the same time the spread of purely secular education is a terrible alternative, and it has been felt as such both by the Government and the people. Out of this dilemma has sprung the policy of encouraging and supporting denominational work by grants-in-aid from the Government treasury, subject to the fulfilment of certain educational tests. I believe this to be the right policy for India. The State is practically in no better position to teach education than it is to teach religion, and its policy is to withdraw from the higher education as far as may be possible consistently with maintaining certain standards of secular education. The Christian missionary here steps in and enables the Government to fulfil its policy. The schools and colleges of Christian missionaries are to be found in most of the large centres throughout India. The teaching which is given in them leaves nothing to be desired. The people themselves are well content to send their children to the Mission-schools. In fact, they rather prefer them, partly because the standard of teaching is higher and the staff of supervisors superior, but also because there is moral and religious training given in those schools, and the Native of India knows perfectly well how to appreciate that. Instances may occur in which sectarian animosity makes it necessary for the Government to establish an undenominational school next door to a Mission-school; but I can assure you that it is always with the deepest reluctance that anything of the kind is done. The Mission-schools have turned out some of our most valuable native officers. They have set a standard which has been of incalculable value to the Department of Education generally. It is, of course, open to all denominations to follow in the steps of the Christian missionaries and to apply for grants-in-

aid, and Hindus and Mohammedans have done so to some extent recently; but Christian missionaries were the pioneers in this undertaking, and they stand far the first in the field. For this work they are entitled to the deep gratitude of the Administration. "Yes," some one will say, "this is all very well so far as regards education, but what about evangelization? Is the money which is being contributed for evangelistic work being spent upon education?" They say: "Are there converts made in these schools and these colleges? If not, how do you justify their existence?" That is a perfectly reasonable question, and one which has been asked over and over again, and I believe that I may say fully answered. At the same time it has to be faced again and again, both on account of the conscientious scruples and opinions of those who raise the question, and because of the supreme importance of using money subscribed for the extension of Christ's Kingdom to the best advantage possible.

To find the answer we must look at the history of educational development in India generally, and at its effect upon the ancient creeds, which is now making itself felt. Hinduism, it has often been said, is sick unto death, and as regards the educated Hindu and orthodox Hinduism this is true. I am well acquainted with a very large number of educated Hindus throughout the Punjab, and I do not think that I should do wrong to the feelings of any one of them if I were to say that not one of them is a believer in Hinduism. They are certainly not believers in orthodox Hinduism. The names of the Hindu gods are less to them than the names of those great reformers who have led movements within their bodies. They have not actually abandoned either caste or the *purdah* system; but I know that they will be quite ready to give them up as soon as others show them the way, and that they are perfectly well aware that both of these badges of bondage are doomed and must eventually become extinct. I had thought of saying a few words about the Brahmo Samaj, the Arya Samaj, and the Mohammedan movements, but I can only sum up what I wished to say in regard to those movements by telling you that there are hundreds, and even thousands, of educated youths who are being turned out from schools and colleges—not only the Mission colleges—with their ancient faiths shaken, and their minds quickened and ready to receive the truth: believing, I think, almost universally in one God, but not having an idea how to approach Him. "Wanted: a religion" is the cry

of this large multitude; and as education extends and permeates our vast agricultural community, who at present are content to remain in ignorance and orthodoxy, the ferment will be increased a thousand-fold. "What will the end of it be?" is the question that is asked all round. Yes, what will the end of it be? We know what the end of it is to be. The Kingdom of Christ is to be uplifted in India as throughout the whole world. But meanwhile what are we doing? How can we best minister to this great movement? How can we best take advantage of these great crises and introduce the leaven of Christianity into the ferment which is going on among the educated classes? The work which is being done in the Mission schools and colleges supplies an answer, and I believe a most important answer, to this most momentous question. In every such school the Bible is daily taught and explained. When they leave the schools the youths all have a thorough knowledge of Bible truth, and in many cases they are well disposed towards it. The whole thing is completely above board. The parents know perfectly well what their children are being taught; but, as I have said before, they prefer the Mission-schools to the Government schools. There is not much apprehension lest the youths should be converted. The Native has an idea that he can always intervene at the last moment when baptism is contemplated, and prevent that *dénouement*, and as long as there is no outward change in the position and the status of his son, the parent does not care how much or how little he learns of Christianity. It is by means of the missionary institutions, in most of the important centres of India, that the leaven of Christianity is being introduced into the education of the rising generation. It is the only Christian influence permeating this great awakening of India which operates from within; and its value is simply incalculable. Seventy-two years ago that prince of missionaries, Dr. Duff, initiated the policy of employing education as an evangelizing agency; and he prophesied that the ancient faiths of India would be exploded by its means. The prophetic vision is well-nigh fulfilled. Another great Scotsman, Dr. Miller of Madras, has recently indicated, more powerfully, I think, than any one else, the value of Mission schools and colleges as auxiliary agencies for turning the current of educated thought in the direction of Christianity. And my own experience in relation to the schools and colleges of the North amply corroborates this view. We have been behind our Scotch and American brethren in this department of missionary work; and I shall be deeply thankful if any words of mine should lend some



impetus to the educational work of the Church Missionary Society.

I have touched on these two matters—the lives of missionaries and their educational work—because they have been the subjects which have come principally before me in my official position, but I would not be understood as placing them first among the agencies in Mission work. The simple preaching of the Gospel of Christ by persons whose lives are ruled thereby must ever be the highest and most spiritual form of Christian labour. May God greatly increase the number of evangelists, both English and Indian, and especially the latter. I have indicated

that there is abundant scope for the less gifted to render faithful service to their Master. My Christian friends, an enormous number of persons of position go out every year to India to examine its systems, its races, and its antiquities, to kill its tigers, and to scale its mountains. Can there not be found an army of well-educated and intelligent and Christian-minded people to take up this work in India? When the English Church and nation fully rise to their responsibility in this matter, we shall have no more minor chords in our Mission Reports; but great will be the company of the preachers, and God's treasury will be full to overflowing.

### Speech of the Bishop of Caledonia.

You have heard this morning from the Bishop of London that missionaries are the happiest people he ever comes across; but if he could come across them sometimes in their frequent perplexities he would not say that. If I did not believe that by Divine Providence a body of Christian men like the Committee of this Society were guided in the decisions of policy, I should sometimes be led to doubt the wisdom of the decisions. I have come from Canada, and I am amongst those who, coming home, get plenty of work to do. When, the other day, I rather complained to one of the Secretaries about the overworking of one of my clergy, he looked into my face with a knowing smile and said, "But, Bishop, we cannot kill the Canadians." They try to.

There is a scheme launched which, when I glanced over it, made me a very unhappy man. I could not see my way clearly through it. It was hoped that the Church in Canada would be able to shoulder the burden of the Missions that are being conducted in Canada now. I know something about the Church in Canada. In Eastern Canada they are struggling, and they are losing a large number of their young men who go West, and they are therefore not well able to support us in the Far West. Those that come West have plenty of grit, but not much money. They have to reclaim the wilderness, and it is the toil of a generation almost to do it. Beside that, these our fellow-countrymen in the Colonies are of our own kith and kin. They and we at home are all one. If they were left alone, and if ministers of religion were not provided for them, they, of course, helping, I think that there would be much retrogression in their spiritual condition; and, instead of being able to shoulder the difficulty of the work amongst the Heathen, they would never be able to bear their own burden.

I do believe that God has guided the Committee aright in its decision. At the

same time it leaves me a disconsolate man; but I try to believe that in this discipline God is making us fit for some nobler work in the future than anything done in the past. We need the difficulties. I have found in my career that when we have been brought almost to a standstill by difficulty it means that very soon we are going to make a great leap forward, and I know the secret of it, I think. Difficulties bring us to our knees, and when we are in that attitude God leads us forward, and the difficulties are either removed or we are upborne and carried past them. After we have come through the fire and water we generally come out into a wealthy place. Anything that brings us nearer to God must be good. I have seen flood and fire distress us, but then I have seen how they bring us nearer to God. I can afford to see some churches in flames if it makes hearts burn brighter. We can rebuild the material edifice, and in the sacrifices to be made to do it the soul is built up likewise. So we, having to face difficulties, face them with this conviction, that God will lead us through them, and make us more fit as instruments in fulfilling the purposes of His dear love. You remember that when the Apostles entered the cloud they feared. I have entered many a cloud with fear; but the cloud was lighted up because Jesus was near, and as it passed away Jesus was dearer than ever and His face more glorious.

But we must get up into the mountain, and if it is hard climbing it leads us into purer air and finds us more vigorous. I was taught what a blessed thing it is to climb up thus by an old Native whose son, after he had been in my house as a student many years, died of consumption. The old man in his turn came to die. As I sat by his bedside he said, "Bishop, I had a dream last night. May I tell it to you?" "Yes," I said, "if you have the strength." He said: "I climbed up the stairs to heaven, all so weary and out of breath, but I reached it and knocked at

the door. It opened at once. Of course it does open at once. I stepped inside, and then an angel said, 'You are not rightly clad for this place. Did they not tell you below? Your garments are stained and torn.' Every word was true," he said. "What could I answer? I saw the golden steps and the golden crowns, and I heard the beautiful music; and as I looked round I did feel as if I had no business there. I said to him, 'I have come to see my son.' 'He is over there,' said the angel; and as I looked I saw Jesus and at once I strove to get to Him, but I could not get on at all. The angel, seeing me struggling, said, 'Paul, what are you trying to do?' 'I am trying to get to Jesus.' 'You cannot get there like that—we never do.' 'How, then, shall I go? Tell me, and I will do it.' 'Go on your knees.' I fell on my knees in a moment, and before I could attempt to go forward on my knees I felt that Jesus stood beside me, and as I looked up I saw nothing else in heaven. Oh! His face was so bright, and all the other glory passed away; and then He said, 'Paul'—He knew my name—'what have you come here for?' I was not a bit afraid of Him, but all the harps stopped in a moment when Jesus spoke. I heard nothing else, because of the music of His voice saying to me, 'Paul,' and I had forgotten what I had come for, I was so pleased to have Jesus standing beside me." That is what we have to do if we want to see the face of Jesus clearly and hear His voice speaking to us. It must be on our knees we climb up the steps and approach the Throne, but all the time Jesus is watching and Jesus is helping.

So, friends, we are taught that the difficulties are no real obstacle to the progress of the Gospel of Christ. They are placed there to test our faith, and while we wait God is fitting us for another and a further step forward. Go on at home; press on, and fear not. What are you labouring for? Is it not to awaken the noblest enthusiasm? Is it the extension of our communion? That in itself is a great thing to aim at. Or is it the unifying of Christendom? That is also a great thing, if we begin with our Nonconformist brethren. These are, however, but the bye-products of the work. What is the chief thing, what is the ideal, what is it which should inspire us and does inspire us? It is the climax. He is coming, and we are preparing "the way of the Lord." The thought of that Coming, when He shall be crowned "with many crowns," gives us the courage and the perseverance to go into the dark places of the earth and stoop down and seek in those places for gems to polish, and, when our "labour of love" is completed

on them, to present them to the King to be the brightness of His crown for ever and ever. That to me is a joy; but what will those do who, when they meet Him, will not see a single ray of light or any gem that has started from their hearts, their faith, or their love? If there could be shame in heaven, Christians would be ashamed to meet Him and to see Him enjoy all the glory and not to have had a share in the sacrifice and the toil here below in preparing the gems for His crown. That is what we must keep before us; and if we do it in that spirit the difficulties will seem to be so small that we shall have courage to go on, and we shall soon find them far behind.

I have not come here to-day to speak to you in detail of the work in my diocese. You have heard it over and over again. I have seen some of the desires of my heart fulfilled. When I first wondered how I could organize so as to take in that great diocese which is as large as three Englands, and how we could force our way through until we could link on with the dioceses to the east of the Rockies, I strove to go the nearest way, but it was the wrong way. Now, after twenty-two years' labour, we have the last link forged, but it is the longest way round *via* Selkirk and Mackenzie River, right away to Hudson's Bay; and now the camp-fires of Emmanuel are burning the whole way round. Whatever may be thought of the Church Missionary Society's work, in years to come it must never be forgotten that much honour is due to this great Society for being the first to make the Gospel known in that vast lone land.

I hardly like to touch upon a thing that caused so much sorrow, and yet I must, because it has proved the faithfulness of God. I have gone up and down England for six months toiling, and I do not think that I could have done it but for the wonderful waves of sympathy that have borne me along. I have not heard a single discordant note through the length and breadth of England with regard to loyalty to this Society. It may be that some have heard discordant notes, but I have not. The burden that was upon me seemed almost too heavy to be borne: but I struggled on, and blessing has come to us in the struggle. I can hardly tell you how it has happened. I began with a cheque for a guinea, and then it went on with showers from the Gleaners, I being the principal Gleaner; but I did not think—at least, when I say "I did not think," I mean that it did not look as if I was going to get what we wanted, namely, 7000*l.* It seemed a large sum, but we prayed God for it, and it has gone on steadily from the one guinea. There was the three half-pence from the boy

who said that he wanted me to build a church quick. I have been engaged on and on, climbing up the mount, and out of the cloud have come the voices. I will tell you what I was rejoiced with this week. It was a cheque for 1000*l*. If we can only get 500*l*. more it will be all right. The Indians have done well. When they came back after the fire and found a large crowd of children without a roof over their heads, they said to the ladies, "You have had everything burnt." The very clothes that they wore had holes in them, and they had not a change. They said, "Give us the children," and they took away all but sixteen, and they have kept them at their own charges ever since as if they were their own. Then they said, "We must build God's house," and they had a subscription at once, although they had only just begun their season's work. I got the list. At the top was Charles Ryan, a man whose hands are hard with hard work, a working man. He gave 100 dollars (20*l*.). The next two contributions were 50 dollars, the lowest of the whole lot. The next was another 100 dollars. The lady who was taking the collection said, "Oh, Hannah, that is too much for you." "Oh, no," she said, "I have got some more left," and she gave 20*l*. towards the Church fund. How much do you think that was to her? She had been my washerwoman for twenty years. I wish you were all washerwomen.

That is the way they give. And they give themselves. They go and preach the Gospel month after month in the winter without charge. That is how it spreads. Then, again, see how they love us. They prayed me back from the grave three times. No wonder I love them. The other day one of our ladies was sick unto death, as we thought, and I wanted a doctor who was sixty miles away, but

thought it impossible to get him. It was blowing hard—it was the end of November. It seemed an idle word, but I said to two Indian women who came to see me about something, "I wish we could get the doctor from Dolphin Island." They said not a word, but went up to the Church Army Hall. We have Church Army Halls in most of our Missions. I am a General, but only an ornamental one. They do all the work themselves; build their halls, and carry them on without anything from abroad. They went up and said, as soon as the prayer was ended, "Men, you must fetch the doctor; Miss — is dying." Hours before daylight next morning ten brave fellows started off in a "dug-out" across the sixty miles of stormy sea. It is like crossing the Channel in the winter here. They were three days struggling with the waves; but they won the further shore, and came back upon the wings of the wind, and when our beloved patient had recovered I sent the doctor back again after the storm was over. They came back the second time. I said to the captain: "What shall I pay you for your splendid service?" He looked indignation and grief. "Bishop," he said, "don't ask that of the others, you will break their hearts." I said, "Why?" "Why," said he, "you know; you are a sailor; there is no gold in the world would have tempted us on the sea that day. Do you think we went for gold? No, she showed she loved us and was ready to die for us; could we do less than die for her if need be?"

They went for love, and you must go for love, and if it be love no storm can well keep you back. The Good Physician will not only be in your midst to cheer you. He will send all His blessed, holy influence into all the sick places and dark places of the earth.

#### Speech of the Rev. Barclay F. Buxton.

"O sing unto the Lord a new song; for He hath done marvellous things. His own right hand and His holy arm hath gotten Him the victory. The Lord hath made known His salvation." And we have rejoiced in Japan to see His mighty work, and to see that the Gospel there has its ancient power. It is very blessed when you are in England and you see souls being saved, and you see the conviction of sin, and you see the power of the Gospel to bring new life and new joy and purity to hearts. But it is still more glorious amongst the Heathen to see the same things, to see the Lord there working His own work of salvation, and to see the souls convicted and the hearts broken, and to see there the new life and the new joy coming out in the faces of those who

have found the Lord Jesus. You know that lately in Japan we have seen very particularly the work of God and the work of God's Holy Spirit. We have seen it among the Heathen. We have seen it in the Churches. We have seen it, I do thank God, amongst missionaries also. We have seen God working on and doing a definite work in the souls of men, a work that is evidently of God, and a work that has been Divine in its results and in its blessedness. I know that we who are workers in Japan may well hide our faces in our hands and get down in the dust when we think that God has been so hindered as He has been. We have in Japan a field that has fewer outward hindrances than I suppose any other field in the world. We have not got the

gross idolatry there; we have not got the terrible superstitions there that are binding some races of the earth. We have not got the terrible chains of caste, as they have in India. We have not got a people who are tied and bound by their ancient customs and ancient observances, as they have in China. We have got in Japan a people who are ready to investigate new truth—a people who are ready to see the advantages of this and that, and who do appreciate the civilization of Europe. Therefore I know that we missionaries in Japan may well be humbled as we think how little the Gospel has progressed in Japan, and how mightily God might have worked there if we had been fitted for Him to work through, and if we had been low enough before Him for Him indeed to show His own mighty power. But I do thank God that He has been able to do something that has set our hearts rejoicing in Him.

This morning I just want to bring you to one or two sights that, I believe, will rejoice your hearts. You know that Japan is the land of beautiful sights. There are many who go from England and America to see the beautiful sights of Japan. I think that this morning I can bring you to see such sights as will enable you also to rejoice in God and to glory in the power of His Gospel. If you came with me to our little church at about a quarter to seven on many evenings of the week, particularly on Sunday evening, you would find already there eight or ten of the Christians. They are just going out for a march and for the preaching of the Gospel in the open-air. There is an old Christian who is getting the lanterns ready, and there are some getting the poles out. The poles are to carry the lanterns high up, so that as the procession moves along the street it attracts the notice of those whom we want to reach. After the preparations are over we have a chorus or two. We have one of the old Sankey choruses or a Salvation Army chorus in Japanese, and we get down on our knees and ask for God's blessing, and in the strength of that we go out. There is a cornet in the procession and there is a concertina, and more or less we keep in tune with them, though very often it is rather less than more. Then we go forth, singing perhaps to the tune of "Marching through Georgia," or something like that, that will really reach the people; and as we go down the street the people come out of their doors, and we form up into a circle at the corner, and we can preach the Gospel there perhaps to 150 or 200 people. I ask you this morning to look upon that sight. Is not that something beautiful—those people who are there bearing the Cross before their fellow-

countrymen? It is a bearing of the Cross. There are some of you who feel it to be a bearing of the Cross to go out into your streets and preach the Gospel, and so do they feel it to be a bearing of the Cross. But there they are, bearing the Cross boldly in order that souls may be saved, and in order that the Gospel may be preached to sinners. I pray you to look at that. I do thank God this morning that in Japan we can do that. The door is open to preach the Gospel freely. You can go out into the streets, and you can go from house to house selling Gospels, and probably, as you go from house to house, you will get a full hour's talk in a good many houses to one and another, and you will sell Gospels perhaps in one house out of five.

Now come with me to the preaching-room. I remember the days when we used to go down to the preaching-room in fear. We used to wonder what would become of the ladies sometimes as the crowd used to gather there and used to look battle. They used to gather stones in their hands, and mud, and live eels, and live frogs, and anything that they thought of to throw at us, and often and often we had to go out at the back door and give them the slip, and get home somehow or other through the back streets. Now I rejoice to tell you that we have got that preaching-room just like a preaching-room in England. We have the benches there, and they will come in and sit down quietly, and the same men will come again the next night, and will quietly listen to the Gospel. Is not that a sight worth seeing? There is, perhaps, some young brother there who has borne the Cross for Jesus, and he is preaching a clear Gospel of free salvation to sinners, and, as he closes, the hearts of those souls are touched. Perhaps another young convert gets up to give his testimony. Perhaps a schoolboy stands up before his fellow-schoolboys and tells us what the Lord Jesus has done for his soul. And perhaps a Christian from the country just gives a word or two also, and tells them what the Lord has been to him in some out-of-the-way village in the mountains. So with a good deal of singing and a good deal of brightness the meeting closes, and we invite those who will to come up into our inquiry-room. All over the meeting there are Christians, and you will see them getting hold of their neighbours next them, and just speaking an earnest word to them, and perhaps five or six will come upstairs, and there we shall open the Word to them. We shall lend them a New Testament and open the Word to them, just as Mr. Buncombe first did in Tokyo. Then perhaps that very night we shall see a soul born into the Kingdom, one who does not know much

about Christianity, but who knows that he wants to be good and who sees that the Lord Jesus is a Saviour Who can save, and he yields himself to Him there, pouring out his heart in prayer. Is not that a sight which it is worth going to Japan to see?

Now will you come with me to our little church? It was once a Shinto temple. It is very venerable in appearance, but not very ecclesiastical. There inside we all sit on the floor. Our Bishops, thank God! when they come will sit in their robes on the floor there. All the Christians are there. We gather on Sunday morning perhaps seventy or seventy-five. There is not room for many more. They will gather in very good time, and there they are. They will get up a little prayer-meeting before, and they will be pleading earnestly for a blessing on the service and a blessing on the preacher, and they will be all ready as in the presence of God for the time when the service begins. There are Christians there from the town, and there are officials there, and there are poor people there. There are one or two Christians from the neighbourhood who have come from other little churches for the Sunday; and we all meet together before God, a very happy brotherhood. I can tell you that there before God we indeed receive His blessing. Many a time has that place been lit up with the glory of God. Many a time have hearts been melted there. Many a time has the service ended in prayer and praise which I know have been sweet incense before God. There perhaps a few catechumens will be received, or there may be baptisms; and as they stand up they will tell out what God has done for them, giving their testimony.

I did not mean to be so long just telling you about these things. I wanted to tell you about the revival last year which specially occupied our hearts and minds. It was largely carried on by my dear brother, Mr. Buncombe, and kept on true Gospel lines. He wrote to me about ten years ago, I think, when I was a young missionary, and he said: "Get your Christians to bear the burden of souls." That was the advice he gave me. He said: "If you get your Christians to bear the burden of souls the Mission will go on and the work will go on." That was one principle on which that work last year was carried on. The burden was laid on the Christians. You know how the Christians carried it. You know how they went into the streets begging the people to come in. You know how it made for prayer. You know how, day by day, the prayer-meeting increased from 300 to 400; and they increased till there were 800 meeting at that daily prayer-meeting at a most inconvenient time in the afternoon for business men. There

were 800 meeting to plead with God to ask Him for blessing on the work. And do you wonder the blessing came? Do you wonder that God poured out His Spirit? Do you wonder that there, as the Gospel was preached, souls were saved? Yes; raw Heathen were saved there in an evening. Do you wonder that God did own them? Oh! friends, I could tell you a story that would rejoice you of some of those workers who are indeed walking in the power of the Holy Ghost, who are indeed dead to the world, who are indeed teaching the Gospel with hearts burdened for sinners, preaching the Gospel in the power of the Holy Ghost.

But I must be done. I do pray that God may this morning have spoken to every heart here. I suppose that many a one has asked himself in his own heart, "What must I give to carry on this work?" Answer that before God. I believe that that deficit of 27,000*l.* ought to be cleared off here this morning at this Meeting. But there is a deeper question than that. I trust that some are asking themselves, "What must I do?" I believe that if God had free course in you, many of you would be wafted out by the Holy Ghost into the mission-field. Many of you young clergy, and many of you older clergy, would be wafted out to this field which needs you. And Japan does need some white-headed clergy to guide the young workers there, and gladly would we receive them. But still there is a deeper question than even that. You have heard of souls who are rejoicing in the Lord with joy unspeakable and full of glory, who were just Heathen a year or two ago. Is your soul in that state? Are you rejoicing in the Lord? I could tell you of Christians in Japan who are sanctified and who know it, who rejoice that the Lord is dwelling in their hearts and that they are dead to sin. Oh! brothers and sisters, do you know that? Can you rejoice in that freedom? I could show you some who are very dear to me who are rejoicing in the consciousness of the power of the Holy Ghost, who know that the Holy Ghost has come upon them in very deed, and who, therefore, are walking very humbly before God. I ask you, Have you received the Holy Ghost? I ask you to settle that with Almighty God. I believe that there are Japanese and there are Baganda and there are others of these converted Heathen whom your money has helped to bring to a saving knowledge of God, who are more advanced than many here in the things of God, and who know more about the power of the Holy Ghost. Oh! that you may be stirred up by these young converts to go forward in your own souls seeking God and finding that which He has promised. Amen.

### Speech of the Bishop of Durham.

I must, of course, be brief, and I am glad to be obliged to be so, for what I have heard this morning has been from beginning to end what I would fain leave as much as possible untouched upon our hearts. As for my own claim to speak here, it is mainly vicarious and representative. I am here partly as the unworthy brother of two veteran missionaries of the Cross. With regard to their term of service for the Lord in China, their aggregate term, the two added together, comes now to just seventy-seven years. And I am here as the old teacher and friend of a large number of younger missionaries scattered over the globe in India, in China, in Persia, in Syria, by the stream of the Niger, and by the fountains and on the delta of the Nile. "I thank my God at every remembrance of them, making request with joy." Many a time when perplexities come and the unfavourable circumstances of the Church, in the words of the old historian, press upon the heart, I take a walk out among them in love and prayer, and always come back better for the task of the day.

Now what am I here to say? I have a message, and I think that it has come to me somewhat in this form—in an appeal to all our hearts, following, indeed, upon so much that we have heard this morning, for a fresh realization by the power of the Holy Spirit of the grandeur and glory of the missionary message, that is to say, of Jesus Christ. It is a need always present; but surely it is present more than usually to-day. There is much in our Church Missionary scene that is bright and gladdening, but not everything. We are compelled to recognize that from some points of view there is a suspense, a slackness in the tide. We are too familiar with the word "deficit." Thank God, the deficit has proved less formidable than our fears, but it is serious still. And there is the graver deficit of men. This is apparent to us. Say what we will, things are not quite in that respect as they were. We look back sixteen or seventeen years, and it is impossible not to see a change. Is there so widely spread now as then that burning zeal, that almost passionate surrender, that intensity of the missionary impulse which made it, as I well remember so often at Cambridge in the days that are no more, necessary to press earnestly the claims of the work at home lest they should be unduly neglected? Sometimes now we have to press with equal earnestness the claims at home and the claims abroad. And remember that this is not an isolated fact affecting only the missionary, or Church Missionary, field. It is related to larger facts.

We are compelled to face the fact that there is a slackness in the tide of the work of the Church at large in many ways. We are all familiar with the grave decrease in the number of men offering for Holy Orders. We have also to remember that our roll of Sunday scholars and our roll of Sunday teachers, and our lists of candidates for confirmation far and wide over England, do not show a rise, but a decline. It is easy to suggest reasons upon reasons for this state of things; but it is much more useful to remember what is, above all, the supreme remedy. There may be much, there must be much, that is useful in a subsidiary and assisting way; but be sure of it that the great remedy for all is a vast increase of the proclamation—true, and strong, and living, and Biblical—of the Name of our Lord Jesus in the power of the Spirit of our God. Yes, let us remember this; if we would see the Church defended, if we would have Church extension, and, if I may call it so, Church intension too, there is nothing that can take the place of this. We must have Him glorified and made plain and clear to the hearts and souls of men—not His institutions primarily, but Himself. Great and glorious is the name of the Church, and sacred its ordinances; but Jesus Christ Himself, set forth in what He is, by the power of the Spirit, in His dying love and risen power, in His justifying merit and His awful, blessed, overcoming, sanctifying Spirit, must be the remedy for our needs. But to have this preaching, and to do it, we must have Him made glorious to our own hearts first and foremost.

And now, as for the work at home, so for the work abroad. This is the great need of all needs—more of Jesus Christ, by the power of the Holy Ghost. We need, I will not say a policy, but rather the spirit, of faith mightily increased, with the spirit of surrender for its other side. We need the zeal and the love which came in the spring showers of 1885 and 1886 renewed upon us, and more than renewed. That was a time that had its aberrations, and some of them were distressing, but I know not how much I cannot but condone of that part of the recollection as I remember the mighty life. Let us ask for it then, again, more and more in our own hearts—Christ made glorious to us as the message of God; then we are sure to have a great ambition for the souls of others. May I strike the note which was struck in St. Bride's Church last night, and remind you of the grandeur of our possession of "the mystery," the open secret of God, "which," as St. Paul says

to the Colossians, if we read the passage (Col. ii. 2) aright, "is Christ"? Let us "possess our possession." Let us clasp it afresh. Then we are absolutely certain to be impelled to communicate it.

What is it which we go and carry to the non-Christian world, in our own person, or the persons of our near and dear ones? It is not primarily an idea, a philosophy, a philanthropy, a code. It is not primarily even a Church. It is a Name, in which resides the Life Eternal, a Name such that the human spirit coming to Him Who carries it, and committing itself to Him, in that impact finds the Life Eternal in its fulness of pardon and holiness and heaven. Let us not rest until this consciousness has arisen, as a motive for our missionary enterprise, brighter than ever. Once and once only in my life it was my immense privilege to baptize into the Church of God a convert from Paganism. It was twenty years ago in beloved Cambridge. The man was a Japanese student, thoughtful, cultured, reticent, but his reserve burst its bonds into a great liberty of joy when he saw the Lord. He was the fruit of Moody's wonderful mission to the University, and if that one fruit only had been borne it

would have been worth while. One thing he said to me in a memorable conversation, which bears on our thought at this moment. "I have been reading," he said, "your sacred Book. We also have our sacred books in the East, and they contain many noble precepts for human life, some not unworthy to be placed beside yours. The difference and distinction of your Book seems to me to be this, that it alone unfolds to us the way in which they may be done." Let us remember that it is precisely so. The secret of God, *how it may be done*, is in our Book, our Gospel, our Word alone, and it is there, not for us, but for the world—the secret how man may walk with God in the peace of the Cross and in the power of the Spirit. So, dear Christian friends and brethren, at the close of this Meeting, for which we are all thanking God together and which is surely an omen of blessings yet to come, let us afresh possess in order that we may afresh diffuse, and then deficits will fade into dim recollections of the past, and "the small one shall become a nation" and the feeble become strong, and the Lord shall open the door, and keep it open, and no man shall shut it, and He shall hasten us through it in His time.

#### THE ST. JAMES'S HALL MEETING.

Simultaneously with the Morning Meeting at Exeter Hall, a Meeting was held in St. James's Hall. This was the eleventh year in which this simultaneous Meeting has been held, it having been commenced in 1892 to relieve the pressure on the accommodation available in Exeter Hall, and to meet the wishes of friends who desired to enjoy a meeting assimilated as closely as possible to the Anniversary gathering, but where reserved seats could be secured and reached without the discomfort of crowding or the tediousness of having to be present an hour or more before the Meeting begins. The attendance fluctuates, and this year it was somewhat smaller than usual. It would seem probable, therefore, that very few, if any, of the several hundred who failed to get into Exeter Hall sought relief for their disappointment by making the journey to Piccadilly.

Following the rule of previous years, the Society's Treasurer, Colonel R. Williams, M.P., presided. The Rev. A. C. Stratton read Isa. xlii. 1-8 and led in prayer; and the Rev. F. Baylis read the General Review. Some extracts are given below from the speeches of the Chairman, the Bishop of Moosonee, who was leaving England in a few days for his diocese, and the Rev. C. J. Procter, Vicar of Islington. The other speakers were the Revs. R. Bateman and A. R. Blackett and Dr. A. R. Cook, and they naturally told the stories of their respective Mission stations, the leading facts of which have already appeared in the *Intelligencer*.

#### Address of Colonel Robert Williams.

Once more we are met together to celebrate the Anniversary of our Society. Every Anniversary, as it comes, brings with it much the same thoughts, much the same outlook, much the same looking forward. But the details vary each year,

one Mission coming under our notice more particularly one year, and another Mission another year. There has never yet, however, been an Anniversary of this Society, I believe, in which we have not had to thank God for unexpected mercies, for

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unexpected answers to prayers, unexpected because of our faithlessness, for unexpected help financially, for new openings for the entrance of the Gospel; and this year is no exception to the general rule. And yet, if that is true, if in general outline each Anniversary is much the same, yet each Anniversary has its special need and special call, what is the special need, what is the special call of this Anniversary? I think that the special need of this Anniversary is that one part of our work in which, unfortunately, there seems to be less expansion than in any other, and that is the number of men and women candidates. It is true that this feature is one which we share together with the whole Church, that there is a lamentable falling off in candidates for Holy Orders everywhere. It is true also that we perhaps have been the last to feel it. In fact, the complaint has been sometimes made, by those who do not understand, that too many have gone abroad in view of the falling off of candidates at home. But it does bring home to us this need, it does bring it home to us who are necessarily the stay-at-homes of the Church, to us on whom the sending out of reinforcements is laid as our special share in missionary work; and it does very much lay upon us as parents the responsibility of seeing that our sons and daughters are not kept back from offering themselves for the work of our Church and for ordination. If that be His will, let us not hold others back from the further call to occupy the outer posts of God's great field.

The subject of finance has been put in a foremost place in the Report because, after all, while the silver and the gold are God's, the silver and the gold are also those things which He has committed to His people, and are one means by which they are to express their love to God, their trust in God, their obedience to God's commands. And the financial position is not without its difficulties at this time. God has heard in a large measure the prayers which have been offered up to Him with regard to finance. We are able to report that the finances have gone steadily forward this year even beyond the enormous gifts of former years—enormous according to man's idea of what is great, but small in comparison to the wealth of England, small in comparison to the zeal of the Church, and still smaller in comparison to the needs of the world. Nevertheless,

#### Speech of Bishop Newnham.

I suppose I am here this morning just to contribute my mite to the contributions to-day of testimony to the fact that the Lord is fulfilling in the mission-field His

the gifts of living friends this past year exceed by 20,000*l.* the amount so contributed in any previous year, and that is a cause of thankfulness to God. But still the fact remains that we are told once more that even if we are to continue the work which God has given us to do, the work which He has manifestly put into our hands, we must have a still larger increase, we must increase our funds by something over one-sixth of the amount given this year. That is a lesson which I hope we shall take to heart. It has perhaps struck some in the audience as strange that in this year, as it seems, of straitened funds, we should have taken up three new Missions. But if you will notice, they were not our own seeking, they were not Missions to which we went of our own accord, but they were put into our hands by God. We got two distinct Missions for which the funds were found us by one donor and which it was quite impossible for us to refuse. The third Mission was one that we had handed over to us by the Bishop of Madras because the C.M.S. could work it better than any one else, having greater facilities. So that though those three Missions seem strange for us to take up at present, they are only instances of that expression in the Report when it speaks of the uncontrollable expansion of the work. The expansion is, of course, uncontrollable. It is so from the very nature of the work. If you put yeast into a mass of dough, it must go all the way through, it cannot help it, until that mass is leavened, and in the same way, if you put a living Christian down among Heathen, his work must grow, his influence must tell, and it is the very essence of Christianity that it must expand. Therefore, if we have once taken up any work anywhere, it is only what we should expect, only what is natural, that the work should grow and increase.

We think this year much of the Coronation of our King, and it makes us think of the Coronation of the King of kings. That striking passage which was read as the first Lesson at St. Bride's Church, yesterday, tells us that the crowns given to Joshua were of silver and gold. We think of our King Who is crowned with many crowns, and all the crowns of all the kingdoms of the earth are to be given to Him, and not until all the kingdoms of the world have become the kingdoms of our Lord and of His Christ will our work cease, will our needs cease, will the call of God given to us cease.

promise, "Lo, I am with you alway," and also to the fact which St. Paul mentions in the first chapter of his epistle to the Romans, that "the Gospel of Christ



is the power of God unto salvation to every one that believeth." I daresay many of you along with myself were privileged and delighted to listen last night to those stirring words on the prayer, "That ye might be filled with the knowledge of His will," especially His will for the evangelization of the world. Well, I want to tell you how, in all weakness and amidst many difficulties, some of us are trying to do our little towards the fulfilling of that will in the vast diocese of Moosonee.

Our work, then, has to be a work of great journeying, and those journeys mean a good deal of trial. We live in a country without roads of any kind and without any approach to a town or village throughout the length and breadth of it, and I see as yet no likelihood of any of these things. At present we travel for days without meeting a single person and sometimes for weeks without seeing a house. Such is the diocese of Moosonee, which we call the "lone land." That it is lone I think you will gather from what I have said; that it is a great country you will surely admit when I tell you that my diocese is twelve times the size of Great Britain and Ireland. But I am happy to say that in future it will only be eight times the size of Great Britain and Ireland, for I am glad to take this opportunity of asking your congratulations and praise to God for the creation of the new diocese of Keewatin. This has been formed mainly by omitting one-third of the western part of the diocese of Moosonee, to which portion has been added part of the diocese of Rupert's Land. The episcopal stipend has been provided without any expense to the C.M.S., but rather at a lessening of expense to them. By the prompt contributions of many friends, and also by a certain self-sacrifice on the part of the old diocese of Moosonee, we have been able to provide an endowment fund for the episcopal stipend. I want your further congratulation on the fact that the Bishop-elect for the new diocese is our old friend and fellow-worker, Archdeacon Lofthouse, of the diocese of Moosonee. I must not take time in saying what I would like to say about him. I would simply say this, that he has indeed won his spurs in that very field of which he will be the Bishop, God willing.

When I listen to the wonderful stories of Uganda and Travancore, and when I hear of those numbers of baptisms and confirmations and the numbers of native converts that go forth as lay readers and catechists far and wide through the land, I sometimes feel how impossible it is for us to look for anything of the kind in our work. And yet, in spite of that, we have a great deal to thank God for. We have results to praise God for

that we could hardly have expected under the circumstances of difficulty in connexion with our work. Most of them, I may say, live so far north and under such circumstances that white men could not live amongst them; and then they are always on the move from village to village, and it is very rarely that we can meet even a hundred Natives together. It is wonderful, I think, that we have anything to show; but let us thank God that even amongst these distant, degraded, and ignorant Eskimo, many have been already baptized into the faith of Christ, some have received a good deal of Christian teaching, the teaching of Christian truth and of Christian principles of living. I do not say they have accepted it, or else, of course, on their profession of faith they would have been baptized. But many of them are becoming inquirers. We had a few baptisms at distant Churchill on the west, and some at Fort George on the east of the Bay. And then there are the first four baptisms in distant Blacklead Island, Cumberland Sound. I want to ask you to think of those brethren and the work they have undertaken on Blacklead Island. I know of no Mission in the whole world that calls for such entire self-sacrifice as theirs. They are only reached by one ship once a year from Peterhead in Scotland, and if I intended to visit them it would consume the best part of two years for me to go from my headquarters to their Mission and back again. That ship goes out once a year and is perhaps there about ten days, and only during this ten days do they see white faces and feel that there is an open door for them if they wanted to get out. Then the ship sails away and they know that whatever happens they are absolutely shut in for another twelve months. I think there are very few of us who could stand that. And when you add to that, that they are living in that far northern clime entirely amongst Eskimo, in a little, tiny hut, amidst eternal ice and snow, where no vegetation grows, and that they live not only amongst Eskimo who may be very amiable, and earnest, and eager to learn, and friendly, but who are sometimes very ignorant, and low, and excessively dirty to live amongst, and when, moreover, the missionaries, from time to time, actually have to share their snow-huts and exist upon Eskimo food, seal and blubber and the like,—surely that calls on your part not only for praise to God that He should raise up such men, that He should send forth such men, but praise to God that the Eskimo are responding in some measure to the work; and those four baptisms that we have reported are merely the first efforts of what we hope and believe will bear a larger harvest.

**Speech of the Rev. C. J. Procter.**

We have been led by our speakers this morning, to whom we have listened with such intense delight and profit, to consider various fields of missionary enterprise. We have been carried in our thoughts to Gospel conflicts in very different climes and in very different surroundings and circumstances. We have been taken by the Bishop to that lone land of North-West America where the missionary labourer is left so lonesome, and is oftentimes depressed in the loneliness of his surroundings, without the voice of sympathy and friendship. And then we were transferred to the crowds of India—our own India, which God has given us as a sacred treasure, and in which we should ever take a deep spiritual interest. Then we had Missions illustrating the opposite poles of patience and progress. Patience in Persia, where the progress seems to be so slow, and where opposition is oftentimes so strong and bitter. Then our hearts have thrilled with gratitude as we have heard and read of that wonderful progress of the Gospel in Uganda. All these things, I am sure, have pressed upon our minds the deep conviction that, whether it be to the swarthy Asiatic or the far-off dweller in North-West America, whether it be under the hot, burning sun of the tropics, or far away in the regions of perpetual snow, there is no degradation, or ferocity, or foulness of life which cannot be civilized and uplifted and sanctified by the power of Christians living in the midst of it.

In this General Review we are reminded that the missionary enterprise in the past has been a pioneer for commerce and British influence, and that now this is paying back its debt. Such indeed is the case. What are some of the spheres of civilization and of growing knowledge which are helping forward the work of the pioneering of the Gospel message? The growth of education is driving away the heathen superstitions and preparing the ground for the seed of the Word of God. We hear constantly from different fields, from India in particular, how that young students are coming to put aside from

their thought and mind the superstitions of their fathers and forefathers, and are looking for something that shall take the place of their old faith. Now, it is a very serious thing to take away even a blind faith and not to be ready to supplant it with a better. There is a great need in India to-day, where the power of education is spreading, that we should be ready to preach the Gospel. Think of what electricity and steam are doing for us, how narrow the world is becoming, how the steam-engine brings about a rapid interchange of peoples. Not that this is altogether on the side of helpfulness. Englishmen abroad in the pursuit of their trade (which, we are told, follows the flag) are going into the remotest corners of the earth. But, alas! too often they, with the reputation of Christianity belonging to them, are guilty of practices which bring disgrace on the Name of Christ! Too often do they engage in trades which are working moral ruin and devastation. Too often people coming from afar to our own shores see in our midst things which would disgrace even their own heathen lands. We have felt in Cambridge the reproach for many years. Orientals come over there for a course of study, and they have been allowed to come there generation after generation without scarce a serious word spoken to them of a spiritual sort. We thank God now that, through the agency of the Cambridge Pastorate, something is being done to speak earnestly to them, to put before our Oriental students something of the claims of Christ; but still, when all that is remembered, I am sure we have burned with a sense of shame that they are rather driven away from Christ than drawn to Him.

I pray God that this Meeting, where we have had such phases of work reported to us from such different fields, may leave a lasting impression upon every heart, and that God may find that from this gathering there will go forth men and women wholly given to Him, ready for anything in the Master's service, and then the Master Himself will say, "Well done."

**AFTERNOON MEETINGS.**

Three Meetings were held simultaneously in the afternoon. A Conference of Clergy was held, under the auspices of the C.M.S. Clergy Union, at Hamilton House, Thames Embankment, at 3.30. The Rev. T. W. Drury, Principal of Ridley Hall, Cambridge, was in the Chair, and the Rev. G. T. Manley gave the address. There was a good attendance of clergy, and an interesting discussion followed Mr. Manley's remarks. Canon Christopher, of Oxford, closed the Meeting with prayer.

Mr. Fox presided at a Meeting for Women held in the Crown Room, Holborn, at the same time as the above Meeting, and addresses were given

by Mrs. Ball, of Karachi, Miss Puckle, of the N.-W. Provinces, Mrs. Percy Grubb, Miss Gollock, and Miss Grace Trotter.

A Conference of Gleaners' Union Branch Secretaries was held at the C.M. House at 3.30. Captain Cundy, Chairman of the G.U. Auxiliary Committee, presided, and the large Committee Room was crowded to its fullest extent. The Rev. H. S. Mercer gave an address on "Strong and Weak Points in the Union."

#### THE EVENING MEETING.

As in the morning, and even more so, Exeter Hall proved too small to hold those who desired to be present at the Evening Meeting, which began at 7 p.m.; the Hall officials calculated that a thousand people had the disappointment of being unable to get in. Unfortunately it proved impossible to extemporize an overflow meeting, as the Lower Exeter Hall was otherwise engaged. The time before the Meeting commenced was pleasantly occupied in singing hymns, led by a large voluntary choir, which Mr. Charles Strong, the Cashier at the C.M. House, conducted. The Chairman announced for this Meeting was Bishop Tucker of Uganda, but unhappily he was prevented by ill-health from keeping the engagement, and his place was taken by the Bishop of Victoria, Hong Kong, who had been announced as one of the other speakers. The hiatus in the list was filled up most acceptably to the audience by Bishop Kinsolving, of the American Church Missionary Society, connected with the Protestant Episcopal Church of America. The Bishop was present on the platform, and cheerfully responded to the request to speak. Before he did so, Mr. Eugene Stock explained to the Meeting that the American Church Missionary Society was supported by the Evangelical members of the Protestant Episcopal Church of America, and had been formed in 1860 in avowed imitation of the C.M.S. He himself had in 1900 visited the Theological Seminary at Alexandria in Virginia, where Bishop Kinsolving and other eminent labourers in the foreign field had been trained. Bishop Kinsolving's sphere of missionary work is among the Roman Catholics of Brazil. Punctually at seven, the hymn, "Tell it out, the Lord is King," was announced, and after it had been sung, Rom. x. 4—16 was read and prayer offered by the Rev. J. S. Flynn. Mr. Marshall Lang read extracts from the General Review of the Year. The speeches were in the following order, and are given almost in full. The other hymns sung besides those already mentioned above were, "The Son of God goes forth to war," and "All hail the power of Jesus' Name."

#### The Address of Bishop Hoare.

I am sure that all of you are very much disappointed, but I am sure that there is not a single individual in this room more disappointed than I am, that you have me instead of Bishop Tucker in the Chair. When we come from abroad—and I have only been in England a week, and my boxes are still unpacked—we want, not, I think, to speak so much to others, as to hear others speaking; and I had certainly looked forward with very great pleasure indeed to the thought of hearing Bishop Tucker tell us this evening something of that wonderful story of Uganda, the echoes of which reach us far away in China. But in God's good providence it is not to be to-night; the Bishop cannot come, and therefore I have been asked to occupy his place, and to speak not so

much as Chairman, but to tell you something of what I had intended to tell you anyhow with regard to the work in China, and the prospects and the hopes that we have in that great country.

Now, it seems to me that throughout the services and meetings—the service of yesterday, the sermon of last night, that wonderful meeting of this morning, and the Report that you have just heard read—there have been two very prominent notes: one of thanksgiving, and one of a call to duty. Now with regard to our work in China, I think that I may safely say that the message I bring you from China may also lead you to thanksgiving, and I hope may also stir you up to a deeper sense of duty.

First of all, with regard to thanksgiving.

What have I seen during the past few years to raise your hearts to God in thankfulness? I would speak only of the last few years. I was speaking here five years ago, and told you something of what I had seen in my previous twenty years of service. And now I want to tell you something of what I have seen since I went to Hong Kong. I might tell you a good deal with regard to numbers—the numbers in that wonderful Mission of Fuh-Kien, the hopeful growth in Hong Kong itself, the encouraging work at Pak-hoi, and on the mainland opposite Hong Kong. But I will not weary you with numbers. One thing struck me a good deal last night. When the preacher in his sermon spoke of the large number of confirmations in Uganda during the past ten years since Bishop Tucker went out there as Bishop, and also the same number practically in Travancore, I turned my mind to South China, and I was interested to find that the proportion of confirmations in South China has practically been the same as that in Uganda and in Travancore. It certainly is a remarkable sign of growth, I think, that during the three years and a half that have elapsed since I landed in Hong Kong, I have been permitted to confirm over 2500 Chinese.

After all, however, the real question in regard to progress in missionary work is not so much the question of numbers; it is not quantity, but quality. Now, what are these Chinese converts? Are they of a sound quality, or are they not? Not long ago I read a report of a lecture delivered in Hong Kong—I had been absent from the place at the time—and the lecturer, who was discussing the Chinese crisis that had taken place in 1900, spoke in a flippant way, making a cheap joke about the "Christian Chinese" being "peculiar." He meant it, as I say, simply as a cheap joke, a scoff at the Chinese Christian converts. Well, I am quite ready to accept his statement, but not in the sense in which he meant it. I do believe—in fact, I know from long experience—that the Christian Chinese is peculiar; and I venture to say that during the last three years and a half the Chinese Christians have shown to the whole world that they are peculiar—peculiar in their faith, peculiar in their steadfastness, peculiar in their readiness to suffer. In the autumn of 1900 a gentleman came to call on me in my house in Hong Kong, a man I had known up in the north, and an official consul of another country. He came and had some conversation with me, and he said, "Do you know that at the commencement of this year, if any man had asked me what I thought about missionary work, I should have said that missionary work was all

humbug, and that the converts were shams?" I am quoting his own words. "But," he said, "I have entirely changed my mind since that." "Well," I said, "I am thankful to hear it; I should like to know what has made you change your mind." And he said, "Well, I have been living in Shan-Tung, and I have been able to see many of these Chinese converts, men and women, who have had the choice put before them, 'Will you deny Christ? or will you suffer and die?' and have deliberately chosen suffering and death. And," he said, "I have seen these people, some of them, brought down to the hospitals on the coast, mangled and broken, coming down simply wrecks to die—men and women who might have saved their lives by the denial of Christ; they have refused to deny Him, and they have come down to die. And," he added, "I have carefully verified at least five-and-twenty cases brought down to the place where I was living; and never again will I speak of the Chinese converts as humbings or shams."

Now, take the south of China. We did not, of course, have these great uprisings in the south of China. Throughout the whole of my diocese, during the year 1900, we had no actual riots and no massacres. But we did have terrible anxiety. All through that great province of Fuh-Kien, and through Kwang-Tung, all our missionaries had to be brought down to the coast, and some of them had to leave the country. And whilst we at Hong Kong, with our strong garrison, were living in peace, we looked with anxious eyes towards Fuh-chow. There we knew that there was a small cluster of European missionaries and others in that unprotected settlement; we knew of the thousands of Christians scattered throughout the province; we knew that the viceroy was an Empress's man, and that it only needed a nod of his head to send forth from the city of Fuh-chow thousands of soldiers, who would have delighted to carry massacre and plunder throughout the province. Well, there we were, praying, and waiting anxiously day by day. The missionaries, as I say, had been all recalled from the interior stations to Fuh-chow; every station was left without European help and guidance. Well, what were the Natives doing? There were the native clergy, going on quietly with their work; there were the native catechists, the native preachers, still preaching the Gospel; there were the native congregations gathering together, not flinching, though they knew that they were professing Christ with the knife, as it were, at their throats. And during that year, that year of awful massacre, there were some 600 adult baptisms in that province

of Fuh-Kien. My friends, thank God for the native clergy; thank God for the native preachers; thank God for the native agents. And do remember this, that whatever the Society may do, whatever straits it may be put to, we ought at all costs to press forward the development of the native agency, and to try to raise up a native ministry and a strong body of native evangelists to go forth amongst their own people. The whole strength of the Mission, it seems to me, must depend upon the quality of the native agency. Well, so much for the quality of those native converts. And surely, from what I have said of the increase of numbers and of the quality of those who are thus gathered in, we may all of us lift up our hearts with thankfulness to God for the marvellous blessing which He has poured forth upon His work in China.

And now I want to say a few words with regard to our duty. Is it a fact that I have heard whispered during the past few days, since I have been in England, is it a fact what the Bishop of Durham was emphasizing from this platform this morning, that there is not so much warmth now as there was, that there is not the same zeal and earnestness that there was? Why is it that, instead of the candidates coming forward in larger numbers for missionary work, we have fewer of them—fewer of them at any rate sent out, and not nearly enough to meet the needs of our Missions? What we want is men—men filled with power, with the Spirit of God. You have heard this evening of the opening up of China. Well, what that opening up may mean, I think, is open to question. In one sense, so far as my personal experience is concerned, China has always been open during the past six-and-twenty years: I have always myself been at liberty to wander throughout the country (fully armed, of course! People ask me sometimes, "Do you go armed?" "Yes, I go fully armed—with an umbrella in one hand, and with a Bible in the other." You do not require any more). And I have always found a welcome; I have always found the common people of China, the poor people, the peasants, ready to give a welcome, ready to sit down and listen, ready to hear and very often to talk carefully and seriously about the Gospel. But there is a difference now, no doubt. The upper classes, the educated classes—some of them at any rate—do seem to be stirred up with a desire for Western knowledge and Western science, and possibly also for missionary work in their midst. But when we speak of the opening up of China, you must remember this, that there is, so far as I know, no

desire for Christianity as Christianity, no desire for a Saviour, no sense of need of a Saviour. We have to awaken them to that. And remember this also, that it is not always when numbers seem to be coming in that the work of the Church is prospering the most. After all, each individual Christian has to be hewn out of the rock of Heathenism one by one, with a considerable amount of human effort no doubt, but there must be the Divine power of God's Holy Spirit bringing out each individual soul. And when we speak of the opening up of a country like China, I do not know that we mean much more than that possibly missionaries may now be better able to enter certain cities, and move about with more freedom in certain parts of the country, than they could before. But what I would emphasize is this, that whether it be opening up more or less now than before, the need is certainly not less now than it was before, and the need of China all along has been infinite. We want men, we want women, we want the servants of Christ to come out.

Let me just, in conclusion, give you one word from a Chinese mandarin. I remember, five-and-twenty years ago, sitting at the table of dear old Bishop Russell with a high English official from Peking. The Bishop asked this gentleman if he had ever come across any traces of the influence of Christianity amongst the higher classes—amongst the highest officials. The gentleman said that he had once asked a high Chinese official if he had ever read the Bible. The man, he said, went back into an inner room, and he brought out a notebook full of extracts from the New Testament, and he said that he had read the New Testament through and through, and had made extracts of all that he had admired most. And then, after he had put the book upon the table, he laid his hand upon it, and he said, "If only the people who profess this religion were to live in accordance with its precepts, this religion would spread all over the world." My friends, does not that non-Christian mandarin speak to all of us? Ought we not to remember that one great principle, at any rate, of our religion is this, as enunciated by St. Paul himself when he said, "The love of Christ constraineth us: for I thus judge"—it is not a mere fancy, it is not a mere supposition, but it is my deliberate judgment—"that if one died for all, then all died; and He died for all that those who live," those who have been quickened into new life by the power of His Holy Spirit, "should no longer live unto themselves, but unto Him Who died for them and rose again"? Christ died for all; Christ died for you;

Christ died for me ; Christ has quickened us all—thanks be to God for it!—by the gift of His Holy Spirit : therefore it is for us now no longer to live for self. But oh, how much of self there is in all that we

do, and all that we say ! Self, self, self ! it always seems to be coming in the way. But Christ died for us that we should no longer live for that wretched self, but for Him Who died for us and rose again.

### Speech of Bishop Kinsolving.

I came here to-night to be a listener and not a speaker, but in a few moments I cannot but express, from out of the very depths of my heart, the congratulation, the self-congratulation, which I feel in standing here in this great assemblage to-night, and try to convey to you something of the enthusiasm that I feel, and that the sister Church of America feels, for you, of the prayers that are rising from over the sea on your behalf, and of that tide of interest that seems to know no setting, and that seems to link the great portions of the Anglo-Saxon race together. I thank God to-night that I can represent the sister Society, the American Church Missionary Society, which has taken your own name and prefixed the word "American" simply to distinguish the corporations. They are one in spirit, and they march side by side—though I cannot boast, on the part of the American Church Missionary Society, of such vast conquests as I have heard recorded to-night by that magnificent Report read by your Secretary. That Society is presided over by a layman. It has on its Executive Committee the clergy and the laity, just as the mother Society in the homeland. It believes that the laity have a great and important part to play in Church extension throughout the years and centuries that lie before us. It works hand-in-hand in co-operation with the Bishops ; it is faithful and it is loyal to the Church's leaders : but it does not exclude the laity from the great and important work that they are called of God to do. Likewise that Society stands for the extension of the principles of the English Reformation. This Protestant religion—which is of the very warp and woof of the Anglo-Saxon race, which beats in its blood, and which makes England the great nation that she is to-day : the principles of the Protestant Reformation, they have been good for England and good for America, they shall likewise prove to be good to the South American Republics, Brazil, the Argentine, and everywhere else. The motto of this Society in these last days—as it has been my privilege to say to the Bishops and laymen and clergy assembled in that great Convention holden in the city of San Francisco in October last—the motto of this Society, and the great cause of this American Church Society, as given to the American Church at least in this past decade, is "Church Extension." We believe that the doctrine

of non-intrusion is a false doctrine ; "non-intrusion," if I may borrow the phrase from one of your English Bishops, "is, after all, but an ecclesiastical theory ; Church extension is an historic fact." And, as it was my privilege to tell the great Convention in San Francisco, until the great American Episcopal Church, the loyal daughter of the Church of England, has extended her frontiers from the Texan Rio Grande to Terra del Fuego, and made that a rubicon, forming with her English mother a world-wide communion, nursing kings at her side, colonial daughters at her bosom, turning her thought to the Latin as well as to the Anglo-Saxon race,—then, and not till then, will this Church be catholic in fact as well as name.

Let me tell you to-night one duty that you have. How should you labour, and how should you work for God ? The Bishop who has preceded me has spoken about self-consecration. Have you never heard that touching story of the little boy that was run over by a cable car in the city of New York ?—how the car ran through his vitals and cut him in two, and he only cried, "Mother ! mother !" And when the surgeons came they said, "Useless to put the knife into that little body ; life is ebbing fast away." And some man went to a tenement house and brought his mother, and, as she bent over him, the little fellow, who had gained a few cents from the selling of papers on the street, opened his clenched fist and said, "They're all for you, mother ; they're all for you." The spirit of Christianity is the spirit of self-sacrifice. What does Gethsemane, and what does Calvary mean but this ? Go forth from this great Meeting resolved to pray—yes, to pray in agony for the conversion of the world to Christ, and to give until it hurts. Christ, Who died for you, can be contented with nothing less at your hands. And then, one word more—an old thought in a new dress. Let me leave this with you. What cannot this great Meeting do as it goes forth to the various homes of Old England, and conveys the fire of missionary enterprise and of missionary enthusiasm to those homes and churches everywhere throughout this fair land—which we, your children from across the sea, love as our mother land ? Oh, Christian people, you can convey this spirit of missionary enterprise to these homes, and help in your way to win the world for Christ ; and nothing that you

do will ever be lost. Years ago, as I was going southward as a missionary to lead that Mission of Brazil, one day there was a rustling on the deck of the ship, and looking over the side there stretched a zigzag line of foam to the horizon on the one side and on the other. The waters on the one side of this zigzag line of foam were olive-green, and on the other were the accustomed colour of the ocean. What was it? That line of foam marked the waters of the Amazon. It had begun in a tiny stream 3000 miles away, and, sweeping down, finally became the most magnificent body of water and stream in the world; and, after sweeping past its shores, there it was out in mid-Atlantic seemingly. We were three days

from port, ploughing out into the great ocean. It is a parable of your life and mine. Nothing done for God will ever be lost. Aye, God the Holy Spirit, Whose presence we have invoked here this night, will take you and me. He will take us and break us, and use us for the extension of His Kingdom. And long after you and I are laid away under the hill to rest—here in the green graveyards of Old England, or there across the sea in the lands to which we have gone, it matters not—long after this God-given personality, this life of ours, is passed out beyond the shores of our present being, its current and its powers, blessed of God, will sweep out majestically into the ocean of God's future and of God's love.

### Speech of Bishop Tugwell.

Before I make any reference to the diocese which I represent to-night, I should first like to say a few words in support of my younger brother, Bishop Elwin, of Sierra Leone. I feel sure that it would be a great cheer to him, as he is now entering upon a most important work, if he understood that he had been thought of to-night, spoken of to-night, prayed for to-night; and I do most earnestly ask your prayers on his behalf.

Now, pass on down the coast to Lagos, the Yoruba country, the Niger, and the great Hausa country, about which I will speak very briefly to-night. Looking at the whole field, I should like to sound three notes. Two have already been struck. First, there is cause for thanksgiving; secondly, for greater effort; and, thirdly, for more prayer.

Thank God, we are able, on the west coast of Africa, to sound the note of thanksgiving. We thank God for Bishop Phillips, for Bishop Oluwole, for Bishop Johnson; we thank God for a faithful body of native clergy. We also thank God for self-supporting churches in Lagos, in Abeokuta, in the delta of the Niger. We thank God that these churches are self-extending. The work in the Jebu country, of which you have probably read, is entirely the work of the Lagos Native Church. I cabled home to England in 1893 to the effect that the country was open and was ready to receive messengers of the Gospel. I received no reply to my cablegram, and no messengers were forthcoming. Accordingly the Native Church undertook the work, sent up some of its native teachers; and to-day, thank God, there are in that country some ten to twelve thousand of those Jebu people reading the Word of God in their own tongue—entirely the work of the Native Church. In the year 1892 I was driven out of the

city of Jebu Ode by a large mob of people, who declared they would not have any white man there, or any representative of the Church of Christ. Last year, in the month of August, when I visited that city, I had the great joy of preaching in a church capable of holding 1500 people, built by the people themselves. And on the occasion of my preaching there, that building was crammed; and nearly every person in it—man, woman, and child—was able to read his own hymn-book, Prayer-book, and Bible. That is again entirely the work of the Native Church. On the same occasion, as I travelled through that country, I made an appeal on behalf of the funds of the British and Foreign Bible Society. I told the people that as they were now eight years old, we felt that, although they were supporting their own teachers—they are raising 500*l.* a year for the support of their teachers—that although they were doing this, yet we felt that the time had come when they could help to send the Word of God to other parts of the world. And the result of my appeal during the fortnight I was travelling through that country was the collection of a sum amounting to 50*l.*, which we have been able to send to the British and Foreign Bible Society. We thank God for that; that is the brighter side of the picture. There is a darker side, but I must not stop to speak of that to-night. Only in passing, I would call attention to a statement made by the Society in their very useful and important Memorandum on the Constitution of Churches in the Mission Field, and it is to this effect: "Independence of Native Churches has its advantages, but it also has its dangers." That is perfectly true, and we are experiencing now what some of those dangers are, what some of those difficulties are. But, in spite of that, I am prepared to state to-night, in the defence of the principle of self-sup-

porting churches, that the advantages far outweigh the dangers; and that what we must do is to endeavour in all our efforts to establish those principles maintained by this Society, namely, to set up native churches, self-supporting, self-extending, and, as soon as God shall direct us, self-governing churches. Those principles are sound and true.

But now I want to pass on at once to another part of the diocese, and to sound a second note, viz. the need of greater effort. I had the great privilege, two years ago, at the invitation of the Church Missionary Society, of leading up into the Hausa country, to the city of Kano, a little band of four men. They consisted of Dr. Walter Miller, the Rev. A. E. Richardson, Claud Dudley Ryder, and Mr. Burgin. We went forth from this hall bright with expectation and hope; at the same time realizing that very shortly that little party would be cut up—we were perfectly sure of that—but believing that God was sending us forth, and that in His own time He would own the work of our Mission, as I believe He is going to own it in a wonderful way. Now of that little party, as you know, dear Claud Dudley Ryder laid down his life in Gierko, rejoicing in Christ Jesus that he was found worthy to die for Christ in that great land. I can never forget that scene as we gathered round his bedside in that little grass hut, the rain pouring down. We had to hold an umbrella over him, poor fellow, as he lay there dying; and there, under that umbrella, he joined with us, his voice rising above ours, in his praise and thanksgiving to God that he was permitted to die for Christ in the Hausa country. And there he sleeps to-day, there his body rests to-day, side by side with the body of dear Gowans, a missionary from Canada, who preceded us by some two or three years, and who also died at Gierko, awaiting that day when the servants of God, the followers of Christ, shall come up and take the land which they went to view in the name of our Lord and Master Jesus Christ. Now, to-day, there only remains in Africa of that little party of four, Dr. Walter Miller. You know perhaps the circumstances under which he went out—in enfeebled health, a cripple owing to a recent operation, and suffering from the loss of the use of one arm. He was carried on board ship at Liverpool, but during the voyage he recovered sufficiently, and has now, with the permission of the High Commissioner, returned again to Hausaland.

Accompanied by the Rev. G. P. Bargery, he is probably in that little town of Gierko, where we spent some eight months. I must not go more into detail, but this is what I want to say in conclusion. I have been very much struck with the sermon which was published in the April number of the *Intelligencer*, by Dr. Sell, the subject of which is, "Islam and Christ." Dr. Sell, in a work recently issued, entitled, *Essays on Islam*, calls attention to this fact—that there is at the present moment a great activity on the part of a certain order amongst the Mohammedans, known as the Dervish order. He says: "This activity is a loud call to the Church to occupy the great central portions of Africa before the people there have been claimed for Mohammed. If a strong belt of Christian tribes like those in Uganda can be formed in the next few years, then the southward progress of Islam will be checked." Now that is a very important statement indeed. When we went up into the Hausa country, we found that the people are not entirely Mohammedan as we expected to find, but that large tribes are at present wholly Heathen. When I asked them if they desired to become Mohammedan they said, "No"; when I asked them, "Would you accept Christian teachers?" they said, "Yes," and they rose to their feet to give expression to the earnestness of their feeling. Now I know perfectly well that as soon as that country is opened up, and the country is effectively occupied by the British, those tribes will either become Mohammedan or Christian; they will not remain Heathen. We find that to be the case. As soon as peoples come under the protection of the British Government, they rapidly become either Mohammedan or Christian. Now then, what are we going to do? Are we going to see those tribes—which General Lugard says are as brave a body of men as he has met, and that he intends shortly to bring them into the ranks of his army—are we going to allow those tribes to be swept into the fold of Mohammed? or are we as a Church going to arise and go forth and claim them for Christ? I do indeed beg of you—those of you here to-night who are able to go forth—to answer that question before God on your knees. Are we justified, whilst the British Government is extending its influence far and wide over those vast tribes—are we justified in sitting still and seeing those people claimed—not for Christ, but for Mohammed?

#### Speech of the Rev. Douglas Thornton.

I feel it a great privilege to have the last word from the mission-field to-night, and especially to follow so closely upon

the words of Bishop Tugwell, because his closing word fits in with mine—Is it to be Mohammed or Christ? The religion of



Islam is the greatest foe of the Christian Church. And though I have heard from one of the leading missionaries in India, quite recently, that in India Islam is a discredited religion—and I thank God for it,—I come from a land and from a city where Islam is a living force. Not only so, but Islam is a spreading force. And I wish also to give you reasons for believing it is a Satanic force.

Now why is this so? First of all, because it denies our Scriptures, and there is no more efficacious force in the world for the denial of our Scriptures, and the inspiration of the Old and New Testaments as we have them, than the Moslem leaders of religion. I know one other force which is very powerfully at work nearer home; and from my beacon-tower in Cairo, as I watch the home field, I often pray that God will raise up men of His own choice who will fight that living force. I know that there are some here at home who are discrediting the revelation God gave to the prophets. But the Mohammedan goes a step further than that. Though he believes that God gave the Touráh to Moses, that God gave the Zabour to David, that God gave the Injil to Jesus, he does not believe that the Gospel and the Old Testament which we have are the Book of God. But he believes in the trustworthiness of the Bible if he can find it. Oh, Christian friends, to-day do you, as an audience, believe in the trustworthiness of the Holy Scriptures? You have no message for Islam if you do not. Secondly, it is a Satanic force because it denies Christ's Divinity. They believe that Jesus was miraculously born, and they believe that Jesus is now living in heaven, but they do not believe that Jesus is the Son of God. Thirdly, because they deny the death and the atonement of Jesus Christ. And, as I have been listening to-day to address after address from different parts of the world, and hearing of the way the Gospel

has been put to individuals from every leading race almost in the world, and how they have accepted the simple story of the Cross, my heart has been pained as I look back on the conversations and the preachings, and the times that I have put the Cross of Christ before the Moslem, and he has rejected it because he is forced to do so. He denies the death of Christ, he denies that Christ was really crucified, and how can you build the doctrine of the Atonement and forgiveness of sins upon that? You say, "Go out and preach the Gospel": what are you to preach if the man does not believe in your Scriptures, and he does not believe in your Christ, and he does not believe in your Atonement, and if he is taught and it is engraven into him that these are lies? Now, I say that is a Satanic force. Who but the great Enemy could have produced such an effectual barrier to the reception of the Gospel? And I want you to-night to realize how it weighs upon the missionaries in Moslem lands; I want you to sympathize with them, and to pray for them more—because I do say honestly that I think the missionaries to Moslem lands need prayer the most. We hear of thousands and tens of thousands converted to Christ in other Missions, while we—shall I say it? Will you bear it?—We have only our individual converts; and oh, how very many of them go back again! I plead with you to-night to remember that this foe is a living force, and a spreading force, and a Satanic force; and if you wish to challenge the Enemy of God in his strongholds, if you wish to put to the test the power of prayer and faith the most—and there may be some here who will venture all upon God,—you cannot find a place or a language that will tax your energies, spiritually and mentally and physically, like the Moslem world.

#### Speech of the Rev. G. A. Sowter.

At the close of every well-regulated banquet, after the diables have come and gone, it is customary for a very small morsel to make its appearance on the table—the little morsel that is supposed to possess marvellous assimilative powers. I mean the little bit of cheese. I have been asked by the Committee to be the little bit of cheese at our banquet to-night, and I can only hope and pray that the few words that God has given me to address to you will indeed enable you to go away to assimilate all that we have listened to, and to try and live it out in your future lives. I think, my Christian friends, if we carry away with us from our Anniversary gatherings this year

anything but thankfulness of heart—well, there is something radically wrong with our hearts: for the strain of all the speeches that I have listened to, in spite of difficulties that the speakers have brought before us, the strain has been a distinctly hopeful one. Who would think, when listening to the Abstract of the Report, that it is barely a quarter of a century since Stanley wrote that letter in the *Daily Telegraph* that first of all called our attention to the fact that there was a country in existence called Uganda, and challenged the Christian Church to take possession? And now we hear of four thousand baptisms last year, and of nearly eight thousand confirmations during

Bishop Tucker's episcopate; and we hear of that Church spreading its rays, like the rays of the sun, into Toro, Bunyoro, Kavirondo, and all those lands surrounding it—a self-supporting Church, a self-extending Church, and rapidly becoming a self-governing Church. And one might speak of other mission-fields as well—India, in which one who has just returned from the front tells us the Christian is regarded as the coming man; or China, that land which has baffled so many hopes, that land which has belied so many expectations, but that land which does seem at last to be shaken to its very foundations by the massacres of 1895 and the massacres of last year but one; the land in which, as a friend of mine recently from China told me the other day, "Even the conservative Chinese is beginning to ask, 'What is it that these Westerners possess that we ourselves are lacking in?'" I will not dwell on other mission-fields, though one is very much tempted to speak of that dark heart of the vast Soudan that Bishop Tugwell has introduced us to. Thank God, there is one town—a little town—there in Hausaland that will now have to be underlined with blue in future Church Missionary maps—the little town of Gierko; and I believe it is the first, and the first of many.

But I will not dwell on foreign fields. The point that I want to press upon you to-night as the closing thought of these Anniversary Meetings is, that when we look abroad there is infinite possibility of expansion, and it is only when we look at home that there appears to be contraction and limitation. A deficit on the past year's working! Well, thank God that it was not the 70,000*l.* that some of us feared. I know the feeling that we had in the Committee Room. When I entered while the statement was being made, the first words that fell on my ear from a friend sitting near the door was this: "Only thirty thousand!" I have heard that same phrase again and again at these May Meetings—"It's only thirty thousand!" and people have come and told it me with a smile on their faces, as if they were bringing good news. Now, I tell you I am afraid of that phrase, "Only thirty thousand." I am afraid that by a specious and fallacious arithmetic you are going home to imagine that the Committee have 40,000*l.* to play with. No such thing! Dr. Barlow, the Dean of Peterborough, has made an appeal to wipe off that 30,000*l.* deficit for the past year, and we are going to respond to it. But remember, it only touches the past year. That appeal, and all similar cries that are made to the country are only alleviations; they are

not permanent remedies. And we want, as Christian men and women, to apply a permanent remedy. Why should there be any deficit at all? Is it—I ask my fellow-Christians—is it because we have reached the limit of our power to give? Is it because we have exhausted our resources? Why, that single penny that the Chancellor of the Exchequer is imposing on cheques, the additional cheque tax, would almost double the income of this Society; it is estimated to bring in half a million. And when the other day the Government wanted an additional thirty millions raised in Consols, 160 millions of pounds were called forth as wanting investment. We are nowhere near the limits of our giving power yet. The other night I took the C.M.S. Report on my knees, after a hard day's work—and it does often refresh me to look at it—I took it on my knees, and began to make a calculation how many subscribers there are to the C.M.S. I may be wrong—the financial Secretary is here,—but I made out there are only 60,000 subscribers after all. What does that mean? It means very little more than the population of two parishes the size of my own. Is there no power of expansion there? I remember how my own missionary baptism, I might say, was due to the call that went to the country for half as much again. Not that I quite approved of that call, because it did not touch the very people that we wanted to touch—those who gave nothing. If you multiply a cypher by fifty per cent., you do not get a financial result possessed of much value. But I do feel that we ought to go from this Anniversary Meeting to-night and do our best to extend the work of the Society at home. Twenty-five per cent. of our parishes at home support no missionary society—whether C.M.S., or S.P.G., or anything else. Oh, fellow-Christians, I ask you this. Supposing in twenty-five per cent. of our home parishes the Lord's Supper was never administered, what an outcry there would be! And may I not reverently ask, Is not the command, "Go ye," just as sacred as the command, "Do this"? Can we afford to neglect the last command our Lord gave to His Church on earth? There is room for extension there.

But I am going to put the appeal on higher grounds, and it is my closing word to you. By a strange coincidence—and yet not a mere coincidence, if we believe in the over-ruling influence of the Holy Spirit—on Thursday night last I was thinking what my message to you was going to be to-night, and only two words would come into my brain and keep ringing, and ringing, and ringing there.

They were the words, "Not yet, not yet, not yet"; and the first words we heard on the platform this morning were the words, "Not yet, not yet." And I am going to ask you to think over those words, and pray over those words as you go to your homes from this gathering; and I am going to ask you, as a Christian man speaking to his fellow-Christians, to live with one aim in your future, and that to put the Lord Jesus Christ into His right place, to put Him into the place that the Father has assigned to Him, to be not satisfied until He is enthroned above all. "God has put all things under His feet," and yet "not yet do we see all things put under Him." "Not yet," and yet it is nearly two thousand years since He bought the kingdoms of the world; "not yet," and yet it is nearly two thousand years since those same feet that are to rule were pierced and nailed for our advantage to the bitter cross; "not yet," and yet it is two thousand years since our Lord Himself asked the Heathen for His inheritance, and the uttermost parts of the earth for His possession. Oh, young men who are here to-night, do not store up for yourselves the bitterness that rankles in my bosom to-night—that I am not in the mission-field. Almost the last letter that Henry Wright ever wrote as

Secretary was accepting me for service in the foreign field. I cannot tell you why I am not there—it is a long story; but, I tell you it is a bitter memory to me to-night. Do not burden yourself with such a memory as that. Go out, and help to put the Lord in possession of His inheritance. And parents, one word to you. One of the most painful experiences in my ministry was to console and comfort a mother by the dying bed of her daughter, a fair young girl. And the mother's tears fell fast as she looked at the wasted form there, and when I pressed her to tell me the secret of her unusual sorrow, at last it came out in four or five little words: "I would not let her go; I would not let her go." That fair girl had laid herself on the altar of Christ for foreign service, and it was a mother's hand that held her back. Will you have that bitterness and that regret when the sands of your life are running out? I appeal to you to-night, and I close with these words—by prayer, and by gift, and by effort, and by expectation, by sending your representative if you cannot go, by going if you can, put the Lord Jesus your crucified Saviour in possession of His inheritance, that we may see realized on earth what is according to the mind of God—all things put under His feet.

### THE MEDICAL MISSIONARY MEETING.

The Medical Mission Auxiliary of the Society held its Annual Meeting on Thursday, May 8th, Ascension Day, and brought to a happy termination the Anniversary engagements. It was, as usual, held at St. James's Hall, Piccadilly, at 3 p.m. The day was very showery, but the Meeting well filled the Hall before the chair was taken at the appointed hour by the Bishop of Kensington, the Right Rev. Dr. Ridgeway. After the opening hymn and prayer, Dr. H. Lankester read the Report of the Auxiliary. After the Chairman, whose speech is given below, Doctors E. F. Neve, of Kashmir, A. R. Cook, of Uganda, Van Someren Taylor, of Fuh-Kien, and H. White, of Persia, spoke, all with much quiet force and impressiveness. These speeches will all appear in *Preaching and Healing*, the Report of the Medical Mission Auxiliary.

#### The Bishop of Kensington's Address.

I count it, I can assure you, a very high privilege to have been invited to preside at this Meeting to-day, for this perhaps lesser reason, that it is held under the auspices of a great Society with which the earliest associations of my life are bound up. Amongst the recollections of my life there is one which I shall never lose. It is the picture of an old man, not so very old in years, but old in service, doing the work of a country town parish, and doing it well, preaching with power the Gospel of his Master, and in all his spare time writing and posting off proofs.

That old man was my father, and those proofs were the proofs of the *Intelligencer* and *Gleaner*, of which he was for years the Editor. You will not wonder that with that recollection in my heart I feel that no society can have the claim upon me that the Church Missionary Society has. I feel that if they are conscious in the other world of what is passing here, it must be a joy to him to know that his son is one of the Vice-Presidents of this Society, and has been honoured to take even a small part in its work.

There are two purposes of such a

Meeting as this:—one is the supplying of information, and the other the kindling and deepening of missionary enthusiasm. The supplying of information I leave gladly in the hands of those to whom you and I are going to listen, and from whom you and I hope to learn. But the other purpose is in the hands of us all,—to effect an awakening of that missionary fire without which missionary information must be poor and imperfect, some of that Fire that at this time surely we may look to our blessed Lord to send down, some of that fire which is indeed the fire of missionary enthusiasm and missionary love. I know in your great Society you have plenty of that fire. God has been very good to you in that respect; but you know, and I know how many there are outside your Society, and outside other societies, who know nothing at all of missionary fire. How much there is of that holding, or professing to hold, the Gospel as precious, but of a refusal to hand it on that it may be precious to others. It is for them as well as for ourselves that we need to lift up our hearts and say, "O Lord, fulfil Thy promise to us; send down Thy fire!" And what better fire-place than this London, full as it is of missionary need! Those of us who know and watch it, and see the secularism, the desecration of God's day, the open breaches of His laws, know what work there is to be done at this moment, the conversion of London to Christ! But surely the remedy lies not in the narrowing but the broadening of the missionary spirit. People sometimes say to us, "Get London for Christ and then get India and China and Africa for Christ." I answer, "No; a thousand times, no; get Africa and India and China for Christ, and then you will get London." Who are we that we should contradict the workings of the Divine law? It is true of the Church and true of the individual that "he that watereth shall be watered himself." But if you are to get enthusiasm, you must have more than information, you must have more than the mere knowledge of the work; you must understand something of where the power and beauty of that work lie.

In what lies the power and beauty of Medical Mission work? Surely in this: in the consecration to Christ, the intelligent consecration to Christ of all human knowledge, and human science, and human skill. We think to-day of one verse in the Bible, "On His head are many crowns." What are those crowns? Do you remember that beautiful picture, in the end of the Bible, of the

twenty-four elders, the representatives, as I take it, of all human powers, flinging down their crowns before the throne? What were those crowns? Surely the highest development of human talent, of human genius, of human skill, of human love consecrated and flung down at the feet of Christ. That is what Medical Missions are doing. Very often science and knowledge have stood apart from Christ, and they have had no crowns because they have stood apart from him. For if one thing is true, this is true—paradoxical as it sounds—that you are not crowned, and no branch of knowledge in this world is crowned until it has put down its crown at the very feet of Christ.

My second reason is this. This Medical Mission work holds in its hand the golden key that can unlock the human heart. After all, there is no key like kindness, tenderness, sympathy, when the Holy Ghost is behind the hand that holds that key. You and I have often found it so, have we not? The time when our hearts have been most open to the message of the Gospel has been when they have been ploughed up with suffering, when they have been softened with tears. It is part of that beautiful ministry of tears that it prepares the soul for Christ, and one most attractive aspect of this Medical Mission work is that it comes to these hearts with the revelation of a love and tenderness and sympathy that they have never known before. And when they ask, as they are bound to ask, what is the spring and source of that tenderness, compassion, and sympathy, something answers, "The Spring, the Source is Christ."

Last of all, this work is so Christlike. I do not merely mean because it reflects the methods of Christ, the Great Physician, but because it reflects Christ Himself. Like Him it is both human and Divine. There is nothing so human as suffering and pain, to minister to and relieve that suffering is work touchingly, beautifully, powerfully human; and yet, at the same time, it is so Divine, so full of God! The work of Medical Missions is like a finger whereby the Holy Ghost points those poor suffering souls to Christ, and we value the work so highly because we want to help them in their need of Christ. It is as a vision to us, this Medical Mission work, a reproduction of Jacob's dream—a ladder set up between earth and heaven, up and down which angels of pity and mercy pass and repass: it is a ladder that leads right up to Christ, and the Lord God Almighty is at the top of it!

## GOD SOWETH. GOD WILL HEAR.

"And it shall come to pass on that day, that I will hear, saith the Lord. I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel" ("whom God soweth").—*Hosea ii. 20, 21.*

CLOUDS without water! upward soar,  
 And pass with sighs to God's great Throne!  
 Thence the full river-fountains pour,  
 The gladdening streams, to bless His own.  
 Wrap round again your azure veil,  
 High Heavens of brass without a tear!  
 Lift through your throbbing air earth's wail!  
 Cry heavens and earth, for God will hear.

Cry, for the billowy corn-fields fade;  
 The fragrance of your vines has fled;  
 The dark green olives' glinting shade  
 Stares at the day, white-dusted, dead! \*  
 Lift up your hands, fair hills around,  
 Gilboa, Carmel, Tabor's crest!  
 The cry goes from the gaping ground,  
 Sin-scarred,—once by God's sowing bless'd.

God hears! for God has sown once more!  
 From Jezreel's plain, from furthest bound  
 Of the wide earth, from every shore,  
 Repentant, turning voices sound.  
 Through Thee the life that stirs and springs,†  
 Thrills, Lord, in intercession sweet,  
 On the Blest Spirit's wafting wings;  
 And earth and heaven and glory meet!

A. E. M.

## THE POPULAR PREJUDICE AGAINST THE EMPLOYMENT OF INDIAN CHRISTIAN SERVANTS.

By the Rev. J. P. HAYTHORNTHTWAITE, M.A.,  
*Principal of St. John's College, Agra.*

A VERY brief acquaintance with Anglo-Indian society, whether at home or abroad, is sufficient to reveal the fact that there exists a widespread and most unyielding prejudice against the employment of Indian converts to Christianity as servants. Rightly or wrongly, the popular opinion regarding them is that they make the worst of servants, that they are lazy and impertinent, dishonest and untruthful, and that they cannot for one moment be compared with the ordinary Mussulman or Hindu who belongs to the self-respecting menial classes, or castes, from which for centuries servants have been recruited in India.

Underlying this opinion, too often, there is the further implication that Christianity is responsible for the production of this worthless and degenerate type of servant, and that but for their so-called conversion, such persons

\* In the drought of 1856 the vines and olives and carob-trees in Malta were hidden by the dazzling white of the mantle of dust; and every green thing seemed to disappear; but all was washed green again by one night's monsoon rain.

† Cf. Col. i. 17; Acts xvii. 28; St. John i. 3, 4.

would have remained, or become, honest and respectable servants and useful members of society. It follows, therefore, that the preaching of Christianity in India is by no means a harmless and quixotic craze, as some persons profess to imagine, but is rather a pernicious agency for demoralizing the lower classes of India, more especially by giving them ideas above their station, and causing them to be discontented with the servile employments assigned to the low-caste and to the out-caste, in the Hindu social system, a system which has worked harmoniously for centuries, and in which, if left undisturbed by missionaries, the "servant question," which has become so acute a difficulty in England and the Colonies, can never arise.

Now if this be a fair interpretation of average Anglo-Indian opinion, as I believe it to be, it is not difficult to understand, what otherwise seems inexplicable, that Anglo-Indians should so generally adopt an attitude of hostility towards Christian Missions in India, and be so unsympathetic in regard to all attempts to spread their own religion throughout the world.

To the missionary, with his wider knowledge of Indian Christians in all classes of life, this attitude on the part of his fellow-countrymen is hard to understand. It seems to him to be so illogical and extreme as to be little short of a mania. His knowledge of the shortcomings of Christian servants is probably more extensive than theirs, since most missionaries, on principle, employ Christian servants whenever possible. His patience is at times sorely tried by the delinquencies and vagaries of *some* Christian servants, but it never occurs to him to attribute the perversities of *bad* servants, whether Christian, Mohammedan, or Hindu, to religion. If he reasoned at all in the matter, he would probably infer that all unsatisfactory conduct on their part was due rather to the *absence* of religious principle, and consider them merely nominal adherents of the religions which they profess.

It seems strange to him, too, that there should be such a remarkable unanimity, in the experience of Anglo-Indians, as to the worthlessness of Christian servants. He cannot but wonder sometimes whether the strongly-worded opinions he so often hears are the outcome of actual experience, or a mere "traditional" view which has been accepted without proof by newcomers because current in station society. His own experience, largely shared, as he knows, by his brethren, is that Christian servants are like all other classes of servants, good, bad, and indifferent. He has a personal knowledge, usually, of many *good* servants, whom he might truly describe as "household treasures," since for general efficiency, moral character, and devotion to their master's interests, they cannot well be surpassed in India or elsewhere. Are such servants entirely confined to Mission circles? Do the better class of Christian servants never find their way into Anglo-Indian homes? If this is so, may it not be that it is this well-known antipathy towards Christian servants as a class which acts as the deterrent? Can self-respecting Christian servants be expected to seek employment where they know there exists a prejudice against them, and where their faults and shortcomings will be treated less leniently than in the case of non-Christians? It must appear to them, too, very strange that Christian employers should be thus biassed against servants professing their own religion. They cannot but see that in the case of a *Christian* servant, an adverse experience creates a prejudice against the whole class, whereas a similar experience in the case of Mohammedans and Hindus is treated with no such intolerance, or the employment of Mohammedans and Hindus would also have to cease, as "black sheep" are by no means unknown even in their ranks.

Again, the missionary fails to see what this question has to do with the

larger question of the Evangelization of India. Is the cause of Christianity in India to be judged by its apparent failure to reform the least reputable, and numerically the least significant of its Indian adherents? Would it appear reasonable to Anglo-Indians that the moral value of Christianity at home should be judged by its effects upon footmen, coachmen, and housemaids? If the moral tone of English servants is not all that we might wish, does any one propose to replace Christian servants by Mohammedan and Hindu servants, or declare that Christianity in England is a failure?

However, whether logically justifiable or not, there can be no doubt as to the existence of this strong prejudice, on the part of Anglo-Indians, against the employment of Indian Christians as servants, and also, as a corollary, apparently, against the work of Christian Missions in India. This attitude may be hard to reconcile with that breadth of view and fairness of judgment which we are accustomed to associate with the Anglo-Indian mind, but, at all events, there it is. Since the fact cannot be denied, it seems to be one which calls for explanation. I proceed, therefore, to submit a few considerations as to how, in my opinion, this most unfortunate impression regarding the character of Indian Christian servants has arisen, in the hope that my observations may lead to a juster estimate of their merits as a class, and, by the removal of this misapprehension, open the way to a more worthy conception of the object and scope of missionary work in India.

It seems to me that the first essential to a right understanding of a question of this kind is to differentiate between Christians and Christians. "They are not all Israel, which are of Israel," or to quote the *Pioneer*\* of September 9th, we should "distinguish between those who are converted because convinced, and those who are only convinced that it is to their benefit to appear as converts." I would distinguish between four classes of servants known by the name of Christian in India:—

I. Unbaptized non-Christians who fraudulently pose as Christians.

II. Nominal Christians of indifferent moral character.

III. Christians of good character, who have not a fair chance, because in antagonistic surroundings.

IV. Christians of good character, in sympathetic and congenial surroundings.

I. *Unbaptized non-Christians who fraudulently pose as Christians.*

There can be no doubt, I think, judging from experience, that amongst low-caste Hindus, and out-castes generally, there have been, and are, some who endeavour to better their social position, and to improve their worldly prospects, by posing as *Christian* servants. Under the rigid Hindu system such persons are inevitably doomed to remain, like their fathers before them, in the servile and ill-paid occupations to which they were born. They see how baptism, in the case of their fellow-castemen who have become Christians, destroys the disabilities of the caste system. As Christians they are no longer bond-slaves to Hinduism, but free to attempt such self-improvement and social advancement as may be possible to them, through the medium of education and membership in an enlightened and progressive community. The temptation thus arises to the class we are considering to pose as Christians, in the hope that they may rise to better-paid and more honourable positions, such as baptized Christian servants frequently enjoy, at any rate in missionary households and in Mission service.

It may be asked, Why do they not seek baptism in the ordinary way?

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\* The *Pioneer* is a daily newspaper published in Allahabad, and notorious for its anti-missionary spirit.

Will not the missionary welcome them with open arms? Incredible as it may appear to some Anglo-Indians and to readers of the *Pioneer*, they are probably driven to practise this deception, because *they cannot obtain baptism!* Missionaries, as a rule, are quick to detect worldly motives, and are fully conscious of the strength of the social temptation in the case of low-caste and out-caste inquirers. But they have no desire to discredit their cause by swelling the number of nominal Christians; there are *too many of them already!* Baptism is refused until such time as there seems evidence that the applicants understand the spiritual character of the Christian religion, and its demand for moral regeneration and change of heart. This being so, if there are non-Christian servants who fraudulently pose as Christians, and thus obtain employment under false pretences, Christianity can scarcely be charged with the discredit in the event of their moral character proving to be most un-Christian. Men who deliberately act a lie can scarcely be expected to be models of truthfulness and honesty.

I would like to suggest to Anglo-Indians that before they charge Christianity with the shortcomings of Christian servants, they obtain from them a few particulars regarding the time and place of baptism, the name of the missionary, and of the Mission to which they belong. It will not infrequently be found that no missionary, or Church, can be found to admit their baptism or Church-membership. Such servants are not Christians at all and never have been.

## II. *Nominal Christians of indifferent moral character.*

It will be seen that under this head it is admitted that there are Native Christians in India who are only nominally so; and further that there are some of indifferent moral character. Does this admission seem to give the case away, and to justify the adverse opinions regarding Indian Christians which are so generally prevalent? Why should the admission of this fact be a surprise in the case of Indian Christians, when it is a matter of ordinary experience in the case of Anglo-Indian, British, American, and European Christians generally?

Missionaries have never claimed for their converts that they are better than average Christians elsewhere. That they should be as good, as on the whole they venture to think they may be, is a matter rather for surprise, and certainly for thanksgiving. When we remember how recently Indian Christians have renounced the idolatries and superstitions of popular Hinduism, and that from their childhood they have been surrounded by a moral atmosphere in which lying, cheating, and sensuality have religious sanction, as appears from the example and practice of Krishna, the hero-god of the masses in India—in all fairness, for a few generations at least, Indian Christians should be judged by a more generous standard than is usually applied to Christians belonging to nations evangelized in the early centuries of the Christian era. Instead of this, it seems to be a recognized principle, in certain circles in India, that Native Christians should be invariably *immaculate*, or their Christianity may be denounced as mere hypocrisy. But is this fair? Do Anglo-Indians believe, with the Fathers, that the Sacrament of Baptism *ex opere operato* is universally effectual? If not, how can they justify the application to Indian Christians of a standard of conduct which they would never think of applying to themselves or to European Christians generally? The truth is that nominal Christians, and morally indifferent Christians, i.e., those in whose baptism the "outward sign" has apparently been unaccompanied by "inward and spiritual grace," are not peculiar to India—they are to be found everywhere, to the great discredit of Christianity.

I have already referred to the injustice of estimating Indian Christians



as a whole by those members of the community who belong to the servant class. Probably less than one-twentieth of the entire community is engaged in domestic service, and yet remarks are frequently heard which seem to imply that it is only in the servant class that we should expect to find Indian Christians at all. It is true that, with notable exceptions, converts to Christianity have been mainly gathered from amongst the lower classes of Hindus and Mohammedans. Such, however, have been the educational advantages open to them, and such is the progressive and elevating spirit of Christianity itself, that Christians of the second and third generation have found no difficulty in holding their own with Brahmans and the other intellectual classes in University examinations. In proportion to their numbers Indian Christians may claim to be the most enlightened and the most progressive community in India, as may be seen from Census and University Reports. In female education the community stands far ahead of all others in India. The necessity, therefore, for seeking employment in domestic service comparatively seldom occurs to Indian Christians. As a rule, more honourable and more lucrative appointments await them, for which their education, moral character, and general ability have made them eligible.

Hitherto Indian Christians have not found that place in the various departments of Government service to which their education and character would seem to entitle them. This may be for political reasons, as the Christian community, in comparison with Hindus and Mohammedans, is insignificant, though rapidly increasing. Or, it may be, this popular prejudice against the community is not entirely absent when selections for the public services are being made. It seems to be an accepted axiom with some officials that the character of a candidate who has abandoned Hinduism or Mohammedanism in favour of Christianity is one which, *ipso facto*, must be viewed with suspicion, and that, *cæteris paribus*, a non-Christian should be preferred to a Christian. However, in other vocations, Indian Christians, as a rule, have no difficulty in finding suitable employment. Some of the best of them are to be found in the various departments of Mission work, as pastors, evangelists, college professors, and teachers, where they are highly respected and render most efficient service. Some few are doctors and lawyers; others are engaged on railways, in business, and in agricultural pursuits. This being so, it should not be a matter of surprise to find that in domestic service—being the lowest form of employment available—there is a plethora of *ne'er-do-wells* and incapables; in fact, that the whole service has been largely rendered disreputable by the presence of those who have never been trained for such work, and who have only drifted into it from dire necessity, and because their moral character is so indifferent as to unfit them for anything except the most secular and menial of employments.

Anglo-Indians cannot be blamed for speaking of Indian Christians as they have found them, and apparently it is with this nondescript subsection of so-called Christian servants that they are most familiar. I trust sufficient has been written to show how unjust it must appear to those who are acquainted with the facts of the case, to argue from so limited and unfortunate an experience as to the integrity and efficiency (a) of the regularly trained and respectable Christian servant class, and (b) of the Indian Christian community at large, i.e., of the four-fifths who are not employed in domestic service, but in honourable and responsible callings, where, as a rule, they enjoy the esteem of all who know them. It seems to me that in justice to the clear-headedness and good-heartedness of Anglo-Indians themselves, as also in justice to a highly respectable and rapidly-

growing community of those who, in spite of the shortcomings of the few, are their fellow-Christians in India, it is quite time this popular prejudice was allowed to drop, and an effort made to cultivate instead a wider, fairer, and more sympathetic spirit.

I come now to consider the case of Indian Christians who belong to the *bonâ fide* servant class, i.e. to those who have been specially trained and educated with a view to efficiency in domestic service.

The special training of this class is generally provided for in famine orphanages belonging to the various missionary societies. But it cannot be expected that the famine orphan, as a rule, will compare favourably in intelligence, physique, and morals with those in the same class who have begun life under more fortunate conditions. Still, Christian servants from such institutions generally turn out well. They are faithful and reliable, though apt to discharge their duties in a mechanical manner, and are frequently found wanting when required to move out of the customary round. They are also disinclined to leave home, the orphanage system, too often, being more calculated to encourage dependence and *mâbapism* than to develop a sturdy self-reliance.

The best type of Christian servant will be found amongst those who have been received, whilst young, into the households of missionaries, and of such Anglo-Indians as are free from the popular prejudice and prefer trained Christian servants to the ordinary Hindu or Mussulman. In such households young Christians of both sexes are trained with considerable care and patience in habits of cleanliness, order, and refinement, according to European ideas; and not least, in the duty of being obedient, truthful, and honest. Such servants in time become excellent *khânsâmahs*, cooks, bearers, *khidmatgârs*, *ayahs*, &c., and are highly valued by those who have had experience of their services. Owing to their more liberal education, greater familiarity with European customs, and entire freedom from caste restrictions, such servants are naturally more intelligent, adaptable, and more generally useful than the ordinary Hindu or Mussulman, trained in the traditional, unprogressive groove. The tie of religion, too, between master and servant tends to induce a complete identification of themselves with the interests of the family, and to bridge over the gulf of racial antipathies.

The question now arises, Does this class of regularly-trained Christian servants ever justify the adverse opinion so frequently held by Anglo-Indians? Are these servants, who have been so carefully trained in right morals and efficient methods, ever placed in such circumstances that they may appear to be dishonest, untruthful, and inefficient, or indeed may actually become so? This brings me to my next point, viz. :—

III. *Christians of good character, who have not a fair chance, because in antagonistic surroundings.*

Christian servants cannot always expect to find employment in sympathetic Christian households. They have to face the world like others and to take mankind as they find them. When they enter upon public life they frequently find that it presents a strange contrast to the almost filial experience which they enjoyed in their early days. They find themselves, only too frequently, with a master and mistress who, instead of taking a personal interest in their moral and religious well-being, have but scant regard for religion at all. They enter what are, nominally, Christian homes, yet homes in which family prayer has no place, and the Sabbath Day no special observance. What wonder if, before long, their own religious convictions are shaken by such example, and their moral character becomes relaxed and weak?

Another antagonistic influence will be found in the fact that the majority of their fellow-servants will usually be non-Christian, an influence which will be strong in proportion as the Christian representation upon the household staff is weak. The new Christian servant must expect to be treated as an interloper. His ways are not their ways, his higher standard of truth and honesty, his religion, his emancipation from caste limitations, his independence of character, his broader way of looking at things, are all calculated to make him unpopular with his fellow-servants, and unless the *memsahib* is fully alive to these prejudices, and well able to rule her household, so that each member of the staff shall be upheld, and if need be protected, so long as his work and character as a servant are satisfactory, the Christian from the first will not have a fair chance. He will soon be made to feel that there is a strong, unscrupulous combination of evil influence at work against him. The new-comer must be ousted. His presence in their midst is objectionable because of his religion and superior training—probably, too, there is a *bhūi* of one of the other servants who is out of employment and would like the Christian's place. The usual devices will be adopted for arousing suspicion against the new-comer. Thefts will begin to occur, and upon inquiry a certain amount of circumstantial evidence will be found forthcoming, in the light of which the Christian's guilt seems indisputable.

When matters have reached this point, a great responsibility falls upon the mistress of the house. If she possesses a good insight into native character, and has acquired a command of the vernacular, there will usually be a general assembly of the servants, the conspiracy against the new-comer will be exposed, his character will be vindicated, and the "boycott," having proved abortive, will be abandoned. The easiest course of action, however, and the one frequently pursued by a young and inexperienced mistress, is to accept the general verdict of the servants that the Christian is a thief, and to restore harmony to the disquieted household by giving him an ignominious dismissal. In this way the popular prejudice against Christians as servants is fostered and strengthened, and servants of good character undeservedly receive a bad name, owing to ignorance of the vernacular, the lack of a little firmness of character, and unwillingness to take a little trouble, on the part of the mistress.

#### IV. *Christians of good character, in sympathetic and congenial surroundings.*

I come at last to the case of Christian servants under the most favourable circumstances, i.e., as we find them in sympathetic Christian households.

Christian servants have been taught to expect, and have a right to receive, such consideration and treatment as are in accordance with the spirit of Christ Himself. This does not in the least imply that they are to be pampered and indulged, or that slipshod service in their case will be tolerated, but it does imply a recognition of Christian brotherhood, just and honourable treatment in all relations between master and servant, and a complete immunity from that kind of coarse invective and abusive language in which so many Anglo-Indians habitually indulge when suffering from provocation and irritability. When Indian Christian servants are treated in this spirit, when, that is, they are treated as Christian servants in England are always treated in the best types of English homes, it will be found that they respond by yielding a willing and devoted service which will be its own reward.

This treatment may involve, as it frequently does, certain inconveniences which will not arise in the case of non-Christian servants. For example, on

Sundays Christian servants expect to be allowed to attend church. This will necessitate an interruption in some of the usual occupations, or that some of them shall be in abeyance for the day. It may require, too, that a mistress herself shall be in charge of her children while the *ayah* is absent at church. On the other hand, it will be found that Christian servants will be the more cheerful and contented, and will work the more earnestly and smoothly, if they meet with consideration on such points, and are encouraged to remember their duty towards their Master in heaven. As a rule it will be found that Christian servants work most satisfactorily where there are two or three on the staff, or better still, where they are in the majority, as compared with non-Christians. At the same time, there are many households in which order and harmony are secured by the presence of one Christian, he being the trusted and confidential servant of the house, and implicitly obeyed by the other servants.

I would like to have concluded this article by mentioning specific instances of the many ways, small as well as great, in which the higher character and efficiency of Christian servants are often seen; e.g., is it a usual experience that a *khúnsámah's* morning *hisáb* is a daily tally to the bazaar rates as they rise and fall at different seasons of the year? A *rise* in price will be promptly registered by the ordinary *khúnsámah*, but he is usually very reluctant to admit a *fall*! Perhaps some day Anglo-Indians will admit that it may *pay* to employ Christian servants.

But I trust I have said enough to show that there are Christian servants and Christian servants, and that if the right kind are desired, they can be obtained, and are usually more satisfactory and more competent than ordinary servants in India. They require, however, to be treated *as Christians*, and not as non-Christians are too often treated by Anglo-Indians. The prevailing prejudice against their employment is capable of easy explanation on the grounds mentioned in this article. Christian servants are *not* less truthful, less honest, and less efficient than non-Christians; on the contrary, if they have a fair chance, they are in every way their superiors.

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## THE WORK THAT IS LEFT UNDONE IN INDIA.

TWO ADDRESSES BY THE REV. G. T. MANLEY.

### I.—WORK IN THE VILLAGES OF INDIA.\*

**I** FIND it very hard to repress my feelings as I stand here, on the first day after my arrival in England, and face an audience of Christian men which exceeds in numbers the whole of those who are labouring for the conversion of India in that vast continent. Far be it from me to judge the motives which are keeping you at home and preventing you from taking an active part in the spreading of the Gospel by your own lips. I desire not to judge, I dare not. I know many are called to stay at home. But I cannot help thinking that there is one command which neither I nor you are obeying to anything like the extent which we ought to obey; a command which is so clear, and which, you will agree with me, is meant to be personal. I mean that command of Jesus Christ—"Pray ye the Lord of the harvest, that He will send out labourers into His harvest." Here is a command which for 1900 years has faced the Church, and I do not think that it is any less clear or any less imperative to-day than when it was first uttered. And yet at least a half of us in this room would

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\* An Address at the Lay Workers' Convention in Exeter Hall, on April 12th last.

have to admit that that petition, that God would send out more labourers into His harvest, does not find a regular place in our prayers; and the other half of us—and I include myself—must admit with sadness how lifelessly, how half-heartedly, we make that prayer when we do make it at all. I cannot help thinking that this room—if only we could pray with something of the earnestness of Jesus Christ for sending out labourers into His Harvest—would send out perhaps half of its numbers, and even by so doing might double the forces at work in India.

We have met together to consider the enormous nature of the task before us. And I want if I can, in a few sentences, to try and help you to take some of the enormous weight of responsibility upon your heart which has been the main effect upon me of my residence in India. I do not think that we ought not to throw off this burden. It is the burden which our Lord Jesus Christ felt when He said, "Truly the harvest is great, but the labourers are few." And it is now a common-place in missionary meetings that the number of the Heathen is even greater than when He said those words. The means of communication are infinitely greater. I stand here to-day; last week I was in a heathen country; and a month ago I was in that great heathen continent of India.

I remember how before I went out I could quote many figures—as doubtless you can—about the enormous nature of the task before us. And I must confess that when I used to speak of one man to half a million or a quarter of a million of Heathen, there was a certain lightness in the way in which I used to use those numbers. We speak in the same tones as if we were talking of a natural phenomenon, such as of some high mountain, or of the wonderful nature of some of the great physical features of the world. I tell you, it is an infinitely different thing when you stand as that one man, with the quarter of a million there waiting for the message which you alone can give to them. You cannot give it to them; you cannot. You stand there. There is the village in which you stand; beyond it are hundreds of villages; beyond them are thousands of others, all composing your portion of the field. You know that if you lived and died, working there day and night, you could not reach one-tenth, not one-hundredth, of the work that is apportioned to you.

I want to try and help you to realize it, not by taking figures as a whole, but by trying to picture to you, as well as I can, the state of one Mission station in India, the station of Allahabad. I will say, first of all, that on one side of the river there is no Mission working except the Church Missionary Society; and there is no missionary responsible for that portion, except one single native clergyman. And that district extends out towards the nearest other station, a distance of one hundred miles. And it is not a desert; it is a land as fertile as any part of England; more thickly covered with population than any average English agricultural district. If we except great districts like London, and perhaps Birmingham, I do not think there is any other portion of England, including even perhaps Yorkshire and Lancashire themselves, so thickly populated as this part of India. There are half a million of people living in villages, and nine-tenths of them have never once heard the sound of the Gospel from Christian lips—and never will. They will live and die Heathen! I have stood there, within four minutes' bicycle ride of my own house, in a village where they hear the Gospel once a year. I have gone further, within the same district, to a great town of between twenty and thirty thousand inhabitants; I have ridden through it, along the main bazaar, with my heart like lead. I have come back and asked, "Is there any Mission work being done in So-and-so?" "No, none." "Is

the Gospel ever preached there?" "Well, perhaps once in two or three years that is taken as a centre of a preaching tour." There must be hundreds, thousands, in that one town—we call it a village in India!—who have never heard the Gospel. And yet it is just a short, a very short bicycle ride from my own house.

I do not know whether it ever strikes you, when you talk about pioneer Missions, that such Missions are needed in India. You talk about pioneer Missions in Uganda, but you seem to think that, as you take a map of India and there are a number of blue lines showing the C.M.S. Mission stations and others showing other Missions, that India is a country that, if not evangelized, ought to be; and that if it is not it is because missionaries are not doing their work. I tell you that you can go to any great city of India, to any Mission station, to any centre, and by riding ten minutes on your bicycle you can reach a district as yet untouched. There are pioneer Missions needed everywhere. The whole of India, with very small exceptions—with dots here and there—is one great untouched mission-field. I was talking yesterday to a South India missionary, who comes from one of the best-worked fields in the south of India. And he told me that even in that district he was quite sure that nine-tenths of the villages did not possess a single Christian.

Only a very short time ago I went out, one afternoon, on a holiday. It was not part of my work, but I had some student friends there who were Christians, and I suggested to them that we should spend the afternoon by going to a certain village and preaching. So we went. We had to choose our village, but this was very easy. There were eight or ten villages within five minutes' walk of where these men lived, in only one of which any regular Christian work was being done. Well, we chose our village, and we went there and preached. And the head-man of the village came to me afterwards and said, "Oh, Sahib, we have been very pleased to listen to you, and we hope you will soon come again: and next time, will you please bring a magic-lantern? That pleases us very much." I said, "Then you have heard the Gospel before?" "Oh, yes; three or four years ago Mr. Hackett came and brought a magic-lantern and spoke to us about the Gospel." Now, just think—what can these people know of the Gospel—what can they know of it from one address, once in three years or four years? Thus, my dear brothers, I state as a solemn and simple truth—that I could map out, in that one district of Allahabad, that one single district in India, enough work to occupy every man in this room, and to give you a responsibility which you could not fulfil within the term of your natural life. I tell you that India is one great untouched field—untouched!

I want to talk now, for a few minutes, on another side of the work. That is, upon that side of the work which has been touched. I have said enough, perhaps, to convince you that the whole of India lies before you—still waiting, waiting, waiting! Now just about these dots that have been touched. The great feature that one is impressed with is, that the work that is being done is crippled. There is scarcely such a thing as a Mission which has anything like an adequate number of workers for the work that they must do. I want to try and explain myself a little. When a Mission starts, and when it is successful, there is a certain natural extension, which must be overtaken. Let me illustrate by taking Allahabad. A person who looked at the *C.M.S. Atlas*, or the Missionary Report, would say that Allahabad was an extremely well-manned station, considering that, from last year's Report, you would find it had no less than six missionaries. You might be inclined to wonder what six men could find to do in one city. Let me take these six men.

The Mission is an old one, and the consequence is that enough time has gone by in the province to have men converted, and to have these men offering themselves as evangelists; to require these men to be educated in Mission-schools, and to have them far enough advanced to offer themselves as native clergy. The consequence is that now for many years a Divinity School has had to be established in this city; two of these men are put down there to work this school. Those two men alone have no less than three different classes of students—I mean in three different years; and they have to take each class in three different languages—in English, in Hindi, and in, what is quite a different language from Hindi—Hindustani. And this is besides their own studies for perfecting themselves in the language, which they still go on with. It is a mistake to think they have learned the language at the end of the first two years: they have to go on for ten years before they can speak acceptably; and twenty or thirty years before they can speak like the Natives themselves. And further as to these two men. One of them has, besides this work, a daily service for the students, and full Sunday services for such Native Christians as are found within this district. The other one, besides his work in the college—which one would think enough!—has placed upon him the extra burden of the supervision of the whole of the Mission-work beyond the river. This is specially the work of a native clergyman, but the accounts need seeing to, and much supervision generally must of necessity devolve upon the European. These two men have thus so much work that they cannot touch evangelistic work at all, excepting for about three weeks in the winter, when they spend their holiday in camping out among the villages, with the help of some native preachers. You ask why so much work is put upon them? Because the man who used to take the part beyond the river was removed to fill another gap, and no one came out to take his place, nor has any one offered to take on the new work which this successful Divinity School is attracting.

The third man is our secretary. In the provinces of the north-west of India we have something like sixty Mission stations. Those Mission stations are continually growing and expanding. Why, at the present time we are just building a Girls' High School in Agra, and we are building a Hostel in Allahabad. These and a thousand other things have to be done; all the accounts have to go through one central office; every item of expenditure has to be supervised; and all the plans for buildings to be laid in a country the size of England (remember that!)—and all this falls upon the secretary. In a sense, this secretary has as much work as the whole of the Episcopal Bench in England! He has a district which he and his Committee are responsible for the organization of, as great as England, and with a greater population. I think you will agree with me that his work is sufficient for him.

We then come to two other workers, myself and my friend Mr. Holland—now, I am sorry to say, Mr. Holland alone. Our work is different. We are set there for the purpose of reaching an entirely distinct class—the class of students, educated men, men who speak English, men who listen to English lectures, men who are going to be the future rulers, the future professional men, and the future leaders of that portion at any rate—the North-West Provinces—of the huge continent of India. These are the men who will fill the judgeships, who will fill the commissionerships, who will fill every office of dignity and importance that will be taken in that vast territory. And to reach these men you cannot simply sit down and talk to them. You must study their religion. Not that it is worth very much study, but in order to gain their interest and respect. They will meet you at once with the question, “How can you tell anything about us, if you

do not know our religion?" And though we know that to preach Jesus Christ is enough, you must deal with men as you find them. You cannot make men what you want them to be straight away; you must love them. And if you love them, you will want to know what they believe; you will want to know where they are. And so you must study these things. You must learn their language. Even if they speak in English, they think in Hindustani; and so you must learn to converse in Hindustani as well. Ah, this is no slight work. Even though the number of men may be, comparatively speaking, small—that is to say, only about the size of an average English congregation; still, you have a congregation as large as any clergyman in England addresses—and all of them educated, intellectual men. And you have to put all your energy into meeting those men. And if you once let your time go from this, and give it to preaching in a village here or there, then your central work is bound to fail.

And there are other sides of the work. There are the Native Christians, and there are the mixed population of Eurasians. And in Allahabad this portion of the work has one worker to itself in the shape of our sixth man. And there are more than a hundred thousand people in that city who are untouched by any of us six directly, though we thank God for one honoured Presbyterian brother who works among them; and you have over half a million more, beyond the river, for whom we—and we alone—are responsible. They are unknown to us, unknown to us! There must be there some two or three thousand villages, with an average population of some two or three hundred each. Some of us do not know the name of a single one. I do not know the name of a single village there; I have never been across the river. Holland is probably in the same position, as doubtless also is Gill, our secretary. It is only those two in the Divinity School who have spent a time camping there, who may know the names of perhaps thirty villages. And that is all we know of the country for which we are nominally responsible. My brothers, we are not responsible for it: before God, the Church of Christ in England is responsible for it.

And now—now there are *not* six workers there. Of the two men at the Divinity School, one is at home for his furlough, after six years at work. And when a man has his children growing up in England, and when he has been—as this man was only last year—breaking down no less than twice in the year, you do not want to keep that man back from his furlough. But when he comes, it means that the man that is left has to do his best to cover the work of two already over-worked men. He cannot do it. The work is left. So these men who are to be the native clergymen, who are to be the backbone of the Christian Church in India—they are left half-educated, because the work is crippled. And then we go to the students' work, just started. I have come home. I cannot go into the reasons which have brought me home, but I can assure you that it is only the very strongest sense of duty that will make a man come home from a work like that. I would to God that I could go back to-morrow. And there Holland stands alone; he has that whole work. Yes, he has the completing of that large building; he has contracts to deal with, in a land where he is only just learning to speak the language; he has business questions; he has the spending of hundreds of pounds to look after. And he tries to economize the money everywhere, for we know the self-denial that brings that money out to us. We do not forget it—and it weighs upon us, as we think how we can here or there save some of the money which is the life-blood of the Christian Church—at least, the life-blood of that very small part of the Christian Church which is alive to



this great work. And then besides this, there is the great field of educated men, who are like men in England.

I would like to ask you to think out for yourselves this problem: think of the number of agnostics and unbelievers within the parish or the district in which you live. And think out for yourself how you will try to convert that mission-field. Make yourself a missionary, and you will perhaps have, in the immediate district in which you live, three or four hundred men who practically, if not theoretically, are agnostics. Set yourself the problem to reach them in earnest, to convert them: and see how many converts a year you make. Just try it. And these men that we have to deal with are just as educated, they are twice as settled, and they have a thousand times more influence against them than any single agnostic in England. I know what I say. I did not altogether leave untouched the question of the agnostics at home, before I went out. But I tell you that the Indians are more difficult to reach. There is more Christianity in the English agnostic, I was going to say, than there is in some nominal Indian Christians. Not those who have come into contact with Christ, who have the Holy Spirit working in their hearts: that is different. But until that takes place, there is possibly less Christianity in them as a matter of tradition than there is in the English agnostic. Now, to get hold of these Indian agnostics—think what it means. We must be patient. We go into the law-court, perhaps in the dinner-hour; but you cannot talk to a man about religion straight away. Do you speak to your fellow-clerk in the office straight away? No! We must get, the same as you do, to know them and make friends with them. And so you have to make a long train, as it were, to try at last to get into the man's heart. Do not blame us if we make no converts! We do not think about it ourselves. We do not want to make converts, in a sense: we want to preach the Gospel. But think of all the study we must give in our own rooms, to prepare lectures that they will listen to. We have to get them to come first of all; and we have to impress them with the fact that we love them, before we can reach them. And this work—well, it is stopped now, since I have come back, because, as Causton is home for his furlough, the whole of that great Eurasian work is put upon Holland. And he cannot do the work with the students while he is doing this other work, so the work among the students is left. The only thing going on is the building of the Hostel. Now, this is not a picture of the worst place in India—this is one of the best-manned spots. This is the way in which the work going on is crippled; because the natural advance of Christianity, even in those small centres where Missions are planted, is not being overtaken by the number of men who go out. The number of missionaries does not increase at a sufficient rate to keep pace with the natural advance of the work in those places where Mission work has already been started. That is the simple fact. I have tried to give you a few facts; may God grant that you may face them. Amen.

## II.—WORK AMONG INDIAN STUDENTS.\*

I TRUST that if any one came into this Meeting, with the knowledge that he had already surrendered himself to God, to go where God would send him, and was waiting for a call to the mission-field, the two addresses† to which you have just listened will have come to him as that call; but in case there should be any who do not find it in the record of the work done, I

\* An Address at the C.M.S. Annual Meeting in Exeter Hall, on the morning of May 6th.

† The address of the Bishop of Caledonia and the Rev. B. F. Buxton. See *supra*, pages 411—415.

wish to give you in a few words a record of work that is left undone. I have been working amongst the students of India. There are more men receiving an English University education in India than there are in the British Isles.

These men present to us material of the finest calibre, I believe, for the propagation of the Gospel in the whole world. They are easily within our reach. They are a leisured class. I remember that we undergraduates always thought ourselves the busiest men in the world, but it remains a fact that college men have more time to spare than almost any other class. They are men who are learning. They look to us as their teachers, and they will come round about us, and they are willing to learn the truths of Christianity—those truths which they get into their heads, and which seem to take such a long time before they can get into their hearts, and then break their hearts, as they must break their hearts and must break their parents' hearts before they can become Christians.

They are a class which we can reach, because they can speak English. If I speak to them in Hindi, I cannot find a word for "salvation," except one which means "liberation" of soul from body, and an absorption of that soul into the nothingness which constitutes their God. So they know the word "God," and they know the words "Jesus Christ," and they know the word "Saviour," because they have learned the English language, and the English language, thank God, is a Christian language.

They are progressive men. Two pundits came to us only last December, and told us that they wished we would give them lectures. They said: "We do not want to become Christians, of course; but we just wish that you would give us lectures about the history of Christianity. We would come to those." The Gospel has power even through history, or through anything else. Then they are men who are the most peculiarly reachable of all classes in India, because they are away from home. One day a student, one of those in our hostels, was explaining to me how difficult he found his position at home. He has progressive tendencies. He was willing—and it was a great step forward for him—to eat with men of other sub-sections of his own caste. He had encountered the greatest possible objection and hindrance to this step at home. He said: "When I am here I can do that. Of course I would not eat with people of other castes." So he said to me one day. The next day a Christian student in our college was talking to me, and I mentioned this to him. He said: "Why, Mr. Manley, they do not tell you half. He has been to tea at our house." These men can do things while there away from home which at home would mean outcasting.

Another reason, and a reason which tells, and must tell upon any one who has worked amongst them, is that they are a loving class of men. It is thought sometimes that love is confined to China or North America, and that intellect is the only thing in India. We have had men in our Hostel who have stood by us in days of persecution; men whom our message seems scarcely to have touched intellectually; men who are staunch Hindus, yet they have stood by us, and have gone into the College and been hissed by all their fellow-students simply because they dared to stand up and call themselves our friends. There are men in the North of India and in the South of India, who still wear their caste marks upon their foreheads, who write to me and tell me that they are praying for me in my work.

India is an open door: they expect us. There is nothing which has impressed me more than the fact that Christianity is the one great living force in India. It lives. Half the movements in India—nay, I would say three-fourths of the movements in India—are due directly to Christian missionary effort, and are raised up either to meet it half-way, or in still more cases to go against it and to thwart it. And they expect the

missionary work to increase. They are not surprised that we go to them. They are only surprised that we go in such small numbers.

Then, again, another cause why we should enter into this open door is that the neutral education of the Government is making them atheists. As you have already heard from the Lieutenant-Governor of the Punjab, no one deploras this so much as the Government, but it is a sad fact. In their efforts to be impartial it is necessary to choose for their philosophical readings works of such men as Herbert Spencer, David Hume, and Bentham. Thus the philosophical students have not a neutral education. They have an atheistic education. But I thank God that while this great difficulty stares us in the face, the men who represent the Government stand by us in no small numbers. I need not remind you here of the long line of Christian Lieutenant-Governors of the Punjab, a line which happily is not closed yet. The first public appearance of the present Lieutenant-Governor of our Provinces, I am thankful to say, was at a lecture of my own, and not only are those in the highest positions with us, but I may say that all the officials now are strongly with us. We had, for instance, last November three lectures given by Mr. Bowman, the Diocesan Missioner of Calcutta. And these lectures, mind you, were evangelistic addresses in the strongest sense of the word. We had on the first night, as our President, Sir John Stanley, the Chief Justice of the whole of our Province. He listened there to an address on the living Gospel. It was on nothing else but Jesus Christ, the only Saviour of mankind. He listened from the chair, and some two hundred or three hundred Hindus and Mohammedans listened from the Hall; and at the end of it did he get up and say that this would cause a mutiny? He said, "I have listened with attention and with pleasure, and I shall come again to the two succeeding meetings; and I hope that all those present will do so also." There is no greater mistake than to think that the official class in India is opposed to Foreign Missions. Individually a very large, and I believe increasing, number of them are doing all within their power to forward them.

Why do we not go in at this open door? Why is it that the work at our Hostel is standing still? Why is it that we can scarcely get a miserable half a lac of rupees, 3000*l.*, when the Hindus who have started in opposition to us have already gathered twice that sum? Is it that Christendom is too poor to compete with Hinduism, or is it that we have not any faith in our religion? Why is it that we cannot find men to go? I stood last Sunday evening in the vestry of a church, and the clergymen were ready, and the choir were ready. We had prayed for a blessing on the service. The doors were thrown open in front of us, and the congregation was waiting for us. Did we wait for a special call to go? We saw no need to wait for a special call; we went in and did our duty. The doors are open. India is there waiting for you. You know Keith-Falconer's definition of a call—a need made known, and the power to meet that need. I do not read of any special call that the Good Samaritan had to help the man whom he found in need. The priest and the Levite, perhaps, were expecting it. They did not get it, and they passed by. I pray that the young men and young women of this Meeting may not be found like the priest and the Levite; but may be found like the Good Samaritan.

I must speak one word about such result as there is. We have not any converts as yet in this C.M.S. Mission. But, thank God, we do not draw a distinction between one Mission and another in India. We adopt the Keswick platform—"One in Jesus Christ." I thank God that I can speak to you of some of the most highly educated men in India whom I have met from other Missions—men who have come and worked with us. No man

in India has ever been converted except by many agencies, working together as the Holy Spirit has overruled. There was one man who came to see us, a Fellow of the University of Bombay. He had been a professor in a Mission College there. His conversion was, however, more directly due to a lecture which he heard by Mr. Bowman, and then to his advice to read Low's *Manual of Christian Evidences*. He spent sleepless night after sleepless night, as he told me himself, before his baptism, and within a few days after that he was very nearly stoned to death by the "mild" Brahmans. These are men who are living in India to-day and who are working for Christ, and we thank God that He is blessing their efforts. It is nothing to us if we are passed by. We do not care that the converts should be attached to our names. God forbid. We do not want them for the C.M.S. We do not want them for ourselves. We want the men for Jesus Christ. And then these Indian Christians want European leaders, and they need leaders: they want you. And so, the Heathen are waiting for you, and the Christians are waiting for you.

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### THE EIGHT BISHOPS OF SIERRA LEONE.

OUR readers will be glad to have, as a frontispiece to this number, the portraits of three Bishops of Sierra Leone, viz., the recently consecrated Bishop Elwin and his two predecessors, Bishops Ingham and Taylor Smith. There have now been eight Bishops of that Colony. The first three, Vidal, Weeks, and Bowen, were all consecrated, all laboured for a while, and all died, within a period of seven years, 1852—1859. (See *Hist. C.M.S.*, vol. ii. pp. 121-123.) Then followed Bishop Beckles, 1860—1869; then Bishop Cheetham, 1870—1882; then Bishop Ingham, 1883—1896; then Bishop Taylor Smith, 1897—1901. These four all lived to return to England more than once, and to retire after a longer period in Africa, in each case, than the first three taken together. Bishop Taylor Smith, it will be remembered, had worked some years as Canon Missioner before his elevation to the Episcopate; and his resignation was not spontaneous, but only on his unexpected appointment to the Chaplain-Generalship. Bishop Ingham, too, whose service was the longest of all, only resigned on account of his wife's health. We trust that, through God's goodness, Bishop Elwin, the youngest of the eight, may be privileged to live and labour still longer.

The first six of these Bishops were appointed by the Crown, being selected by the Secretary of State for the Colonies; but we think that in each case the Colonial Office took the recommendation of the Hon. Secretary of C.M.S. Certainly Mr. Venn nominated Vidal, Weeks, Bowen, and Cheetham, and Mr. Wigram suggested Mr. Ingham. On the latter's retirement, the Government withdrew its grant towards the episcopal stipend, and no longer claimed the appointment. Archbishop Temple thereupon appointed Canon Taylor Smith; and now he has appointed Mr. Elwin. There is a small endowment, which was principally raised by Mr. Venn's efforts; and in these last two cases, a C.M.S. man having been selected, the Society has supplemented the income. This C.M.S. grant is covered by an "Own Missionary" contribution of 300*l.* a year from one friend.

The diocese comprises not only the whole Sierra Leone Protectorate, but also the chaplaincies in Madeira and the Canaries. Besides the C.M.S. Missions and those of the Sierra Leone Native Church, there is the Rio Pongo Mission of the Church in Barbados, affiliated to the S.P.G.

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## THE MISSION-FIELD.

### Sierra Leone.

THE University of Oxford has conferred the degree of D.D. on the new Bishop of Sierra Leone, the Right Rev. E. H. Elwin.

The Rev. T. Rowan has been appointed Principal of Fourah Bay College and Secretary of the Sierra Leone Mission, the Rev. W. H. Hewitt Vice-Principal of the College, and Mr. J. Denton Method Master.

On February 28th the Rev. E. T. Cole, Financial Secretary of the Sierra Leone Native Church, returning from a class meeting, heard a cry of "Fire!" and to his alarm found that the Church House at Freetown, where he and his family live, and where are the offices of the Native Church, was in flames. His wife and family had only time to rush into the street, but Mr. Cole found the key of the office and recovered a number of papers, &c.; some property from the Cathedral, which is under repair, and which were stored there, such as the communion chairs, plate, and records, were all destroyed. Mr. Cole lost all his personal property.

### Uganda.

Small-pox, which had been raging for some time in many districts of Uganda, has broken out in Mengo. A large Government isolation camp has been formed. Happily there is now a good supply of lymph in the country, and numbers of people are being vaccinated. Dr. Howard Cook writes: "We have now vaccinated close on 4000 people in the capital, have trained boys and others to vaccinate, and have started vaccination stations in various centres. So that now, thank God, many of the Baganda are, humanly speaking, protected against this scourge." A more serious thing is the terrible "sleeping sickness." Whole villages in Busoga have been devastated by it. The Natives fear it a great deal more than small-pox, for they say, "We do recover sometimes from small-pox, but nobody ever recovers from the sleeping sickness." In about 300 houses, on a garden belonging to the Rev. Henry Wright Duta, no less than one hundred people died in the course of a few months. Of five Baganda teachers who returned to Mengo recently from teaching in Busoga, three were found to have caught it, and in a postscript to a letter dated March 31st the Rev. E. Millar informs us that two of the native clergymen, the Revs. Yonazani Kaidzi (of Kyagwe) and Nua Kikwabanga (of Busoga), had been attacked. In *Uganda Notes*, Dr. Howard Cook gives the following account of this mysterious disease:—

It has long been known on the West Coast of Africa, and, like the jigger, has gradually travelled across the continent. That it should have made its appearance on the head-waters of the basin of the Nile is a very serious matter for Africa. The disease is characterized by a gradually increasing drowsiness with prostration, which soon render it impossible for the sufferer to carry on any of his usual duties. In later stages he becomes continuously somnolent and ultimately unconscious.

The disease is probably caused by an organic alteration in the structure of the brain, and it is accompanied in nearly every case by the presence of a peculiar active little worm, easily demonstrated in the blood, known as the *Filaria Perstans*. It is a disease that is slaying hundreds, if not thousands, of the Baganda, which has carried off several of our trusted teachers, and for which no remedy of any value has yet been found. There is not, so far as I am aware, any authentic case of any European having contracted the disease.

Just before going to press we learn that the Royal Society, under the direction of the Foreign Office, is sending out three observers, Dr. G. C. Low, Dr. C. Christy,

and Dr. A. Castellani, to investigate in the hope of finding some remedy and means of preventing future outbreaks of the sleeping sickness.

A new school has been opened at Kampala, the Government station in Mengo, for Swahilis, Indians, Arabs, Nubians, and Mohammedan Baganda. Mr. Stanley Tomkins, C.M.G., one of the Government officials, was much interested, in recent visits to the Mission station on Namirembe, in seeing the educational work carried on in the schools there, and requested that a school should be started on similar lines at Kampala for the mixed population there, chiefly Mohammedan. He has not only kindly lent a building for the carrying on of the school temporarily, but has done a great deal to encourage people to attend, and given a good subscription towards the carrying on of the work, and takes a great interest in it. *Uganda Notes* says:—

We believe it will be a great power for good, for many of the Baganda Mohammedans have a great desire to be educated, now they see their Protestant brethren making such strides in advance of them. Naturally they are afraid of being taught any other

religion, but that prejudice will, we trust, be gradually broken down. They are not nearly so strict in their observances of the rites of Islam as the Arabs are, and many of the latter are slack enough.

A new site, about ten miles from Mengo, has been secured and registered for the Industrial Mission, and building operations have been begun. The site is a few miles south of Munyonyo, the landing-place for Mengo, about midway between there and the mouth of Murchison Gulf. It is called Mutungo. The Katikiro is the owner of the land, and rents it to the C.M.S.

The cathedral on Namirembe has been delayed by the preparation of the wood-work for the steeple and roof. The work is now in a forward state.

The Government are taking up elephant and zebra farming. A naturalist has been appointed to take charge of the work, and a farm has been marked out some forty miles from Mengo. He will commence with zebras, and shortly go to Toro to catch elephants. The training of the latter will be conducted principally by qualified Indians, who will bring with them Indian elephants to act as tutors to their African fellows, and “teach them the joy of dragging about poles and doing transport work, instead of merely uprooting trees and destroying gardens out of pure mischief.”

Since sending the yearly returns, made up to November 30th, printed in our last number (p. 344), 125 adult converts have been baptized in Toro, including five Bambubu from Stanley's Pygmy Forest, in the Mbogo district. The Rev. A. L. Kitching has recently paid Mbogo a visit and baptized twelve adults and had forty-three at Holy Communion. He has now taken over the districts of Mwenge, Kyambalango, and Kyaka, with his headquarters at Butiti. There is now a Sunday congregation of over 400 people at the latter place. Of the 120 Toro teachers at work, two live among the Bahamba, four amongst the Bakonjo, and two amongst the Balega, tribes living in the neighbourhood of the Ruwenzori Mountains.

A new church, “a wonderful mud structure with high Gothic windows, entirely of native workmanship,” has been erected at Kabarole, the capital of Toro. The first service in the new church after its dedication was to be the marriage of the Rev. A. B. Fisher to Miss Hurditch, on March 19th. The event was causing great excitement amongst the Natives, who had never seen a European wedding. Daudi Kasagama, the king, was to take the place of the bride's father, and the Rev. Apolo Kivebulaya, was to conduct the native part of the service. On February 5th, a public dismissal service was held for the first ten women teachers to be sent out from the Toro Church. The women had been well

trained by Miss Hurditch since they offered for this special work at the teachers' conference last August. In a letter to a friend in England she says:—

It was very touching to see these women rise and testify before all their willingness to leave home and loved ones for His sake and the Gospel's. What this means to them we can scarcely understand, for the Batoro women have always led such a sheltered and dependent position. One, named Ana Kageye, is one of our most important women chiefs and head of the king's household; another, Minka Kabaheta, is from the mother-queen's court, and is cousin to the king; Basimasi Wenkeri is a charming, clever, and truly consecrated young girl from the royal court; and Mai Gatoma was formerly one of the king's wives.

The whole ten have read twice daily for six months, and answered most

satisfactorily in their long examination on St. Matthew, St. John, the Acts, and Epistles, and Old Testament History.

Two are going to Ankole, a country which, after long persistent opposition, has just been opened up to the Gospel. There the women are in seclusion as in India, therefore can only be reached by women. Two are now working on a large Mission station on the southern end of Ruwenzori Mountains, and the remaining six are in gardens three or four days' distance from Kabarole, the capital of Toro. I do want the prayers of home friends for these brave women, as it is quite a new undertaking and they will meet with so many temptations.

#### Persia.

On Sunday, February 23rd, three women were added to the little company of Christ's flock in Persia. Miss P. Braine-Hartnell, of Julfa, gives the subjoined account of these converts:—

Perhaps one of the three has a special interest, an old woman who goes by the name of "Hassan's Mother" (the story of Hassan was told in a letter from Dr. Emmeline Stuart in the *Round World* for September, 1901, p. 131). I heard the story graphically described by the mother herself. I asked her to tell me how she came to believe in Jesus as her Saviour. She said, in a few words, somewhat like this: "My boy fell from the roof, was crushed to pieces; I said, 'I will take him to Julfa, to the hospital.' The neighbours said, 'If you take him there, he will die.' I took him. God gave me back my boy; he ran about again. I took him home; the neighbours stood silent (she put her finger on her lips). I believed in Jesus; He healed my boy."

From time to time she came back on Sundays to hear more of Christ. The next year, 1900, she was in hospital herself, for an operation on her eyes. Then she learnt more, but said nothing. After a while she summoned up courage to tell one of the Christian women of her desire to learn about Jesus. This woman encouraged her to speak to Miss Ethel Stuart, so after church one Sunday she got Miss Stuart aside and said, "Khanum, I know Jesus is my Saviour; I want you to teach me about Him." From that

time she has been regularly taught. Her patient determination to learn, and her persistent coming to be taught, have been quite delightful to see. Nearly blind and very feeble, she would frequently walk the distance of three or four miles to our house. She arrived literally dripping wet once or twice, having fallen into a stream on the way.

The day after her baptism she said, "I never was so happy in my life." She began at once to witness for Christ to the other women in the hospital. She makes no secret of her new faith; that is quite impossible, her light must shine. Out of the abundance of her heart her mouth speaks. She is very anxious for her children to believe, and does her best to tell them of the Saviour. All the other converts love her, and her enthusiasm does them good.

Another of the three converts is Martha, an Arab woman, very different from dear old "Mariam." She is a bright and attractive woman, who can read well, and has been the teacher in our Persian girls' school ever since she came here, in the early summer of last year. Her husband has been a Christian for three years, and had been teaching her, and was very anxious for her to be a Christian. It was touching to see the love that sprang up between

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these two women, the old one and the young one. They chose Mariah and Martha for their Christian names—characteristic names, for one loves to sit at Jesus' feet and hear His Word, and the other now finds a joy in serving Him.

The third is Hannah, a girl of twenty, who has for years been a frequent patient in our hospital. She is now in good health, after an illness of fourteen years; the healing was complete just before her baptism. She used to be a

very discontented girl, never satisfied with what was done for her; now she is bright and happy, and has told her mother and brother of her new Faith, and is trying to interest them and induce them to come to Julfa to hear for themselves, and she begs us to come to her village that the people there may hear and their hearts be softened.

Praise God with us for these three new sisters in Christ, and pray that they may be Christ's faithful soldiers and servants unto their lives' end.

#### Bengal.

The Rev. E. T. Sandys, who has been acting Secretary at Calcutta during the Rev. Canon Ball's furlough, has taken once more the charge of the congregations in and around Calcutta. The Rev. I. W. Charlton, who is thus relieved of this charge, has taken up work at Kapasdanga and will give his whole time to evangelistic work among non-Christians and special missions among Christians.

A public meeting of the Indian Christians of Bengal was held in Calcutta on March 1st to make arrangements for presenting a loyal address, in conjunction with the Indian Christians of the other provinces of the Empire, to His Majesty the King-Emperor on the occasion of his coronation.

#### North-West Provinces.

References have been made several times in our pages to a general movement towards Christianity among people of the Lal Begi caste in the villages near Meerut. In an account of a Christian *mela* at one of the villages we read in the North India localized *C.M. Gleaner*:—

On February 25th, in the grove where the Bishop of Lucknow held a confirmation service last year, between the villages of Jeyi and Khajuri, the Rev. W. G. Proctor and the Rev. R. Hack met the C.M.S. lady missionaries and also some Christian friends from the station and other missionaries who had come to take part in the services. About forty of the Indian Christians from Meerut were also present, most of them meeting with their new fellow-Christians for the first time, and a general spirit of goodwill and fellowship was manifested.

In conversation among the groups one was struck with the general intelligence of the people. They knew the Creed, Lord's Prayer, and Ten Commandments well, and were able to give intelligent answers when asked questions on elementary Christian subjects. All gathered for evening service as dusk fell, and the common prayers were very heartily repeated. The Rev. George Emmanuel, who has been working among these people, gave an address on Romans xii. 1, 2, calling for a renewed spirit of consecration.

The 26th was a very busy day.

Morning prayers were held at 8 a.m., but the big service was at noon. A large *shamiana* was erected in the shade of the grove, and this formed a kind of chancel, the people sitting round it in rows. There were about 350 people present. The service commenced with the *bhajan*,—

“You have changed your clothing,  
But the heart must be changed also.”

After this came the collection, a most important function. A general feeling exists that apart from the collection there is no real union with the Church, so all are most eager to give, and the earthen saucers were soon filled with pice, some rough and shapeless, but more of the general currency. This desire to *give* may betray a sort of feeling of purchased right, but if wisely guided will be very helpful in the important questions of the pastoral care of these new congregations. After a short address by Mr. Hope, an Indian lay helper, the Service of Baptism was read by the Rev. W. G. Proctor, and the answers to the questions were given in a clear and ready manner. Mr. Proctor was assisted in



the work of baptizing by the Rev. A. H. Wright and the Rev. J. N. Carpenter (Principal of the Divinity School, Allahabad). Thirty-five in all were baptized, and one of the interesting features was the admission in succession of three generations—a grandfather, father, and son. The women were presented by Miss Landon, who has had a great share in the preparation of the candidates. The Rev. Mr. Buck, of the Meerut Methodist Episcopal Mission, gave a simple but eloquent address on Revelation iii. 20, and after another *bhajan* the service was concluded.

At five o'clock in the evening a somewhat smaller congregation gathered, and twenty people were baptized; these had arrived too late for the morning service, having come from more distant villages and not possessing watches. The Rev. J. N. Carpenter gave an address on 1 Peter iii. 21, explaining simply the nature of baptism and of the Christian life.

The 27th opened with the Holy Communion service in the Jeyi Church. This is a long and simple but very clean room in a prominent part of the village. Fifty people gathered together and there were thirty-nine communicants, ten of these being the village people whom the Bishop confirmed last year. The Rev. J. N. Carpenter explained the nature of Holy Communion and the method of preparation for it, and all partook in a very reverent manner.

The last service was held at noon, when four people were baptized and sixty-two were admitted as catechumens. Brief addresses were given by the Revs. J. Emmanuel and J. N. Car-

penter. The people of the different villages answered in groups, and the service was conducted by the Rev. R. Hack. The earnestness of the people may be illustrated by the fact that a sick boy of twelve years of age had been brought several miles on a pony in order that he might be admitted as a catechumen.

This is only a part of the work of God being done in this district; only half of the candidates for baptism were able to be present, and very few of those ready for the catechumenate could come. The Rev. R. Hack is about to make another tour in the district and will baptize in the villages and receive the "confession" of those who were unable to come.

Such manifestations of God's working call for real praise that so many have entered upon the way of Life, but still more for sustained prayer. The movement is largely at the bottom a social one, nevertheless by prayer and pains God's servants may use it and, through it, bring many into true spiritual light. Difficult questions about marriage and burial have arisen. Those in charge of the Mission need very special guidance. The work of the village teachers is one full of subtle temptations; they need Divine grace that their lives may be holy and energetic and full of sympathy. Faithful love and steady teaching must be showered upon these new brethren in Christ by those to whom their care in the Lord has been committed, and we more distant members of the body can remember them earnestly and regularly in prayer, that God may build them up and bring them to the perfect stature of man in Christ Jesus.

We are sorry to hear that a heavy calamity has fallen on the people of Annfield, a Christian settlement situated about twenty-five miles from Dehra Dun. The settlement consists of three Christian villages, containing 416 Native Christians, and one of the three villages, called Martindell, was burnt to the ground on March 11th. Many women and children have been rendered homeless by this calamity. It is but a few months since the death of the Rev. T. Carmichael, who had had charge of the work since 1889. The settlement was founded in 1858, the year after the Mutiny. Its first pastor was the Rev. Tuls Paul.

The Mission at the capital of the Native State of Bhurtpore, to which reference has been made from time to time as in prospect, has now been commenced. The Rev. and Mrs. J. M. Paterson took up their residence there on March 12th. The site for the mission premises was kindly granted by the Durbar, and the new mission-house and other buildings have been erected through an anonymous donor in England. We ask the prayers of our readers for

this new enterprise in a great Native State which previously was devoid of missionary operations.

Once again the heavy hand of famine has been laid upon the poor Bhils in Rajputana. There are three centres of famine relief operations conducted by our missionaries. Kherwara is the headquarters of the Mission, and there the Rev. A. Outram has for the past six months been giving relief to large numbers, especially children. Lusaria is about thirty miles from Kherwara, and there the Rev. and Mrs. A. I. Birkett, from Lucknow, are in charge of the relief works and distribution of grain. Mrs. Birkett is also carrying on a considerable medical practice among the poor people. At Bilaria, the third centre, about twenty-five miles from Kherwara, the Rev. W. Hodgkinson and Mr. G. C. Vyse are doing what they can to relieve the suffering around them. We have not exact details of the number under relief, but it cannot be far short of about 4000 people, including men, women, and children. It is interesting to add that two soldiers have come to the aid of the missionaries in this famine campaign. Lance-Corporal Crane and Private Wilson, of the Royal Irish Rifles, are giving able assistance at Bilaria and Lusaria, by the kind permission of the Officer Commanding the Regiment.

The Mission to the Gonds in the Central Provinces has suffered a loss by the transfer of the Rev. R. S. Bennertz from the Patpara Orphanage. Medical opinion is against his remaining any longer in the Mandla district. He has been transferred to Benares. The Rev. and Mrs. E. D. Price have taken up the temporary charge of Patpara until the return of Mr. and Mrs. J. Fryer (now at home on furlough) in the autumn.

#### **Punjab and Sindh.**

The Rev. T. R. Wade, of Amritsar, has received the following contributions towards the Bishop of Caledonia's fund for the rebuilding of the Mission buildings at Metlakahla, destroyed in the fire last July, viz., Thandiani Church, Rs. 35 St. John's Chapel, Rs. 140; Mission Church, Amritsar, Rs. 22.

During a second visitation of Bannu, the Bishop of Lahore, on February 4th, opened a new Hostel in connexion with the High School, and gave an address to the students in Urdu. The Hostel has been a long-felt want, the school at Bannu being one of the largest of the frontier schools, with nearly 400 students. The trans-border tribes are just beginning to feel the advantages of education, and it is specially desirable that the boys and young men should be saved from the pernicious influences of the bazaar, and be under the constant superintendence of, and in daily contact with the missionary. The position of the C.M.S. finances precluding help from the Society, it was resolved to try and collect the funds from friends. The building has cost Rs. 5635, and Rs. 4000 have been received in donations.

#### **South India.**

It is proposed to hold the next Decennial Missionary Conference at Madras in December of this year. It will consist of about 200 delegates. Missionaries of both sexes, and Indian ministers and lay workers will be eligible, while veteran missionaries of over thirty-five years' service will be recognized as *ex officio* members of the Conference. Part of the time will be devoted to committee work, the rest being given up to the discussion in full conference of the resolutions drafted by the various committees dealing severally with questions arising under the following heads:—(1) The Native Church, (2) Evangelistic Work, (3) Mission Education and Work amongst the Educated, (4) Women's Work, (5) Medical Work, (6) Industrial Work, (7) Missionary Comity and Public Questions. The Madras Native Christian Association intend organizing an Indian Christian Exhibition to be held in Madras at the same time as the Conference; and it is

probable that after this Conference the C.M.S. delegates will meet for the C.M.S. Quinquennial Conference.

In the course of the year or so he spent in India engaged in special work among students, the Rev. G. T. Manley, two of whose addresses since he reached home will be found on a previous page, visited Masulipatam, and the Rev. W. C. Penn has sent the following account of his visit:—

We do not often have the honour of a visit from a Senior Wrangler in this remote corner of the earth, but when we do we give him plenty to do. Mr. Manley readily fell in with all the plans that had been made for him during the few days he was able to spend with us, and so it was that a few minutes after his arrival he was conducting a devotional meeting of our local Y.M.C.A. He spoke on 1 John ii. 1, "These things write I unto you, that ye sin not." There was a good attendance of members and friends, and we all felt helped by his hearty and stimulating words.

The next day (Sunday, Feb. 2nd) Mr. Manley preached, by interpretation, at the Telugu morning service on "Forgiveness of Injuries," and in the afternoon at five o'clock he gave the address at the Y.M.C.A. meeting. This Sunday afternoon address is a new feature of our Y.M.C.A. work which was started in November last. The idea was to have a Gospel address of half an hour, especially for our associate or non-Christian members, in the Poole Memorial Hall. The attendance has varied considerably, and usually averages twenty to twenty-five, but on the afternoon when Mr. Manley spoke it suddenly sprang up to more than 200. Every seat and almost every available standing space was occupied. The subject of this address, "The Story of My Conversion," had aroused considerable interest, for several asked, "What was Mr. Manley before he became a Christian? Was he a Hindu or a Moham-medan?" However, they soon learned, as the speaker gave a simple, straightforward account of how he was led to Christ, that it is possible to be a Christian in name without in reality having connexion with Christ.

On the three following evenings lectures were given by Mr. Manley in a larger hall, the Buttiapet School Hall, and these were attended by clerks, pleaders, merchants, schoolmasters, and students. The first was an interesting account of "Home and College Life in England," illustrated by magic-lantern views. On Tuesday and Wednesday evenings his subjects were,

respectively, "Personal Religion" and "Courage and Purity, and how to obtain them." More representative or more attentive audiences of educated Natives I have never seen in Masulipatam, and I truly believe that at the last two lectures the Spirit of God was working in the hearts of many of the hearers. From several sources I heard that these lectures created a deep impression on individuals, and one or two have expressed their desire of being further instructed. Would that the evil spirits of caste and of a false patriotism could be thrust out of this land, and then what a mighty harvest for the cause of Truth there would be! But the Holy Spirit is working in many hearts and in His own good time the results will be seen.

It now remains to say a few words about Mr. Manley's work with the students of the College, for it was for them that his visit was primarily intended. On the four school days he was with us he spoke for an hour each morning, from ten to eleven, taking the Atonement as his subject. He treated it from four aspects, the moral, the philosophical, the spiritual, and the practical, and by his knowledge of Hinduism, his clear, logical style, and wealth of illustration, he riveted the attention of the students. Their interest was further excited by his generous offer of two prizes for the two best accounts of his four addresses. Nine essays were sent in. Several students came to him for private talks, and we can only pray that the impressions made may not be easily wiped out.

Are there no graduate readers of these pages who are willing to devote their lives to the students of India? Never was there a greater opportunity than the present for the Church of Christ to evangelize the thousands of Indian students, our own fellow-subjects, many of whom are growing up absolutely devoid of all religion. We want not only to strengthen our present Colleges and High Schools, but also to open Hostels, such as we have in Allahabad, for students who have no other means of hearing the Gospel. "Who will go?"

We regret to hear of the death, on March 25th, at Masulipatam, of the Rev. Manargudi Kaliyana Ramiar, pastor of Chellapalli. He was ordained in 1888, and in 1892 was admitted to priests' orders. His first station was Rhagavapuram, but at the beginning of 1900 he was removed to Chellapalli as a centre for evangelistic work.

The work amongst the children in Tinnevely, the Rev. L. G. Scott Price, of Suviseshapuram, says, is still prospering. There are about 4000 members of the Children's Scripture Union, and two evangelists are specially set apart for work amongst them. A scheme has been drawn up for the purpose of starting branches of the Sowers' Band among the children. During last year 674 copies of the Bible have been sold, chiefly to non-Christians, and Mr. Price writes, "It is a great comfort to us to know that while so little apparent fruit from our work is manifest, yet the Word of God has been placed in numerous hands and is now read in many homes and villages wherein it was not read before. It has indeed been a casting of 'bread upon the waters.'"

#### **Ceylon.**

It was with deep regret that we received a telegram on May 1st announcing the death from enteric fever of the Rev. A. A. Pilson, Vice-Principal of Trinity College, Kandy. We have since heard that the fever developed while he was up at Nuwara Eliya for a change. Mr. Pilson was educated at the Close Memorial School, Cheltenham, and at Exeter College and Wycliffe Hall, Oxford. He took his degree in 1896, and in the following year was ordained by the Bishop of Exeter to the curacy of Chivelstone, Devon. In 1899 he offered to the C.M.S., and in the January following sailed for Ceylon. Mr. Pilson's work at Trinity College was much appreciated. He conducted the catechumens' class in the College, and was also in command of an efficient cadet corps, which it is expected will soon form a company of a proposed cadet battalion of the Ceylon Light Infantry. His sister, Miss K. Pilson, is an accepted C.M.S. missionary, and has been located to the Japan Mission, but has hitherto been detained in England by illness. She and her invalid mother and other friends of our brother claim the prayerful sympathy of all our readers.

During last year twenty-four adults were baptized at Nellore, Jaffna. "This is a small number," the Rev. H. Horsley writes, "when one considers the thousands of Heathen in the district." He has lately made careful inquiries into those who have been baptized from the Copay Training Institution during the past five years, and he is thankful to say that, as far as could be ascertained, all who have been baptized during that period have stood firm to their faith in Christ. The Mission has lately lost by death Charles Wadsworth, the head-master of the Training Institution. As a memorial of his many years' work it is proposed to erect a new building at Copay, to be known as the "Wadsworth Hall."

#### **South China.**

The Rev. W. Banister wrote to us from Hong Kong on April 16th:—"News has just come that Mr. and Mrs. Byrde and their infant daughter have been wrecked on the river going up to Kuei-lin. They must have been nearly half-way between Wu-chow and Kuei-lin, as the telegram came from a place called Chou-ping. They have lost a great deal of their property, and are returning to Wu-chow. 'Perils of waters' are very real in certain parts of China."

Mrs. Horder, in her annual letter, gives the following interesting particulars of Pang Tai Sham, one of the women converts brought in through the Pakhoi hospital work:—

A year ago she came here for the first time to wait upon a paralytic friend of hers who was an in-patient. Tai Sham became greatly impressed by

what she heard of the Gospel, but when she was told she must worship the True God and no other, she said it was impossible for her to cease from the worship of the goddess of mercy, as she had with her own blood promised life-long service, and if she broke her vow she feared that the lightning would strike her dead. The Holy Spirit so worked on the heart of this woman that before long a wondrous change came over her, and she accepted Christ as her Saviour.

Her one delight now is to live and work for Him. Before conversion she dreaded having anything to say to the

sick and dying, but now she is ever on the watch to help some poor outcast put into the road to die. She not only fetches medicine for them from the hospital, but feeds them out of her own small supply of food. During one morning she took me to see no less than three moribund and outcast people whom she was succouring.

Tai Sham may often be found in the houses of her neighbours, teaching them about the love and joy she has found in the Lord Jesus. She is truly a "good Samaritan," and we do praise God for her earnestness, and we ask Him to send us many more such souls.

Dr. Hill and his wife, who left England to return to the Mission in January, arrived at Pakhoi on February 16th. He writes: "In a few days we shall open our town surgery and also re-open the one at Ko-tak, where I used to go twice a week."

Archdeacon Wolfe rejoices in being able to report the opening of the first station in an enormous suburb of Fuh-chow containing a population of 600,000 souls—that is, 100,000 more than is supposed to be the population within the walls of the city of Fuh-chow itself. In this suburb there is a congregation of ninety earnest people who assemble Sunday after Sunday in a broken-down old house surrounded by noises of every kind, which make it difficult to carry on the services with any degree of quiet or comfort. The congregation has given \$1200 towards the purchase of a large brick building, capable of seating 500 people, and they have also pledged themselves to undertake the additional expense of properly furnishing it. One family has promised to give the pulpit, another the reading-desk, and so on.

We are glad to hear that the Committee of the British and Foreign Bible Society have made the Rev. L. Lloyd, who is now at home on furlough, an Honorary Life Governor of that Society, in recognition of his editorial work in China.

Work among lepers at Lo-nguong, in the Fuh-Kien province, has been very satisfactory. The Rev. W. C. White (of the Canadian C.M.S.) writes:—

The Home for untainted children of lepers has now six boys, two being younger brothers of a boy I took from the Ku-cheng Leper Asylum nearly five years ago, and now taken on by Dr. Pakenham as a medical student. Some of my happiest moments have been spent teaching the many lepers of the Leper Settlement. These poor souls never seem to get tired of listening to the story of God's love. The catechist at this place, supported by the Mission to Lepers, has, I believe, been faithful to his charge. A month ago,

when paying him his wages, he said to me, "Teacher, my heart is very sad. I am receiving this money as wages for preaching to and teaching these lepers, but I've been wondering if I do my duty by them. One or two new lepers come into the Settlement every month, and every month one or two go. They die and go to meet their Creator, and the thought that is troubling me is as to how far I have failed in giving them the Gospel." Truly a solemn thought for every worker!

Miss J. C. Clarke wrote from Ning-taik on February 4th:—

In the city there is an opportunity to tell the Gospel and a readiness to hear such as we have not met with here before. Doors are open and invitations frequent, and it is not always from mere

curiosity. "Preach to us, preach to us," was said to me in a large house lately, and some twenty or thirty people listened very attentively while I spoke to them.

Three families from the city, which was so long unresponsive, have begun to come to worship since Christmas twelve months. One especially seems to be very enlightened and in earnest, the idols are all given up, and the whole family of thirteen have become inquirers.

The church at Fuh-ning has been very full Sunday by Sunday. Writing on March 8th, Dr. Synge says:—

The week before last was Church Council week here. That week we had eleven baptisms in our city church here, eight being on the Sunday and three on the Wednesday. Six of those baptized on the Sunday were children. Many infants being brought for baptism, of course shows that Christian families are becoming more numerous—a very good thing. The other two on Sunday and the three on Wednesday were men—three from Fuh-ang, one from Sen-ning, and one from the town of Sang-swa, which is a day's journey from here.

The hospital is at present very full, hardly a bed anywhere. Dr. Mackenzie, as you know, is now in regular work here in Fuh-ning-fuh, and is giving good help.

One of our oldest Christians here (a woman of A-nang), a very old woman,

I have hardly been into the district, but Miss Boileau, who has been to several of the stations, reports an increase in numbers at several of them. We feel there is much to encourage, and very much to be done everywhere.

was called away a few weeks ago. She has been well known for many years by every one here. I knew about her before I came to China. She is mentioned in *For His Sake* (the letters of Miss Elsie Marshall), and she so answered the description given in that book that I recognized her at once when I came to Fuh-ning. Her sight had been bad for many years, but she made herself useful in various ways. Every one (including all the Heathen around) respected her on account of her great age, and she certainly made no secret of her religion. She lived in the hospital compound for a number of years, but for the last year or so we thought it best that she should live at her own house with her own people. Her death was the result of an accident, a bad fall she got, from which, being a very old woman, she did not recover.

#### Mid China.

Writing on February 13th, from T'ai-chow, the Rev. E. Thompson says:—“Each Sunday our little tumble-down church is packed to overflowing. Last Sunday we were privileged to admit seven adults to the catechumenate. During the Chinese New Year week we have had classes for men and women inquirers each afternoon, which have been well attended. We are thankful for the present outlook of the city church.” The Lu-gyiao vestry have presented to the T'ai-chow Native Church Council the deeds of a building, with site, lately purchased for \$342.50 with a view to converting it into a church. The building is situated in the centre of the town. Mr. Thompson says:—“The Lu-gyiao Church has not many baptized members, but its Christians are consistent and there is a healthy spirit of inquiry.”

#### West China.

The Rev. A. A. Phillips, of Mien-cheo, wrote on February 18th:—

It is an interesting matter that the chief military mandarin in this prefecture this year is a member of a Christian Church, having been baptized, as have also his wife and eldest daughter, at Chentu by a C.I.M. missionary.

It would seem to be a very difficult thing for a Christian to hold such an office and walk consistently with his God, and we are watching the experiment with some anxiety, but not altogether without hope that it may fall out

for the furtherance of the Gospel. He has invited Mr. Turner and myself to dinner to-morrow to meet all the principal officials of the city.

To-day we have received a handsome present of decorative carved inscriptions for the hall of this house, with some red silk and other things—a token of the friendship of a few of the gentry of this city on the occasion of the purchase and renovation of these premises.

#### Japan.

According to statistics just issued there were at the end of 1901, 46,634

Protestant Christians in Japan, an increase of 4183 in the year. The Nippon-Sei-Kokwai (Church of Japan, including the American Protestant Episcopal Church, the Canadian Board Mission, Church Missionary Society, Society for the Propagation of the Gospel, and St. Andrew's and St. Hilda's Missions) has a membership of 10,238. The Protestant missionaries of all grades number 782, an increase of 25. The Greek Church has a membership of 26,680, and the Roman Catholic adherents number 55,824.

Taking into consideration the fact that this is the twenty-fifth year of their existence as a congregation, the people of St. Paul's, Tokyo, have decided to become entirely self-supporting. The Rev. H. J. Hamilton, acting-Secretary for the C.M.S. work in the South Tokyo Diocese, writes: "Some of the members are rather doubtful of such a thing just yet, but those in favour are increasing their subscriptions up to their power, and in some cases almost beyond their power, so the money needed has been raised."

The Rev. W. P. Buncombe, now at home on furlough, in closing his annual letter, thus records the progress visible in the Society's work in Tokyo and the Chiba prefecture, the district to the east, in the six years he has been there:—

Six years ago the C.M.S. work in Tokyo was represented by the much-reduced congregation of St. Paul's and two small preaching-places. St. Paul's Church was on the Society's property, or Tsukiya, and the congregation contributed about 8 yen a month towards its pastor's salary.

Now St. Paul's Church is in the city, and, besides paying its rather heavy church expenses, contributes 27 yen a month towards its pastor's maintenance. A second congregation has sprung up, which will, from 1902, be a separate church in the Kojimachi division of Tokyo. There has been added to the evangelistic agencies the mission-house in the Ginza, with its nightly preaching and daily evangelistic work. This, besides strengthening the C.M.S. evangelistic work in Tokyo, has been used by God to quicken the general evangelistic work in the great city, and also in other parts of Japan.

Six years ago the out-station work consisted of Sunday work only at the military station at Ichikawa, while Boshu was under the supervision only of the C.M.S. missionary. Now there are regularly constituted churches at Yoka-ichiba and Boshu, and mission out-stations at Chosi, Hojo, and Misaki, besides the work at Ichikawa; while the way is open for the greater part of the Chiba Prefecture to become a separate C.M.S. mission district, when the Society is prepared to place a staff of workers there.

Six years ago the Japanese staff of workers consisted of one deacon and

two evangelists; now there are one priest, two lay pastoral agents, eight evangelistic agents, and three Bible-women.

During the six years some 450 souls have been added by baptism to the visible Church.

A small hostel for Christian young men has been opened, and has proved a blessing to those who have been sheltered there. Ten can be accommodated. Also a boarding-house for girls of the higher class has been carried on, and has been the centre of a wonderful evangelistic work among women of the better class.

God has permitted the C.M.S. Mission to be instrumental in arranging and holding an annual convention in Tokyo for the deepening of spiritual life, which has proved a blessing to many, besides serving to bring together in the best way the Christians of various denominations, so making much for oneness of true heart-union.

In looking back, I can only praise God and attribute all that has been accomplished to His overruling guidance. I have had some glimpses of the truth that God is prepared to go far greater lengths in blessing and prospering His work by our hands than we think, or than we are prepared to trust Him for. Another thing, I have found that on those who have faith to trust Him and venture somewhat in His Name, He lays yet greater and more important matters for faith and reliance. The reward of trusting is having more and greater matters to trust about.

"Our Divinity School year has just closed," Archdeacon Price wrote from Osaka

on April 9th. "Four students have passed the final examination—all satisfactorily. Two of them go to the Hokkaido, one to Gifu, and one to Hamada." Another student, who has completed two years in the school, is going to the Tokushima District. As soon as the Divinity School term closed, the Archdeacon paid a visit to the Matsuye and Hamada stations. He was away from Osaka only thirteen days, but was able to see a good deal in the time, and especially to have some close intercourse with the workers. In the Matsuye district he visited Matsuye, Yonago, Hirose, Agarimichi, and Imaichi, meeting the workers and many of the Christians in the first four places. He was particularly encouraged with what he saw of Mr. Arato, who is practically in charge *pro tem*. In the Hamada district he found some encouraging signs of progress. At Ōnion (the second station, a day's journey from Hamada) four catechumens were received the night the Archdeacon was there, and at Hamada on Easter Sunday he baptized two schoolmasters and their wives, and the child of one of them.

We give another instalment of the Rev. J. D. Dathan's interesting account of his visit to some of the C.M.S. Mission stations in Japan. The following extract refers to Gifu, in the South Tokyo Diocese:—

I secured a room in the inn, and then set out to find the Rev. A. Lea, who is missionary in charge there with Miss Pasley as lady missionary. (I see from the C.M.S. Report that Gifu was opened as a station in 1890.) I soon found Mr. Lea's house, and had a kind welcome from him. Later in the evening I went with him to the prayer-meeting. This was held in the church, which has sliding panels which cut off the chancel and turn it into a mission-room when used for meetings or services for the Heathen. Mr. Lea asked me to speak, so I spoke for a few minutes on the words, "Our Father," Mori San, a blind catechist and head of the blind school, translating for me. After the address the meeting was open for prayer. Several of the Japanese, including one woman, took part.

Next morning we went up to the station to meet the Rev. and Mrs. Robinson from Nagoya, and after that went to see two interesting institutions.

The first was the Blind School. Here some fifteen boys and girls are being taught. Mr. Kenji Mori—or Mori San—is at the head. He is blind himself, and is a catechist who has this as his chief work, but he helps in other work besides. He is most capable and devoted, and with the assistance of his wife runs the home most ably. Some of the pupils are Heathen and some Christian, and those who are Christians are showing much earnestness in their efforts for the conversion of their Heathen companions. The home is

Of Nagoya and Toyohashi Mr. Dathan says:—

Nagoya is a large town of 250,000 inhabitants. It used to be very anti-

supported by voluntary contributions, and, as Mori San said: "The treasury often runs very low indeed, but never yet, by God's goodness, absolutely dry, although at times it comes very close to it." The education given is very good and thorough.

The next institution was the Prisoners' Home. Apparently prisoners are not released as soon as their term is up, but have to find someone who will be a sort of godfather to them during their term of police surveillance which follows imprisonment, and unless they can find someone who will do this they have to remain in prison. Some have no friends to do this, and Mr. Lea has taken some six of these, and is trying in the home to give them a new start in life. So far it has been successful, and those who have come to him have done well. They are employed in various tasks—one is pulling a rickshaw which he is gradually buying, one makes cakes and hawks them round, others make envelopes or waterproof paper which is used in packing. The profits on all these trades are very small. Last month for the first time the men earned enough to pay for their own food, and perhaps as time goes on they will increase their earnings, but for a time outside help will be needed. By law the men are not allowed to go where people are assembled together, but the police allow them to attend church. One has been admitted as a catechumen, while two others have applied to be accepted, but have been put back a little for further testing.

foreign, and is still more so than most other towns, and the missionaries have



in former days suffered actual violence, having had to have police protection for themselves and meetings, and at times having been stoned.

I saw a catechist here, Uno-San by name, who has been to England and spent two terms at Ridley. Being an old Ridley man myself I was glad to see him and have a chat with him. The next morning I went round with Mr. Robinson to have a look at the church and a small orphanage and almshouse which they have. The church is in Japanese style, with no seats, the congregation squatting on the ground. Like the one at Gifu, it has sliding panels at the east end which shut off the chancel. In the orphanage are being trained some young boys; they are employed in the pottery works, and learning that trade. There are besides some old men and women who are here given a refuge in their old age.

In the afternoon I took train, and in two and a half hours arrived at Toy-

hashi. A postcard had been sent to Mr. Baldwin to tell him that I was coming, and he kindly came to the station to meet me. Mr. and Mrs. Baldwin and Miss Archer are the workers here. I had not much time to spend here—only time enough for a walk in the afternoon, and to go to the evangelistic service in the evening at the church. Here the catechist preached, there being a small congregation inside and an audience standing outside in the street listening through the bars at the end of the church. To come inside more or less identifies a man with the Christians, so, till they are somewhat interested, they prefer to stand outside and listen. Mr. Baldwin, while preaching was going on, was outside in the street talking to the people and distributing tracts. After service was over we returned home, and at 10.30 I caught the train for Yokohama, and arrived there about eight next morning. The whole trip was most interesting and pleasant.

#### North-West Canada.

The huge Diocese of Moosonee, the area of which Bishop Newnham puts at twelve times the size of Great Britain and Ireland, has been divided, and a new diocese, called "Keewatin" ("North Wind"), has been formed out of it. The House of Bishops of the Province of Rupertland have unanimously elected Archdeacon Lofthouse as Bishop of the new diocese, which stretches from Minnesota on the south to the Arctic Ocean on the north, taking in the western shore of Hudson's Bay and a strip of territory of from two to four hundred miles in width. The southern portion of this diocese, which forms a part of "New Ontario," will probably fill up rapidly with settlers, but the bleak and inhospitable western shore of Hudson's Bay and the "Barren Lands" will remain the home of scattered Indians and Eskimo. Our readers will recall the Bishop-elect's account in our pages (March, 1901) of his journey with the Government survey party across these same "Barren Lands" and his meeting with Eskimo in those remote regions, and of "the little church in the wilderness."

A church has been built on the Peigan Reserve, Diocese of Calgary, which was opened recently (Archdeacon Tims wrote on January 27th) by the Bishop of Saskatchewan. The speech of the head chief, "Butcher," though not baptized himself, delivered at a *pow-wow* in the boarding-school after the service was over, is in itself a testimony, the Archdeacon says, to the general conduct of the Christian Indians. He said:—

I am very pleased to think that all my people are beginning to be believers. I will be very pleased to think that I shall have charge of a people who believe and do God's Word. I wish you and your people to do the best you can to make them all Christians. . . . God put us on the earth, and He alone governs

all, and His rule comes first, and I am glad the Peigans are beginning to believe it. When the Peigans are all believers this will be a good land, and for that reason I ask your people to help. . . . I am glad to have been able to come to see this church opened, and to worship there with my own Indians.

For eight years the Rev. T. J. Marsh (of the Canadian C.M.S.) has been working amongst the Indians at St. Peter's, Hay River, in the Mackenzie River Diocese,

without a house specially dedicated to God's worship, using the schoolroom for service and prayer-room. Mr. Marsh says in his annual letter :—

Of late it has been pressed home upon the hearts of these people to build a house to be used for public worship only, and so a few Sundays ago they told me that if I would lead them they would like to work together and build a house to God. Since then they have turned out freely and faithfully, as they could spare the time, and now we have 100 logs squared and piled in the bush ready for hauling, so that we can pro-

ceed to build as soon as the weather permits in the spring.

I have said nothing about the spiritual effect that the building of this church is having upon the Indians, but personally I look upon it as one of the most encouraging signs I have perceived among them, that they have been listening to, and are trying to follow, the lessons they have been taught.

When Bishop Reeve visited the Mission in midsummer last year, he confirmed forty-two candidates.

### CONFERENCE OF WOMEN MISSIONARIES AT HOME.

FOR several years past Conferences of C.M.S. women missionaries at home on furlough have been held at different centres, and those who were privileged to be present at Westfield College in 1899, at Holloway College in 1900, and at Cheltenham in 1901, have borne thankful testimony to the value of such gatherings, and to the help and refreshment received from interchange of thought and experience with fellow-workers from every part of the mission-field. This year arrangements were made to hold the Conference, from April 29th to May 3rd, at The Cliff, Eastbourne, the residence of Mrs. Power (widow of the late well-known Rev. P. B. Power), who most kindly placed her beautiful and spacious house at the disposal of the Conference, and whose cordial welcome contributed so largely to the success of the gathering.

The members of the Conference, between fifty and sixty in number, assembled at The Cliff on Tuesday evening, April 29th. Wednesday, the 30th, was observed as a "Quiet Day," conducted by the Rev. H. S. Mercer, C.M.S. Missionary Missioner, who gave three helpful addresses on (1) "The woman who received" (St. Matt. ix. 20-22), (2) "The woman who gave" (St. John xii. 3), (3) "The woman who trusted" (Acts xii. 13-15); the points chiefly dwelt on being the touch of faith which draws forth power from Christ, the privilege of spending self and all that is most precious in work for the Master, the joy produced by the trust which accepts without seeing, in contrast with the unbelief which produces first doubt, then credulity.

Wednesday and Thursday were given up to the Conference proper. Each day opened with a meeting for intercessory prayer, followed by a discussion on certain selected subjects closely connected with women's work in the mission-field. On Thursday the subject was, "Women's work in relation to (a) the Society, (b) the Mission, (c) the Native Church"; and on Thursday, "The Woman Worker in relation to (a) her Fellow-Missionaries, (b) her Native Helpers, (c) the Foreign Community." Each subject was introduced with a short paper by one of the missionaries, followed by open discussion, which revealed, in the most interesting and helpful way, the difficulties and encouragements experienced in a common work carried on under such varied conditions and widely different surroundings. The mere names of those who introduced the subjects will show the wide field of experience which was put under contribution. The introducers were Miss

Neele (Bengal), Mrs. White (Persia), Miss Tapsen and Miss Peacocke (Japan), Miss Hamper (Hong Kong), Miss Maxwell (Niger Mission), Mrs. A. R. Cook and Miss Chadwick (Uganda).

The morning sittings of Conference were supplemented by afternoon gatherings of a more informal character, known as "Missionary Exchange Meetings," intended to afford opportunity for interchange of thought and comparison of needs and methods between workers from the various mission-fields. Many will agree that the time thus spent was not the least interesting or instructive part of the Conference proceedings.

It had been arranged that three lectures should be given during the Conference by three of the C.M.S. Secretaries:—"On Breadth of Thought," by the Rev. G. B. Durrant; "On Depth of Character," by the Rev. Prebendary Fox; "On Height of Ideal," by the Rev. F. Baylis. In the event, however, the first and third only of these were given, as, to the great regret of all, Mr. and Mrs. Fox, who had both hoped to be present throughout the Conference, were unavoidably prevented from attending.

The Conference closed with a very happy and helpful service of Holy Communion in St. John's Church at 7.45 on Saturday morning, and soon after the various members began to separate, all feeling that they had learned much, that they had been supplied with fresh materials for thought and prayer, and had been stirred to consecrate themselves with renewed devotion and energy to the service of Christ.

G. B. D.

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## LETTERS TO THE EDITOR.

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### SELF-SUPPORT IN THE NATIVE CHURCHES.

SIR,—The letter signed "A Young Missionary" in this month's *Intelligencer* I have read with the deepest sympathy and interest. I am convinced he is right in the main, and have so thought for many years. I am sure the course he advocates is the right one, both in the true interests of the Indian Church and of our Society; but his suggestions in their present form are open to serious objections.

Were we beginning Mission work again in India, and that open as India is to-day with a century of work behind, few would be found, I think, to disagree on the point; all would agree that a foreign-paid agency must at all costs be avoided. But we are not at the beginning: we inherit a policy and work which has been handed down to us.

The Indian Church is not sufficiently wealthy to undertake, even if it wished to, the whole of the pastoral work in which we are now engaged, much less evangelistic effort. True, there is advance, and great advance, but the financial burden of even the present work, apart from educational agencies and institutions, is far beyond her; and the effect of repudiating suddenly our present liabilities cannot be overlooked—its effect on the Church and on the non-Christian world around her—and, unless we did repudiate them, to penalize a foreign-paid agency would be futile and hurtful. That the Indian Church would do more than it does at present, were it not still depending on foreign money, is likely. It would certainly be in a more healthy condition.

Again, were a foreign-paid agency dispensed with, what of the village-preaching and the many open to instruction in the villages? What of such calls as Mr. McNeile speaks of in his letter? It is the fact of the vast fields still unreached, and of the many openings where the Gospel is being preached, that forces missionaries, often against their will, to increase the number of their workers.

When calls are thus made on them, and God opens a work which could not and would not be undertaken other than by them, are they not bound to think of these souls for whom Christ died? How dare they stand aside, and say to the Indian Church, "Arise and walk," when something more than merely walking is involved? All they can do at present is to take such precautions as are possible, viz. making inquirers provide houses or schools, or make some contribution towards the work, as a test of sincerity, and so to teach from the first the duty of self-support.

Many of us feel that, though the principle of cutting off grants, as is done with a view to self-support in regard to N.C.C., is the right one, yet it is not attended with the results hoped for. The way in which the grant is divided leaves it in the power of the stronger Churches to act on the principle "to him that hath shall be given"; and, not following the example of Christ in His care for the weak ones, the larger Churches monopolize the grant, while the weaker ones, which need most care and help, are left to starve without pastors; though, thank God, there are exceptions, and there are a few Churches ready to bear their own burden. We have educated, too, many young men, sons of Christians, yet very few of them hitherto have been content to serve God in the ministry, owing to the pay at present offered, though the rate is above the average earned by Indian Christians and makes a self-supporting Church difficult, if not impossible.

The whole question, however, is important and pressing, and the issues far-reaching. Its difficulties are many, yet not insurmountable; yet big questions will have to be faced—e.g. the Indian pastorate. The present rate of pay does not attract men of the highest calibre and such as our Bishops perhaps wisely demand; and the rate is such that even town churches, some of which are partly endowed, find it difficult to meet expenses. Experience, both in Governmental and missionary work, teaches that a different stamp of man is requisite for village work. Are we to have University men as pastors in both town and country? or is a less educated class advisable for the latter? Is it possible to work for a system of payment by average—say, twenty or thirty families, each contributing one-twentieth or one-thirtieth of their income for the pastorate? a plan which would allow for infinite development; a plan which would, too, put pastors and their flocks more on an equality, and prevent what is often now a weakness, viz., the spiritual worker being far better off from a material point of view than those among whom he labours to wean them from the world. Would it be possible to adopt for villages a modified apostolic plan of the spiritual teacher receiving some support while still in a measure earning his own living?

When such questions as these have found an answer, it will enable us to go further, and, following the Uganda plan, discontinue gradually a foreign-paid agency. But until such questions, vital to the very existence of the Indian Church, receive some solution, to enter on such a policy can only result in curbing evangelistic effort over the greater part of India, if not in disaster. Besides, it has to be remembered that the C.M.S. is not the only Society at work in India; and is there any that can or will dispense with a "foreign-paid agency"? Our best men would perforce be snatched up were anything summarily attempted in the direction indicated.

Yet such a policy I believe is right in principle, and the enormous expansion of the work in these days, involving as it does, praise God, so many demands for help, is surely a call from God for thought and inquiry and effort. One thing is clear: European missionaries in increasing numbers are essential to the work, and there can be no curtailment here. Is not a C.M.S. "Royal Commission" to inquire into the whole question and advise as to possibilities called for? If Bishop Tucker could be chairman, and one or two others of tried ability and experience could be associated with him and go to India, something definite might be accomplished, and the Indian Church would certainly be helped onward.

"ANOTHER MISSIONARY."

DEAR SIR,—Will you allow me to point out to "A Young Missionary" where, as I think, his adaptation of a Scripture narrative is at fault? The healing of the lame man was a miracle, and miracles are exceptions to the ordinary rule. The ordinary rule for assisting a beggar, who is really lame and indigent, is "to

give him the things needful for the body" (St. James ii. 15, 16). To say to a crippled beggar, "Silver and gold have I none, rise up and walk," would be regarded by most Christians as un-Christian. To say to a small and struggling Christian Church, "Silver and gold have I none, rise up and provide for yourselves," is equally un-Christian.

It is all the more un-Christian if it happens to be untrue. I do not believe that Peter said what was not strictly true. The natural conclusion from his words is that he had nothing with him—not, of course, that he had nothing in the world. But for the Church in England to say to Churches in foreign lands, "Silver and gold have I none," would be simply untrue.

We must not *count upon* miracles in dealing with the poor and crippled, nor must we count upon miracles in dealing with needy fellow-Christians. But it may please God in special cases to work miracles. It has been so with indigent cripples: it has been so with young Churches, towards which we are sometimes wanting in respect. Uganda may be quoted as an instance of a Church which has indeed arisen and walked, rising almost at once from heathen degradation and impotence into a strong and healthy Christian community. This is, like the miracle upon the lame man, a witness to all men, who are filled with wonder and amazement. The Christian Church ought not to need such evidences of "the Name" any more than Peter needed them, for we, like him, have the promise of the Saviour's presence. But the world needs them, and God gives them occasionally. I do not suppose that Peter never again gave money to poor cripples because of this one great miracle. Neither should we withdraw grants-in-aid from other Churches because one or two can do without them. But I do not at all like the comparison. The non-self-supporting Native Churches are neither weaklings, nor cripples, nor beggars.

What are the Christian rules in this matter?

The Church of Christ has never acknowledged that there is any difference in the Body of Christ between Jew and Greek. There is no such thing "in Christ" as "foreign money" and "native money." The money of all Christians is alike the money of God, to be used for all the family of God according to the will of the one Father, not according to our own artificial distinctions, or the exigencies of statistics and reports. This is one great Christian rule.

Another rule is that those who have should give to those who have not, that there may be equality. We in Christian England have numbers and we have wealth. In some lands the Churches of Christ have neither numbers nor wealth. Our numbers and our wealth are, by the rule of Christ, theirs. They are given to us with the express purpose that we should use them to fill up the measure of the wants of the saints.

These are the principles, and in the application of the principles care will, of course, be necessary to avoid the stunting of the Christian life of young Churches by allowing them no scope for devotion of self and substance to God. This is really what "A Young Missionary" fears. But let him start with the idea that the young Churches in foreign lands are cripples and beggars, and only need faces of flint and brotherly pulls to set them on their feet, and he will find that God does not work miracles when there is no occasion. No plan that is contrary to Christian principles will answer in the long run; no plan that is on Christian principles will fail to meet the occasion.

I like St. Peter's words, "*What I have give I thee.*" It is a grand rule, standing alone. Give, and it shall be given unto you; give freely, largely, in good measure, and be glad. If you have silver, give silver; if yourself can be given, give yourself; it will harm no one when given in love and unreservedly. But whether silver or gold, or self or dear ones, all is valueless in itself: the valuable thing is the knowledge of the NAME. Silver and gold and men and women are needed to spread the knowledge of the NAME. It is far more important to spread the knowledge of Jesus than to point to a Church that stands alone in financial matters. It is far more important that Jesus should be known in His fulness and in the purity of the truth, than that we should leave schools to be financed by the Christians as best they can. "*In the Name of Jesus Christ of Nazareth, walk!*"

I am grateful beyond words to Mr. McNeile for his most valuable and timely letter. There is great danger in some fields of the Society's abandoning its policy

of employing native agency. Mr. McNeile tells us what are the orders in his own field. I feel bound to mention that the orders in Mid China are the same. The cutting down of grants towards schools has endangered the whole system of training native agents in Mid China, described in a recent number of the *Intelligencer*. To such an extent is this the case that it has been proposed by the missionaries in the field to *give it up*. This is the virtual effect of draft resolutions which have just reached me, and which may soon reach the Committee at home. These resolutions are the direct result of the recent orders from home.

In many fields missionaries will bear witness that "to cut off all foreign funds from the Native Church in the very near future," and "to steadily diminish the grants to native evangelistic agents," as "A Young Missionary" wishes us to do, would be simply to curtail steadily the witness to Jesus Christ, which we exist to bear.

WALTER S. MOULE.

May 3rd, 1902.

SIR,—I do not wish to underrate the earnestness and ability and sincerity which accompany the dogmatism of the "Young Missionary" whose letter to you, on the subject of the Native Churches, appears in the *Intelligencer* for May. I imagine that not only our young friend and brother himself believes, but that many of your readers will join him in the belief, that the bright new "armour which," as he tells us, "he is buckling on," covers greater wisdom, and ideas clearer, fresher, and more adapted to this clever new century, than those concealed by the battered and weather-worn armour of the present writer.

Therefore, discounted as my authority may be, I will not venture to follow our "Young Missionary" in his argument point by point. What I wish to do is to draw attention to the fact that a grave fallacy would seem to underlie his whole contention. He tells us about "crime" and "wrong"; but is there no "wrong" in deliberately dissociating ourselves from the Church abroad, and by saying "the Churches in non-Christian lands are the Native Churches; we are the *foreign* Church?" Are we not *one*? even "the Holy Church, which is in all the world"? And if so, if the Church in England is *one* with the Church in India, in Japan, and everywhere, "when one member suffers," must not all suffer with that member? And if we can relieve or help, is it not a "crime" to say, No! my foreign gold is not for you?

Neither the C.M.S. nor the Native Church give to native agents, school-teachers, evangelists, catechists, or ordained clergy, anything approaching to the salaries which many of their fellow-Christians can command now in secular employ. And though there may have been misconceptions in the past, and the outside non-Christian world may have thought that the foreigner was bribing men and women to be Christians by Church employ, they do not think so now; and what is to be feared is rather the effect which will be justly produced on the "world" and the "Church" by close-fistedness, by apparent stinginess, and by frigid "flinty faces."

For in this new century, just as in the old, the Native Churches, grappling with the duty of self-support, for their pastors, and schools, and poor, yet surrounded and oppressed by dense masses of unevangelized Heathen, are, in the great majority of instances (for all are not blessed like blest Uganda), quite unable to provide such "hire as the labourer is worthy of" for one-thousandth part of the evangelists required for this great work of extension.

And can it be a "crime" to spend English Christian money in co-operation, and in helping, till they can take fully on themselves this great duty of the extension of the Native Churches; stimulating by example, not blighting by abstention; leading and cheering on, not shaking or pulling or pushing our comrades?

Is it not conceivable that if we have, as we have indeed, spiritually-endowed, carefully-trained, and well-equipped native agents, foreign gold may be at least as well, if not better, laid out on their support than, not indeed on the support of a "Young Missionary," but of yours very sincerely and earnestly,

AN OLD MISSIONARY?

## EDITORIAL NOTES.

**T**HE Coronation of our gracious King will naturally draw the thoughts and fix the gaze of his subjects in this month of June. Nearly a year and a half ago he ascended the throne and was duly proclaimed by his appointed heralds throughout the vast domains of his world-wide Empire. Now he will be formally and solemnly "recognized" and acclaimed by the representatives of his subjects in our ancient Abbey, and the homage of his spiritual and temporal lords will be publicly rendered. Let our prayers ascend to the King of kings for an abundant blessing on his person, that he may "stand firm and hold fast"; and on his reign, that it may be characterized by prosperity and peace and may witness the diffusion of the knowledge of Christ.

**God Save King Edward!**

**T**HERE are several features in the impressive Coronation Service which will not fail to be noticed with peculiar interest by our readers. The terms of the oath with which the King will engage to govern constitutionally and to maintain the Protestant religion have obtained a large share of public attention, and while repudiating the desire to be needlessly offensive to our Roman Catholic fellow-subjects, it is legitimate to rejoice with thankfulness that the vigorous and uncompromising assertion of the Nation's adherence to the principles of the Protestant Reformation remain unaltered in the Coronation oath. The words, too, of the Archbishop in presenting the Holy Bible are strikingly impressive: "Our gracious King, we present you with the Book, the most valuable thing that the world affords. Here is wisdom, this is the royal law, these are the lively oracles of God," &c., &c. And not less so are those in which he informs the King, as he places the jewelled orb in his right hand, that it is to remind him "that the whole world is subject to the power and empire of Christ our Redeemer."

**O**NCE before since the Church Missionary Society was founded, namely, when George IV. was crowned in 1821, the Coronation Service had a peculiar impressiveness, as it has with us now, from the fact that it had not been witnessed in England for an unusually protracted period. It is interesting to look over the pages of the *Missionary Register* of January, 1822, and to read the comments made by Josiah Pratt on the Service. We must, we think, next month afford our readers the pleasure of perusing some at least of those comments by reprinting them in the *Intelligencer*. One point in particular Pratt dwelt upon, namely, how the Service "recognizes and enforces the necessity of the constant and abundant influences of the Holy Spirit, in order to success in the labours of government and in the conduct of the Christian life." He says, for instance, "The King is consecrated to his office by the significant act of anointing with oil, denoting those Gracious Influences and that Heavenly Unction of the Holy Spirit, without which he cannot fulfil his awful obligations. To this end, Prayer is put up for the strengthening grace of the Holy Ghost." And Pratt urges upon Christians, in view of the difficulties and disappointments besetting missionary work all over the world, the duty of prayer for the outpouring of the Spirit.

**T**HE proximity of the Coronation was naturally remembered in our Anniversary gatherings. The National Anthem was heartily sung at the commencement of the proceedings, just after the hymn and reading of the Word of God and prayer, at both the morning meetings. Moreover,

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the opening words of the General Review of the Year utilized this prominent subject in the public mind to direct our thoughts to that Coronation Day when "another King, one Jesus," shall have been proclaimed in every part of His inheritance, even to the "uttermost part of the earth," and shall be "recognized" and acclaimed the KING OF KINGS AND LORD OF LORDS, and every knee shall bow and every tongue confess that He is Lord to the glory of God the Father. Between the Accession and the "Recognition" of our Divine, as well as of our human, King there is an interval, and in this interval it is assigned that the heralds must proclaim His Kingship. That has not been done, nor is it being done in a degree which is honourable to the loyalty of the Christian Church. For it is pre-eminently a question of loyalty. In the mind of Christ, missionary work, the work of Evangelizing the World, has the chief place; in the mind of most Christians it is a work of supererogation. And as in the lower, so also in the higher sphere, the demands of loyalty are no less the demands of self-interest; for, as has been well said, "if the Church does not save the world, the world will ruin the Church."

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A FULL report of the Anniversary takes up a large proportion of our pages this month, and little need be added by way of comment. Our readers who could not be present will be glad to know that friendly relations of the right sort between different Societies were illustrated at the Annual Meeting by the presence on the platform of Bishop Montgomery, the new Secretary of the S.P.G. C.M.S. Secretaries have on several occasions attended the annual S.P.G. meeting; but the late Prebendary Tucker, we think, only came to the C.M.S. meeting once, viz. in 1883, when Archbishop Benson presided on his accession to the Primacy. We were the more glad, therefore, to welcome Bishop Montgomery.

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MR. FOX has drawn attention in "Anniversary Remains" (page 401) to the speeches. All agreed that those of the great morning meeting at Exeter Hall were of unusual interest and importance. The assurance of the Bishop of London that he would not sanction his "dear aristocratic quarters of Bethnal Green and Whitechapel being used as stalking-horses" to draw people's interest away from Foreign Missions, and that he was resolved to try, God willing, to make the Diocese of London the greatest missionary diocese in the world, were hailed with delight; as were his hearty words on the day following at the Bible Society's meeting, when he said, "I quite agree with the President (the Marquis of Northampton) and the Bishop of Newcastle that it ought not to require much persuasion to induce a good Churchman to come and speak up for his Bible. And in the first place because our Church of England services are saturated with the Bible. Nor can any of us of the Church of England teach anything by our Articles as essential to eternal salvation except that which can be proved by sure and certain warrant of Holy Scripture." He also quoted with warm endorsement the words of Bishop Lightfoot: "One of the great hopes of unity of all Christian bodies is to keep as a bond of unity an open Bible."

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THE Bishop of Durham's speech in one particular presented a contrast from that of the Bishop of London. The latter spoke in a tone of optimism of the generosity of the Society's friends and the self-sacrifice of the young men and women who fling themselves into its service. The former, on the other hand, assumed an almost pessimistic tone, as he pointed back to sixteen or seventeen years ago and asked, "Is there so widely spread now that burning zeal, that almost passionate surrender, that intensity of the



missionary impulse which made it, as I well remember, so often at Cambridge, in the days that are no more, necessary to press earnestly the claims of the work at home lest they should be unduly neglected?" While we value the glowing and somewhat flattering picture presented by one who, as he told us, has hitherto watched the Society with loving admiration from without, we prefer to fix our eyes on the more sombre portrait depicted by a faithful friend whose knowledge has been both intimate and long. The years referred to by Bishop Moule, 1885, 1886, and 1887, are indeed memorable. A chapter is devoted to them in the *History of the C.M.S.* (vol. iii., pages 315-334), which our readers should refer to. Following upon the going out of Stanley Smith and C. T. Studd under the China Inland Mission in 1884, they were years of a wonderful awakening of missionary zeal at Cambridge, from which the C.M.S. received a goodly number of recruits. At Salisbury Square, following upon the enlargement of the C.M. House in 1885, they were years of new developments: such as the Thursday Prayer Meeting; the formation of the London Ladies', Younger Clergy, and Lay Workers' Unions; and the adoption of the Policy of Faith. In the country at large, following upon the issue of a monthly Cycle of Prayer, they witnessed the February Simultaneous Meetings of 1886 and 1887, and the formation of the Gleaners' Union. The mission-field in due course felt these new movements all along the line, and India received in the closing months of the last of those years a special foretaste of their quality in the visit of a party of Winter Missioners. Yes, they were truly memorable; their memory is fragrant with the dew of new-born energies, energies that are working still and have by no means spent their strength. But the Bishop is right. We need a new Divine impulse to send us forward once again at an accelerated rate to enter the doors which the new century presents open before us. The great need of all needs, to quicken afresh the slackening tide of the Church's life, is "more of Jesus Christ, by the power of the Holy Ghost."

THE beginning of the Cambridge movement referred to in the last paragraph, so far as the C.M.S. was concerned, was a meeting held on December 1st, 1884, at Ridley Hall, at which two Secretaries of the C.M.S. were present, and a paper was read by Mr. Mackworth Young. The same Mackworth Young, now just retired from the Lieutenant-Governorship of the Punjab, delivered one of the weightiest speeches of the recent or indeed of many past Anniversaries. His testimony, as a Government official, regarding the influence won by missionaries in India, and regarding the value of Mission-schools as an evangelistic agency, should be carefully noted by those who are called upon to defend Missions from common aspersions. As regards the introduction of the Bible into public schools of India—a subject which he just adverted to—it would, of course, be out of the question to insist on Bible instruction contrary to the wishes of the parents of pupils. What missionaries and missionary societies have urged from time to time is what Sir John Lawrence and Sir Herbert Edwardes urged in the fifties, namely, that Bible-teaching ought to be offered to all those who may be willing to receive it. There should be two conditions, that there are "teachers fit to teach it," and "pupils willing to hear it." The policy of excluding the Bible from Government schools, which is called the policy of neutrality, has led to terrible consequences, as all thoughtful onlookers realize. Mr. Manley's speech pointed to some of them. Christians should pray, especially at the present time, that the educational policy of the Indian Government may be guided to the wisest and best methods for the lasting good of the people.

The recent changes instituted by the present Viceroy in Bengal give every promise of being productive of great good, and there are indications that further important modifications may be effected, though none, at present we fear, that the Bible, "the most valuable thing that the world affords," will be put within the reach of India's sons and daughters.

THE General Review of the Year, which is inserted within the covers of this number, should be carefully read. It is, of course, the case, as the Bishop of London intimated in his speech, that this brief report is always drafted in the first instance by one of the Secretaries; and when the Bishop added, "I think I know whose hand must have written it," doubtless many others thought the same, and thought rightly. Unhappily, the writer referred to is interdicted by the orders of his medical adviser from editing this number of the *Intelligencer*, so it may be permissible for a colleague to say that never in his recollection has a General Review been received either by the Committee which endorsed it or the Annual Meeting which heard it read with so much appreciation as that of this year. The selection and arrangement of the facts is a labour which tests the memory, the felicity of diction, and the literary skill of the writer in a high degree, as our readers may judge if they will look carefully over the pages dealing with the mission-field, which form the bulk of the statement. At the same time, while in the above respects the General Review is mainly and necessarily the work of one mind and one hand, it is no less true that no document which issues from Salisbury Square can more fully claim to be the Committee's work than this. It is considered sentence by sentence by a large and influential Sub-Committee, it is criticized from every point of view, it is frequently revised, and sometimes it has been virtually rewritten before it has been approved. After this process, it is submitted to the large General Committee, and usually undergoes some further modifications. It is therefore authoritative in a special degree as an exponent of the Committee's mind and purpose.

THE closing paragraph of the General Review, like the concluding speech at the Anniversary Meeting, almost invariably has an exceptional importance and deserves special consideration, and it is so this year. It is a vindication of a generous and large-hearted interest (which has characterized the Society throughout its history) in the progress of Christ's Kingdom abroad, by whomsoever that progress is promoted. The Society's own principles are definite and distinct, and by them it is prepared to be judged. They are "the principles of the Apostolic age, of the English Reformation, of the Evangelical Revival." In cleaving to those principles in all the length and breadth of its operations, whether at home or abroad, the Society maintains and will maintain its independence—"the reasonable independence of a body of loyal Churchmen banded together for the preaching of Christ in the world." The words in which the Committee expressed their resolution to adhere to the traditions which they have inherited, in respect both to breadth of sympathies and to steadfast cleaving to cherished principles, met with a more marked and general approbation from the Exeter Hall audience than any other part of the General Review. The Committee are nevertheless conscious that some of their good and esteemed friends take another view. Between such friends and themselves, agreeing as they do most completely on all matters of prime importance, and differing only on a question of aspect towards third parties, it should not be difficult to practise the rule of the late Bishop of Minnesota, which the Committee quoted in relation to those whose differences are far more serious: "I

have tried," he said, "to see the image of my Master upon the faces of those from whom I differ, and God has overpaid me a thousand times."

THAT such a vindication of the policy of friendly intercourse with others whose principles are not identical with those which the Society follows should be called for will be no matter of surprise to those who read the *Intelligencer* "Editorial Notes" of last month. Although the editor and correspondents of the paper referred to in those Notes have continued to make strange and unfounded statements about the Society, we do not intend to pursue the subject further if we can help it. It would be lacking in self-respect to notice challenges which imply disbelief of our express statements. We not only stated, but showed distinctly last month that the "solicitation" complained of had no existence; and yet we are now asked to say so again!

But we may just mention one illustration of the kind of course adopted. The paper referred to, in its issue of May 15th, professed to have discovered that the S.P.G. is already in the Diocese of Sierra Leone, and that African clergy of the Sierra Leone Church are adopting ritualistic practices from the clergy of that Mission. The story of the Rio Pongo Mission is one of the most familiar in C.M.S. literature. It has been told again and again how the West Indian Church, nearly half a century ago, sent a missionary to the Rio Pongo, who found there interesting traces of C.M.S. work given up forty years before. This missionary, and others, being from Codrington College, Barbados, an S.P.G. institution, the Mission became affiliated to the S.P.G., though it is conducted independently by a committee presided over by the Earl of Stamford. It is quite true that some later West Indian missionaries brought to West Africa usages to which they were accustomed at home, but which differed from those prevailing at Sierra Leone; but it is also true that at the request of the Bishop (Dr. Taylor Smith) they agreed to conform to the ordinary practice of the diocese. Other "facts" mentioned in the same paper are twenty years old, and have long since changed.

Now observe: it is pleaded that the criticisms in question are only meant as friendly warnings of possible dangers. Certainly there are dangers in these days in many of our Missions; and if a friend hears of one which may not have been noticed by the Society's administrators—a very unlikely thing, by-the-by,—it is, of course, right for him to call attention to it. But how? Surely by coming to headquarters, ascertaining the exact facts if they are known, and communicating any which he may suppose to be unknown. If, on the other hand, he refrains from making inquiries, publishes the stories that have come to his ears in a newspaper, with the result that sympathy is alienated and contributions are diverted, can he wonder if the *friendliness* of his warnings is called into question?

THE important appeal regarding the deficit, above the signatures of the Dean of Peterborough, the Bishops of Durham and Liverpool and Coventry, and others, which appeared in the *Record* of May 2nd, must not be overlooked by our readers. It will be found on page 471. Up to the time of going to press with this number the sum of 5281*l.* had been contributed in response to the appeal, including six gifts of 500*l.*

THE Report of the Hibernian Auxiliary Society is very gratifying. The receipts for general purposes (i.e. other than Indian Famine) show an increase of 1270*l.* The recent Census of Ireland—for there is a religious

Census *there*—shows that the Church population has decreased by 21,000 in ten years; yet in those ten years the contributions to C.M.S. have risen from 10,000*l.* to almost 21,000*l.*, or more than double. The number of parishes contributing has advanced from 639 to 823. The contributions are equivalent to 8 $\frac{3}{4}$ *d.* per head of Church population. Ten years ago it was 4*d.* per head. In England, as far as we can estimate the nominal Church population, it is still not much more than 4*d.* per head. The Hibernian Committee justly say that, “considering the pressing needs incidental to a disestablished and disendowed Church,” the increase “witnesses to a very real growth in missionary interest,” and to “a no less real growth of confidence in and appreciation of” the work of the Society.

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THE office of Vice-President of the Society has been accepted by the Bishop of Madras; and the Committee have appointed to the same office Archdeacon T. J. Madden, Archdeacon S. Pelham, Archdeacon S. Williams, Sir Algernon C. P. Coote, Bart., Captain J. Cundy, and Mr. R. N. Cust, LL.D. The difference in phraseology observed in the statement arises from a distinction in fact. Bishop Whitehead, being a member of the Society in virtue of an annual subscription to its funds, becomes a Vice-President, in accordance with Law II. of the Society's Laws and Regulations, by simply accepting the office. On the other hand, the three new clerical and three lay V.-P.'s were appointed to the office by the Committee, on the recommendation of the Patronage Committee. Archdeacons Madden and Pelham need no word of introduction to our readers; and still less, perhaps, does Archdeacon S. Williams, of New Zealand, whose name has stood on our list of missionaries for over half a century, and whose gifts have greatly promoted the work of evangelizing the Maoris. The laymen also bear well-known names: Sir Algernon Coote is a warm friend of many years; Captain Cundy, a leading member of the Committee, is also Chairman of the Gleaners' Union Auxiliary Committee, and in that capacity is known to the large circle of Gleaners; while Dr. Cust's direct services on our Committee for many years, to say nothing of his indirect assistance through his linguistic and other work for the Bible Society, entitle him to a grateful place among our helpers.

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THE obituary of the year, which formed part of the Appendix published with the General Review, was, as usual, a long one. Yet two other deaths of missionaries occurred between the date of those pages going to press and the Anniversary. The death of the Rev. A. A. Pilson, at Kandy in Ceylon, is referred to under “The Mission-Field.” It was totally unexpected. He had only been out a little over two years as Vice-Principal of Trinity College, Kandy. It had just been arranged for the Rev. J. Carter, who retired from the work a few years ago in consequence of family claims, to return for a short while and enable the Rev. R. W. Ryde, the Principal of the College, to take furlough. It is most desirable and important that a brother with some educational experience should go with him to take Mr. Pilson's place. The second death was peculiarly sad, in that it took place on the day after reaching home, where the hope had been entertained that medical skill might have found a cure. It was that of the wife of the Rev. C. H. Bradburn, of the Nadiya district, Bengal. Mr. and Mrs. Bradburn only returned to India last December, and were ordered in April to hasten back to England, which they reached on Sunday, May 4th, and she fell asleep on the 5th. She was a sister of Mrs. Fox, the wife of our Honorary Clerical Secretary, and laboured in India for fifteen years as a missionary of the C.E.Z.M.S. And now, as we are on the point of going to press, we

learn by telegram from Palestine of the death of Miss M. M. Jacombs, who was stationed at the Mount of Olives. Miss Jacombs accompanied the late Miss Helen Attlee to Palestine in 1895, and after her friend's death she was accepted as a missionary in local connexion and carried on the work which Miss Attlee had so earnestly begun among the villages of the Mount of Olives. No particulars of her death have yet reached us.

THE Reception of Missionaries by the Archbishops of Canterbury and York, arranged by the United Boards of Missions of the two Provinces, has become one of the pleasantest functions of the year. It was held at the Church House on May 15th, and was attended by three or four hundred Church of England missionaries at home, members of Committees, and other friends. The guests were introduced to Mrs. Temple and the two Archbishops by Bishop Ingham, as Hon. Sec. of the Canterbury Board of Missions. Refreshments and pleasant converse occupied an hour and a half, and then short addresses were given by the two Primates and the Bishop of London. Bishop Montgomery of the S.P.G., Mr. Fox of the C.M.S. and Bishop Kinsolving, the American Missionary Bishop of Southern Brazil, responded on behalf of the guests.

WE have special pleasure in inviting our readers' attention, as we have been asked to do, to some meetings which are to be held on June 25th in the Queen's Hall, Langham Place, London, to intercede on behalf of the King and Queen, the Royal Family, and the whole Nation and Empire. At the hours of 7 and 11 a.m. and 3 and 7 p.m. the meetings will commence, and, among others, the Bishop of London, the Bishop of Durham, the Chaplain-General, Prebendary Webb-Peploe, and Prebendary H. E. Fox hope to take part. There is indeed, as the circular announcing these meetings states, "some need of a revival of true religion in our midst, and of a deepening of that fear of God and enthusiasm for righteousness which are the foundations of individual and national prosperity." It is in effect Josiah Pratt's plea, referred to above, for public and private prayer for an outpouring of the Spirit, and we rejoice to see that the promoters of this Day of Intercession include some leading Nonconformist Divines, like the Rev. F. B. Meyer, who is one of the Honorary Secretaries (the Rev. F. S. Webster is the other). We join heartily in the hope that similar opportunities for united prayer may be extensively arranged throughout the United Kingdom on the same day or during the Coronation week. We know on the best authority that it is "good and acceptable in the sight of God our Saviour" that "supplications, prayers, intercessions, and giving of thanks, be made" "specially for Kings and for all in authority"; and if the desire to live "quiet and peaceable lives in all godliness and honesty" is a legitimate motive for our prayer in this behalf, no less shall we find availing pleas in the remembrance that our God "will have all men to be saved and to come unto the knowledge of the truth."

### THE FINANCIAL POSITION OF THE SOCIETY.

THE following letter appeared in the *Record* newspaper of May 2nd:—

"SIR,—In your issue of Friday, April 18th, you had a very important paragraph, showing that the total adverse balance in the accounts of the Church Missionary Society on March 31st, 1902, was 27,603l.

"This is a much more satisfactory statement than we had been led for some time to expect; judging from the rapid growth of the work abroad, and from the

special difficulties in the way of collecting funds that have arisen in the last two or three years.

"We feel that this adverse balance ought to be, and may be, promptly wiped out. We say *ought to be*, for the Society cannot properly discharge its great duty to the foreign field if it be weighted with financial encumbrance at home. We say *may be*, i.e., if the best friends of the work will aid with a liberality and promptitude suited to the emergency.

"Could not ten whole-hearted and wealthy supporters of the C.M.S. be found, ready to offer 500*l.* each? This would supply 5000*l.* Would not one hundred be prepared to contribute 100*l.* each? Here would be a sum of 10,000*l.* If five hundred would be responsible for 10*l.* each, another 5000*l.* would be in hand. And one thousand persons might, we believe, be readily willing to give 5*l.* each; producing 5000*l.* more.

"For the balance of 2603*l.* we venture to ask (in addition to donations under 5*l.*) that congregations, where the work is cordially taken up, should be invited to give a special and immediate offertory, say, on Ascension Day or Whit-Sunday—this to be entirely independent of their usual contributions.

"It will be seen that our appeal is to the thorough-going and wise-hearted upholders of one of the most sacred and blessed enterprises that the Lord has put into our hands. And by God's blessing resting in answer to prayer on the effort, the appeal will not be in vain.

"It is not for us, desirous as we are for promptitude, to fix a limit of time. But we trust that the required amount may be in hand by the important day of the Coronation, and may mark the gratitude of many for the blessings of a settled and well-ordered Government.

"Further, should God in His mercy grant us as a nation another token for good, in bringing the war in South Africa to a speedy conclusion, what could more appropriately express the thanksgiving of many of His servants than a free-will offering on the lines we have indicated?

"We are, faithfully yours,

W. H. BARLOW.  
H. H. BEMROSE.  
F. A. BEVAN.  
A. M. W. CHRISTOPHER.  
E. A. COVENTRY.  
HANDLEY DUNELM.  
J. R. EYRE.

G. F. HEAD.  
J. HUGHES-GAMES.  
W. LEFROY.  
F. J. LIVERPOOL.  
E. A. STUART.  
H. B. TRISTRAM.  
H. W. WEBB-PEPLOE."

Contributions in response to the above letter may be sent to the Very Rev. Dr. Barlow, The Deanery, Peterborough, or to the Lay Secretary, Church Missionary House, Salisbury Square, London, E.C., who will at once acknowledge the same.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the blessings we enjoy in this realm; prayer for an abundant blessing on King Edward VII., and that his reign may be prosperous and peaceful. (P. 465.)

Thanksgiving for the Society's Anniversary—for the high spiritual utterances of the preacher and speakers, and for the large and attentive audiences; prayer that the words spoken may provoke deep heart-searching and increased self-sacrifice. (Pp. 403—430, 465, 466.)

Prayer for men to take up urgent work in India and Ceylon, especially among students. (Pp. 438—446, 453, 470.)

Prayer for the sufferers from "sleeping sickness" in Uganda (p. 447), and for the famine-stricken Bhils in Rajputana (p. 452).

Thanksgiving (with prayer) for the women teachers of Toro (pp. 448, 449), for recent converts in Persia (p. 449), for converts and inquirers in the North-West Provinces of India (p. 450) and in South China (pp. 454—456).

Prayer for the relatives of missionaries called to their heavenly rest. (Pp. 454, 470.)

Prayer for the Bishop-elect of Keewatin. (P. 459.)

## HOME DEPARTMENT.

### The Clergy Union.

THE monthly meeting of the Dublin branch was held at the rooms of the Y.M.C.A., Dawson Street, on April 14th, the Rev. H. B. Kennedy presiding. An account of the progress of the Uganda Mission, more especially of the work in Toro, Ankole, and Koki, was given by the Rev. H. Clayton.

The Rev. E. Markby, Vicar of Holy Trinity, presided over the Huddersfield branch meeting on April 14th, held in the Parochial Hall. Addresses from the Rev. W. P. Buncombe, of the Japan Mission, and the Rev. Dr. W. J. Richards, of the Travancore Mission, were listened to with much interest.

"Educational Work of the C.M.S." occupied the attention of the members of the Derby branch on April 21st. The Rev. J. Walmsley presided, and the Rev. F. E. Hooper gave an exhaustive paper dealing with the Society's educational work in the various mission-fields.

In the absence, through indisposition, of Bishop Ridley, the Rev. Ll. Lloyd, of the Fuh-Kien Mission, addressed the members of the London branch on April 21st. In the course of an interesting address Mr. Lloyd laid special emphasis on the primary importance of educating the Chinese, and showed how the Society was endeavouring to meet this need. The Rev. Preb. Fox also spoke on the present home aspect of the Society's work.

The members of the Black Country branch met at St. Matthew's Vicarage, Wolverhampton, on April 25th, the Rev. M. Pryor in the chair. The last of a series of papers on American Missions was given by the Rev. G. H. Ensor, who traced the rise and progress of the Mission to South America, originated by Captain Allen Gardiner.

At the meeting of the Oxford and district branch, held in the Hannington Hall, Oxford, on April 29th, the Rev. W. Hewetson read a paper on the C.M.S. South China Mission. The Rev. H. G. Grey presided.

### Women's Work.

THE following Honorary Lady Correspondents have been re-appointed to their respective districts, their term of office having expired:—Mrs. Clayton, Archdeaconry of Berks; Mrs. Kingdon, Dioceses of Bath and Wells, Exeter and Truro; Mrs. Bailey, City of Birmingham; Mrs. C. Moule, Diocese of Ely; Miss Easton, Diocese of Hereford; Miss Hebdon, York City and Anisty Deanery; Miss Gabriel, Archdeaconry of Carlisle; Mrs. Shepherd, Archdeacons of Westmorland and Furness; Miss Maude, Dioceses of St. Asaph and Bangor; Miss Davies, Dioceses of St. David's and Llandaff. Mrs. Bentley has resigned the office of Hon. Lady Correspondent for the Diocese of Manchester.

### Local Associations and Unions.

SERMONS in the Cathedral and several of the city churches of Lincoln preceded the annual meeting, held in the Oddfellows' Hall and presided over by the Bishop of Lincoln, on April 14th. In the absence of the treasurer, the Rev. H. Fuller presented the financial statement for the year, showing a total of 447, remitted to the Parent Society. In his opening remarks the chairman referred with thankfulness to the pleasure it gave him to be allowed to take part in meetings for missionary work. Proceeding, he pointed out the need of guiding the present with a view to the future, the plan revealed to us throughout God's Word. Also the great need to have more of Christ in us, and we to be more in Christ; we must through the help of God try to be more Christ-like, more full of brotherly love one to another, letting that love flow on to the utmost part of the earth. Addresses were given on the Society's work in North-West Canada by

the Bishop of Mackenzie River, and on that in Persia by the Rev. A. R. Blackett. At the evening meeting Archdeacon Kaye presided, and Bishop Reeve and the Rev. A. R. Blackett again told of their respective fields of labour.

The annual meeting of the Gloucester Auxiliary was held in the Corn Exchange on April 21st, preceded by sermons in the Cathedral and other churches on the previous day. The Bishop of the Diocese presided, and expressed his congratulations on the report and contribution list presented by the treasurer. He believed that we are now living in the days in which God the Holy Ghost was being pleased to show a greater movement amongst men than He had ever vouchsafed to the Church of Christ probably since the days of Pentecost, illustrating his belief by reference to several remarkable movements amongst the Jews, both in England and America, showing a desire for instruction concerning the doctrines of our Lord Jesus Christ. Canon Flynn spoke on the Society's work both at home and abroad; and Miss E. A. Luce, of the North-West Provinces Mission, daughter of the Rev. J. J. Luce, of Gloucester, who received a warm welcome on her return home from the mission-field, gave an account of her work among women at Azimgarh. The Rev. E. N. Thwaites, of Fisherton, gave the closing address.

Sermons were preached in eleven of the churches in Bootle on April 27th. On Monday, April 28th, at 7.15 p.m. a reception was held in the Town Hall by the Mayor and Mayoress and by Bishop and Mrs. Chavasse. A large number of influential people attended this, and the meeting followed at 8 p.m. The Mayor presided, and spoke highly in favour of Missions, and, being himself a doctor, said he rejoiced to see the C.M.S. utilized medical skill so largely in order to reach the Heathen and Mohammedans. Bishop Chavasse gave a most earnest address. He said that lack of interest in Missions sprung (1) from a narrow view of Christianity, and (2) from want of knowledge; and he emphasized both facts by striking illustrations. The Rev. J. W. Hall spoke of hindrances to the progress of the Gospel at Meerut and how they were removed, and the Rev. J. Williams spoke of difficulties and encouragements in Japan. Mr. C. A. Mather read the report. All seemed deeply interested, and their attention was most marked throughout the whole of the most successful annual meeting ever held in Bootle.

C. F. J.

### OUR COLONIAL ASSOCIATIONS.

**Victoria.**—This Association has a clergyman (and wife) in the Persia Mission (Mr. Blackett, now in England); two laymen in North India (and the wife of one, herself a Melbourne missionary), and one in East Africa; one lady at Baghdad; seven ladies in China under the C.M.S., and four under the C.E.Z.M.S.; and two ladies in South India under the C.E.Z.M.S. Also a considerable staff working among the Chinese and the Aborigines in the Colony. One layman died in India; two ladies were killed in China; one doctor was invalidated from British Columbia. The energetic Secretary, the Rev. E. J. Barnett, is now home at Melbourne again, and has been working hard, with his colleagues on the Committee, to clear off the heavy debt into which the Association had gradually fallen, through the old subscribers to the C.E.Z.M.S. and the Chinese Mission having failed to continue their help when the Associations were amalgamated. Some remarkable meetings of Gleaners have been held, at which collecting-cards for definite sums, from 25*l.* to 10*s.*, have been given out. With much prayer, and no little enthusiasm, they set to work to raise 2500*l.* by March 31st, a friend promising 500*l.* if this was done, to make up 3000*l.* Within a few weeks, up to February 10th, they had reached 1300*l.* On that day a "rally" was held at the schoolroom of Holy Trinity, Melbourne, which was crowded to excess. Among the speakers was the Rev. John Southey, an Australian clergyman connected with the China Inland Mission, whose address had a most solemnizing effect. Were they, he asked, trusting to organization instead of to God? Even a prayer-meeting might become a fetish, if trusted in as a method. He illustrated this from Israel's desire for a king, and Samuel's words to them in 1 Sam. xii. 12—15. The localized *Gleaner* says:—

"This was the message, and most tenderly and sympathetically it was told.



But it fell with the force of a prophet's inspired deliverance. The hymn that followed, though penitential in tone, seemed almost out of place, and it was a relief to pass to the outpourings of fervent prayer, which eased the tension of surcharged hearts. For depth of tone, and heart-purging baptism of fire, we have had no such meeting before in our present enterprise. The chairman wisely allowed the flow of intercession to exceed the appointed limit of time, and in his final prayer summed up the feeling of all present in the words, 'O God, we want no King but Thee.'

It was with great satisfaction that on May 6th, our Anniversary day in London, we received a cablegram from Melbourne announcing the complete wiping out of the deficit. We warmly congratulate our Victoria friends on setting us so good an example. But we know they will reply, It is the Lord's doing!

**New South Wales.**—This Association has two laymen in the C.M.S. East Africa Mission (one of them married to a C.M.S. lady of that Mission); one doctor (and wife), just arrived in Egypt; and seven ladies, of whom five are in China, one in Ceylon, and one in Palestine. Another China lady is married to a C.M.S. missionary there. The one clerical missionary, who did good work for a time in India, had to retire on account of health; and so had one lady who was at Baghdad. Two other ladies have left to be married to missionaries of other societies. The Association employs also five Chinamen, one of whom is ordained, working among their countrymen in the Colony.

The Annual Meeting of the Association was held on March 4th, the Archbishop of Sydney presiding. On this occasion Dr. E. Maynard Pain, who is joining the C.M.S. Medical Mission in Egypt, was taken leave of. Dr. Pain is a son of Canon Pain, one of the most influential clergymen in Australia, who has just been elected Bishop of Gippsland in the Colony of Victoria. The Report showed receipts amounting to 2200*l*. There was a debt of 1100*l*. due to the Parent Society, and the Gleaners were about to make special efforts, like those in Victoria, to clear off this sum.

**New Zealand.**—This Association has one layman in Tinnevely (and his wife, an Australian missionary of C.E.Z.M.S.), two ladies in Japan, one in Palestine, one on the Niger, and one among the Maoris in New Zealand itself; also a lady in India under the C.E.Z.M.S., and a clergyman in the Melanesian Mission. One lady was invalided from India. The Hon. Clerical Secretary, the Rev. F. W. Chatterton, has moved from his Nelson parish to take charge of the Maori Theological College at Gisborne under the Maori Mission Board. For the present he carries on some secretarial duties from there; but the Lay Secretary, Mr. J. Holloway, at Nelson, will now have the bulk of the work, and has arranged to devote his whole time to it.

We have just received the Annual Report of this Association, an interesting and admirable document. Notwithstanding special efforts made in the past year in New Zealand in behalf of the Melanesian Mission and the Maori Missions, the Association has maintained all its missionaries in foreign lands, and has closed the year with a small financial surplus. Moreover it helps both the above-named Missions, the Melanesian by supporting the clergyman mentioned, Mr. Ivens, and the Maori in several ways. Some of the Branches of the Gleaners' Union maintain Maori clergymen. The Association has also made a grant in favour of a Chinaman, Mr. Daniel Wong, working among his countrymen in the Colony.

The circulation of the localized *Gleaner* is nearly 1200 a month, and there are a good many subscribers to other C.M.S. magazines received from London.

**Canada.**—The Canadian Church Missionary Society, as it is now called, has four clergymen (and wives) and three ladies in Japan; two clergymen (and wives) and a lady in China; one clergyman, who is also a doctor (and wife, an English missionary), in Palestine; one lady in Persia; a clergyman just gone to East Africa; and three clergymen (two with wives) and a lady in the Canadian North-West; also a lady in Chili under the South American Missionary Society. This Association has lately appointed an Organizing Secretary, the Rev. R. H. A. Haslam; and a Secretary of the Medical Mission Department, Dr. Harley Smith. Mr. Fox met the Committee and other friends during his recent visit to Canada.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, April 15th, 1902.*—On the recommendation of the Islington College Visitors Sub-Committee, Messrs. William Browne, Julian James Butler, George Clark, Edward Seabrooke Daniell, Thomas S. Johnson, and Alfred William Smith were accepted as Missionaries of the Society, all of them to be presented to the Bishop of London for ordination on Trinity Sunday. The above-mentioned were introduced to the Committee, and having been addressed by the Chairman (the President), were commended to God in prayer by the Rev. R. B. Ransford.

The Rev. Frank William Hinton, B.A., late Scholar of St. John's College and Wycliffe Hall, Oxford, Curate of St. Peter-le-Bailey, Oxford, and Mr. John Hind, B.A., Trinity College, Dublin, were accepted as Missionaries of the Society, the latter for work in the Dublin University Fuh-Kien Mission. Messrs. Hinton and Hind were introduced to the Committee and commended in prayer to God by the Rev. R. W. Atkinson.

The Committee accepted the resignations of Miss L. Stubbs, of the Persia Mission, and Miss K. Heaney, of the Mauritius Mission.

The Committee had interviews with the following Missionaries on their return from the mission-field:—The Rev. E. T. Butler and Mr. P. H. Shaul (Bengal), Mr. E. Keyworth (South India), the Rev. L. Lloyd and Dr. Van Someren Taylor (Fuh-Kien), and the Rev. W. R. Gray (Japan).

Mr. Butler spoke of his work during the last five years in the Nadiya District of Bengal, and, after referring to the threefold division of the work into evangelistic, educational, and pastoral, explained that the latter was organized into nine parishes, each with its own Indian pastor. While there was not a little to be thankful for, they had to deplore the lack of a missionary spirit. But efforts were being made to remedy this.

Mr. Shaul, speaking of his work as an Evangelistic Missionary in the Central Itinerancy of the Nadiya District, urged that if the work is to be thoroughly efficient, a policy of continuity and concentration must be adopted. He also spoke in hopeful terms of the progress of the Indian Christian community.

Mr. Keyworth, in a brief account of the educational work, of which he had had charge, in the Palamcotta High School for Christian boys, and in the Mary Arden School for non-Christian boys, gave illustrations of the way in which a knowledge of Christian truth is spreading and of the growing influence of Indian Christians.

Mr. Lloyd expressed his thankfulness for the wisdom which, he believed, had guided the Committee in dealing with the Missionaries in Fuh-Kien during the recent crisis, leaving them to act, in conjunction with the local authorities, as they deemed desirable. He stated that, under God, the Missionaries owed their safety to the action taken by the Viceroy of Fuh-Kien and other high officials. He expressed his belief that China was on the eve of very great changes, and that there was an unprecedented desire to know what had made Western nations what they were, and especially to discover what the Christian religion really involved.

Dr. Taylor spoke of the real growth which had marked women's work at Hing-hwa during the past seven years, mainly as the result of station classes, and stated that their newly-erected church was crowded at the Sunday services by Christians and earnest seekers after truth. Dr. Taylor described how his colleague, Dr. Sampson, often spent his evenings with literary men, studying together the Word of Truth.

Mr. Gray believed that the work was going steadily forward in Japan. He referred to the Twentieth Century Gospel Campaign, in which denominational differences seemed entirely to be forgotten; and to Mr. Mott's visit to Osaka, where his meetings were attended by some 11,000 students, of whom it was said that 5000 had become inquirers. When, five years ago, he undertook the charge of the Momoyama School, it contained, owing to its non-recognition by Government, only some thirty boys, now there are over 200. He stated that the tone was high, the discipline good, and strenuous spiritual work was going on amongst the boys.

The Committee also had an interview with the Rev. E. J. Jones, of the Western India Mission, on the eve of his departure for the mission-field.

On the recommendation of the Committee in charge of the Missions in Persia, North-West Provinces, Punjab and Sindh, Western India, and South India, various arrangements were agreed to with regard to those Missions.

*General Committee (Special Closing), April 29th.*—On the recommendation of the Ladies' Candidates Committee, Miss Barbara Mary Newton was accepted as a Missionary of the Society.

On the recommendation of the South China Mission Conference, Mr. Norman Mackenzie was accepted as a Missionary of the Society in local connexion.

The Patronage Committee presented a report, which was adopted, recommending the following appointments:—*To the office of Vice-President*:—Archdeacon T. J. Madden, Archdeacon S. Pelham, Archdeacon S. Williams, Sir Algernon C. P. Coote, Bart., Captain J. Cundy, and Dr. R. N. Cust. *To be Honorary Governors for Life*:—The Rev. A. E. Barnes-Lawrence, the Rev. Hubert Brooke Dr. C. A. Hingston, the Rev. Canon J. G. Hoare, the Rev. W. E. Rowlands, the Rev. G. F. Whidborne, the Rev. F. W. Chatterton (New Zealand), Mr. John Kent (New South Wales), and the Rev. T. R. O'Meara (Canada). *To be Honorary Members for Life*:—Mrs. Armitage (Hampstead), Miss M. E. Janvrin (Redhill), Miss S. M. Nugent (Belgravia), Mrs. F. Orton (Throwley), Mrs. J. A. Strachan (Surbiton), and Mrs. E. N. Thwaites (Fisherton).

The Secretaries reported the acceptance by the Right Rev. the Bishop of Madras (Dr. Whitehead) of the office of Vice-President of the Society.

In view of the impending retirement of Bishop Young from the episcopal supervision of the Diocese of Athabasca, and of the willingness of Bishop Reeve to undertake the control of that diocese in addition to that of Mackenzie River, the Committee thankfully accepted the suggestion of the Archbishop of Rupert's Land, and requested His Grace to appoint Bishop Reeve Commissary for the administration of the Diocese of Athabasca, thus practically uniting, for the time being, the dioceses of Athabasca and Mackenzie River.

The Committee accepted the resignation of the Rev. A. Phelps, of the Mid China Mission.

The Secretaries presented the "General Review of the Year" to be read at the Annual Meeting in Exeter Hall, as recommended by the Annual Report Subcommittee, which was approved.

On the recommendation of the Committees in charge of the Missions in West and East Africa, Palestine, South India, China, Japan, New Zealand, and North-West Canada, various arrangements were agreed to with regard to those Missions.

*General Committee, May 13th.*—The Secretaries having reported the Anniversary Proceedings, it was resolved that the cordial thanks of the Committee be given to the Rev. A. Howell for his address at the Clerical Breakfast; to the Rev. E. C. Hawkins for the use of St. Bride's Church; and also to the Stewards and helpers at the various gatherings during Anniversary week.

## FINANCIAL NOTES.

### The Adverse Balance.

A MISSIONARY writes:—"Will you kindly put the enclosed (51.) as a 'thank-offering' towards the deficit? We only wish we could have sent more, but cannot under present circumstances. We are grateful for family and personal mercies—for our long connexion with C.M.S.—for a smaller deficit than we expected. We feel for our Secretaries—the standard-bearers of our Society—whose very position and work makes them the subjects or objects of unjust attack. It is well then for us to show it."

A friend writes:—"What an encouraging stimulus to the 'Policy of Faith' is the deficit reduction! May this subject induce many of God's children to press into the *needy* fields crying out for them."

A mother, with a thankoffering for continued mercies to her child, writes:—"With the earnest prayer that funds may be forthcoming to meet *every* need (St. John vi. 5, 6, 12, and 13). If we as Gleaners would be willing to surrender our all, as the little lad did, we might look for as great success. God grant we may see our responsibility and act."

## Proportionate and Systematic Giving.

A subscriber writes:—

"I have not yet reached middle age, but I well remember the effort made to raise the Society's income to 100,000*l.* Last year the income was, I think, over 300,000*l.* (my memory fails as to precise figures, and I have no book of reference with me here in Brighton). It took over seventy years to achieve the former result, and but one-third of the time the latter. As a reasonable man I look for the cause of the result, and I find the time of increased growth coincident with a very remarkable decision on the part of the rulers of the Society. I find no other adequate cause or important event in the history of the Society to account for its wonderful growth in the last twenty years. But from the date of this decision of the Committee to refuse no suitable candidate for the mission-field, I see increased zeal, increased effort, increased results in the mission-field. I cannot, as a reasonable man, doubt that here we have simply the common law of cause and effect.

"Secondly. So far the success has been wonderful, the money has come as fast as it has been wanted. In the first place the new move was an act of faith, and God has been pleased to honour our faith. But from the time the decision was adopted till now no special faith has been called for to encourage us to continue in this path—the money has come as it was required. Are we now to faint at the first real call on our faith? Are we not still trying to do the Lord's work? Is His command altered during the last year? Have we reason to believe He does not wish the evangelization of the world to go forward just at present? Then surely what He has called for is simply this: we have been walking by sight. In His tenderness to our weakness He has given us the visible blessing on our effort to encourage us at the start. Now for our good He calls on us for an exercise of our faith—may be for a year, may be for two—and with that too He calls for more self-denial from each of us. That is my view of the situation, and I believe it is the right view, and therefore I say 'go on' and trust and do. I fancy there must be many of us who cannot do more in the money line than we are doing, but I expect there are a good number of us who can. Personally I have been only a *five pounder*; henceforward, as long as I have the means rightly to do so, I shall be a ten pounder. I enclose cheque for five pounds direct to you instead of through the local Branch, as I shall do in future, because I think this is a time to strengthen the Committee's hands by letting them know that members are not merely backing their action in word but in deed.

"P.S.—I wonder how many (1) could and (2) would double their subscriptions from now. It would be interesting to know. How would it be to appeal to those who could do it, to help out the inability of those who could not?

"I have made the cheque for 10*l.*, not 5*l.*, as on second thoughts I think that will be better. You understand this does not affect my subscription to the local Branch."

A mother writes:—

"Enclosed is postal order for 6*s.*, which my little daughter Edith is sending towards your Society. It is just her little savings, a penny a week, which she has been putting by for the missionaries. She is now five years old. We thought it would be nice to send it to you on your Anniversary. It is my earnest desire, as she grows, that she should work for God. We are only working people, but we know that our Lord blesses the small gift. May the Lord bless you and help you on in your work for Him."

## Suggestions for Giving.

A friend writes:—"I am grieved to see that there will be a deficit at all. Could anything be done in asking those who cannot go to the Anniversary meetings and put into the collection to send a gift towards it? Surely if every subscriber and Gleaner would give at least 6*d.*, the need would be quite met. May the Society never abandon the 'Policy of Faith' is my earnest prayer!"

Another friend, unable to attend the Anniversary, sends 12*s.* 6*d.*, the amount she would have put into the collection and spent on railway fare, &c.

Gleaner 71,267 writes:—

"I have seen in the *Gleaner* for April that a donation has been sent *at once* instead of as a legacy. I should like to do the same. It is not a large sum, for I have very little of this world's riches; just sufficient for needs through a small annuity put in the Post Office Bank, and a small sum extra from which I had expressed a wish that 10*l.* should be a legacy to the C.M.S., but reading of the deficit and the financial report, the thought came, 'the Lord has need of it *now*,' and it would be a greater pleasure for me to give it at once. I have taken it out of the Post Office Bank."

Another Gleaner writes:—

"A Gleaner who is an associate of the Girls' Friendly Society, Leicester, has again held her winter class of young women for instruction in first-aid and nursing, preceded by a short Scripture or missionary address, and is thankful that the united 'extra efforts' for the missionary cause are an advance, 22*l.* 6*s.* being the sum raised, of which she sends to C.M.S., 10*l.*; M.M.A., 6*l.* 6*s.*; C.E.Z.M.S., 6*l.* These 'extra efforts' consist of thankofferings, profits from eight dozen dolls, glove knitting, laundry work, &c., nearly all undertaken when the actual work of the day is done."

#### Postage Stamps.

To our great regret the Rev. C. F. Jones, who has for so long, and so successfully, undertaken the sale of postage stamps for the Society, is relinquishing that work. During the twelve years he has done it he has realized nearly 2000*l.* for the Society, an average of 165*l.* per annum, besides sales for special objects. The Rev. A. W. Robinson and Mrs. Robinson and Mr. E. W. Hooper have kindly agreed to carry on this work. Gifts of stamps should, as formerly, be sent to the Lay Secretary, C.M. House, Salisbury Square; but communications referring to the purchase of stamps should in future be addressed to the Rev. A. W. Robinson, St. James's Vicarage, West Derby, Liverpool.

### NOTES OF THE MONTH.

#### DEPARTURES.

*Eastern Equatorial Africa.*—The Rev. T. B. R. Westgate (Canadian C.M.S.) left Marseilles for Mombasa on March 11, 1902.

*Egypt.*—Dr. and Mrs. E. M. Pain left Sydney for Port Said on March 12.

*Western India.*—The Rev. and Mrs. E. J. Jones left London for Bombay on April 29.

*Ceylon.*—Mrs. R. T. Dowbiggin and Miss M. S. Gedge left Marseilles for Colombo on May 2.

#### ARRIVALS.

*Niger.*—Miss E. A. Hornby left Burutu on April 5, and arrived at Plymouth on April 27.

*Egypt.*—The Rev. and Mrs. D. M. Thornton, Mrs. Bywater, Miss J. E. B. Bywater, and Miss M. J. Greer left Alexandria on April 25, and arrived in London on May 1.—Miss L. Crowther left Ismailia on May 4, and arrived in London on May 16.

*Palestine.*—Miss M. Brown left Jaffa on April 16, and arrived in London on April 24.—Miss F. Brownlow, Miss F. M. Biddington, and Miss F. E. Newton left Jaffa on April 16, and arrived at Dover on April 25.—Miss F. Cooper left Jaffa on April 29, and arrived in London on May 8.

*Bengal.*—The Rev. and Mrs. C. H. Bradburn left Calcutta on March 31, and arrived in London on May 4.

*North-West Provinces.*—Miss M. Cadman Jones left Meerut on April 1, and arrived in London on April 19.—The Rev. and Mrs. E. A. Causton and Mrs. J. N. Carpenter left Calcutta on April 4, and arrived in London on May 11.—Miss Forbes left India on April 1, and arrived in London on May 1.

*Punjab and Sindh.*—The Rev. and Mrs. W. F. Cobb left Multan on Feb. 14, and arrived in England on April 30.

*Western India.*—The Rev. F. G. Macartney left Bombay on April 15, and arrived in London on May 16.

*Travancore and Cochin.*—The Rev. and Mrs. F. N. Askwith left Colombo on April 7, and arrived in London on April 26.

*Ceylon.*—The Rev. H. Horsley left Colombo on March 30, and arrived in England on April 23.—The Rev. and Mrs. J. Thompson left Colombo on April 11, and arrived at Plymouth on May 3.—Mrs. J. W. Balding and Mrs. R. W. Ryde left Colombo on April 21, and arrived in England on May 16.

*South China.*—Miss H. S. Fletcher left Hong Kong on March 29, and arrived in London on April 27.

*Japan.*—The Rev. and Mrs. B. F. Burton left Kobe on Feb. 23, and arrived in England on April 5.—Miss B. M. Nottidge and Mrs. A. R. Fuller left Nagasaki on March 25, and arrived in England on May 9.

#### BIRTHS.

*Eastern Equatorial Africa.*—On March 26, at Taveta, the wife of Mr. V. V. Verbi, of a son.

*Bengal*.—On April 5, at Calcutta, the wife of the Rev. L. K. Morton, of a son.  
*North-West Provinces*.—On March 27, at Aligarh, the wife of the Rev. W. V. K. Treanor, of a son.  
*Punjab and Sindh*.—On May 19, at Hornsey, the wife of Dr. W. F. Adams, of a daughter.  
*South India*.—On March 25, the wife of the Rev. A. E. Goodman, of a daughter (Cecilia Lydia).  
*Mid China*.—On March 10, at T'ai-chow, the wife of the Rev. E. Thompson, of a daughter.

## MARRIAGES.

*Eastern Equatorial Africa*.—On April 8, at Mombasa, Mr. B. Laight to Miss M. Critchley.—On April 19, at Mombasa, Mr. G. Burns to Miss Sibella Bazett.  
*Turkish Arabia*.—On April 2, at Baghdad, the Rev. J. T. Parfit to Miss Norah Caroline Stephens.  
*West China*.—On Jan. 15, at Chung-king, the Rev. W. Kitley to Miss E. E. Marks.  
*Japan*.—On April 9, at Tokyo, the Rev. D. M. Lang to Miss Christina McAuslan.  
*Steven*.—On April 9, at Kokura, the Rev. F. W. Rowlands to Miss D. I. Hunter-Brown.

## DEATHS.

*Palestine*.—By telegram received May 19, Miss M. M. Jacombs.  
*Bengal*.—On April 7, at Calcutta, the infant son of the Rev. and Mrs. L. K. Morton.—On May 5, in London, Margaret Edith, wife of the Rev. C. H. Bradburn.  
*South India*.—On March 25, at Masulipatam, the Rev. M. K. Ramier.  
*Ceylon*.—By telegram received May 1, the Rev. A. A. Pilson.

On April 24, at Calw, Wurtemberg, Mary, widow of the Rev. C. Isenberg, formerly of the *Sindh* Mission.

## PUBLICATION NOTICES.

**C.M.S. Centenary Volume.** The attention of friends is again called to the subscription issue of this book at 4s. net (4s. 6d. post free), to be published early in July. To obtain the advantage of this subscription price, orders must be in the hands of the Lay Secretary by June 30th, after which date the price will be 6s. net (6s. 6d. post free).

**The General Review of the Year**, as read at Exeter Hall at the Annual Meeting on May 6th. This Review can now be had for personal information, and also for binding up with Local Reports. Pending the issue of the Report in August or September, the Review will be found very useful by Preachers and Speakers. *Free*.

**Extracts from the Annual Letters of Missionaries for 1901.** Parts III. and IV. are ready, and Part V. will be ready early in June. The contents are:—

Part III., Letters from the Sierra Leone, Yoruba, and Niger Missions, 56 pages, price 3d., post free.

Part IV., Letters from the East Africa Mission (including Usagara), 36 pages, price 3d., post free.

Part V., Letters from the Uganda Mission, 48 pages, price 3d., post free.

**Missionary Catechisms.** Arrangements have been made for a series of Catechisms, containing a number of Questions and Answers, which it is suggested should be learnt by heart by members of Sowers' Bands, and other young people. Catechisms on China and India are ready: others will follow. *Free of charge for use in the manner indicated.* The Catechisms are not intended for general distribution.

**Women Missionaries; Evangelists, Doctors, Nurses.** This is a booklet issued under the auspices of the Medical Mission Auxiliary of the C.M.S., setting forth the qualifications of Women Missionaries. *Single copies free of charge.*

**The Story of Nadu.** By a Lady Missionary. A booklet giving an interesting account of the commencement and successful issue of Missionary Work in a village of India, by means of Christian Schools. 40 pp., with several illustrations, and an illustrated wrapper, price 3d., post free.

All orders for books, magazines, and papers, should be addressed to  
 THE LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.





**AUTUMN CONFERENCE OF C.M.S. BENGAL MISSIONARIES, CALCUTTA, 1901.**

*Sentrd on ground in front, reading from left to right :* Mr. P. H. Shaul and the Rev. S. R. Morse.  
*First row (seated):* The Rev. E. T. Butler, Mr. J. H. Weston (Office Manager), Mrs. J. F. Hewitt, Mrs. A. Stark, the Rev. A. Stark,  
 Miss A. M. Sampson, the Rev. G. H. Parsons, and Miss Clark.  
*Second row (standing):* The Rev. H. M. Moore, the Rev. J. F. Hewitt, the Rev. C. B. Clarke, the Rev. A. H. Bowman, the Rev. E. T.  
 Sandys, the Rev. I. W. Charlton, the Rev. A. Le Feuvre, the Rev. S. H. Clark, the Rev. E. Cannon,  
 Mr. S. W. Donne, and the Rev. A. F. Ealand.  
*Standing at the back :* Mr. J. H. Hickinbotham, the Rev. A. G. Lockett, and the Rev. J. W. Knight.

(See p. 511)



# CHURCH MISSIONARY INTELLIGENCER

## MODERN IMPERIALISM.

THE month of June in the present year, in the annals of our history, stands out as a memorable and distressing war, which will be remembered for the loss of life on both sides, and had the effect of uniting the richest Empire in the world. It has far as every item of intelligence from South Africa were truce patched up with an exhaustion and weariness which, by the firmness and generosity of its terms, in which it has been accepted by the vanguard of the new dispensations of permanence. It ushers in this, so far as South Africa is concerned, a new era of union and concord in South Africa, and English are probably nearer to-day in spirit than within the last forty years. And it thus opens up new possibilities among the half-evangelized Native peoples, stretching from the Cape to Nyassaland. Never, perhaps, has the Empire once more at unity with itself, in the sense of the bright omens of a dawning age of peace and prosperity, with the intense gladness of reaction after the past year's strain, there comes this crowning blessing—the coronation of the King and Queen, the Sea-King's daughter, under a title glorious with the far off memories of the Empire's triumphs of an Empire whose free communities stand in such a sentiment of unity and loyalty to an extent never before in our history within the sacred walls of that ancient city, which embodies in itself the secret of the inspiration, the history, the genius of our race. Never, probably, has the capital of the Empire witnessed the representatives of so many diverse races gathered from every clime and corner of the earth as imperial guests. Never has the sense of the reality of our tested and proved kinship with the fellow-citizens of a world-wide Empire been so strongly realized.

Such facts appeal to the imagination of all who have the true greatness of England in the witness they bear to the influence exerted upon the destinies of mankind. But they appeal with a solemnity and force to those who realize the unique significance of Empire in its relation to the Kingdom of God which is to be throughout the earth. When the late Queen was crowned and Archbishop, handing her the Orb crowned with a Cross with the words, "Receive this imperial Robe and Orb, and the Lord will crown you with knowledge and wisdom with majesty and dominion high, the Lord clothe you with the robe of righteousness with the garments of salvation. And when you sit



# AUTUMN CONFERENCE OF C.M.S. PANGAI MISSIONARIES, CALCUTTA, 1961

The following list of names of the members of the C.M.S. Pangai Mission, Calcutta, 1961, is given for the purpose of recording the names of the members of the mission who attended the conference. The names of the members of the mission who did not attend the conference are given in the list of names of the members of the mission who did not attend the conference.

THE  
CHURCH MISSIONARY INTELLIGENCER.

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MODERN IMPERIALISM AND MISSIONS.

THE month of June in the present year will not easily be forgotten in the annals of our history. It brought to us the close of a long and distressing war, which had been the cause of a lamentable loss of life on both sides, and had taxed severely the resources even of the richest Empire in the world. It proclaimed a peace which, so far as every item of intelligence from South Africa intimates, is no mere truce patched up with an exhausted and unrelenting foe, but a peace which, by the firmness and generosity of its terms and by the spirit in which it has been accepted by the vanquished, carries with it the guarantees of permanence. It ushers in thus, so far as human foresight can tell, a new era of union and concord in South Africa, for the Dutch and English are probably nearer to-day in spirit than at any period within the last forty years. And it thus opens out huge missionary possibilities among the half-evangelized Natives in a vast district stretching from the Cape to Nyassaland. Now, amidst the rejoicings of an Empire once more at unity with itself, in the presence of all the bright omens of a dawning age of peace and progress in South Africa, with the intense gladness of reaction after the past years of keen anxiety and strain, there comes this crowning blessing—the Coronation of our Gracious King and Queen, “the Sea-King’s daughter from over the sea,” under a title glorious with the far-off memories of Plantagenet days, in the centre of an Empire whose free communities are bound together by one sentiment of unity and loyalty to an extent never known before in our history, within the sacred walls of that historic Abbey which embodies in itself the secret of the inspiration, the history, the genius of our race. Never, probably, has the capital of the Empire witnessed the representatives of so many diverse races gathered from every clime and corner of the earth as imperial guests. Never has the sense of the reality of our tested and proved kinship with the fellow-citizens of a world-wide Empire been so strongly realized.

Such facts appeal to the imagination of all who love the name and greatness of England in the witness they bear to the influence she exerts upon the destinies of mankind. But they appeal with special solemnity and force to those who realize the unique significance of that Empire in its relation to the Kingdom of God which is to be set up throughout the earth. When the late Queen was crowned in 1838, the Archbishop, handing her the Orb crowned with a Cross which had lain upon the Holy Table, accompanied the act with these significant words:—“Receive this imperial Robe and Orb, and the Lord your God endue you with knowledge and wisdom, with majesty and with power from on high; the Lord clothe you with the robe of righteousness and with the garments of salvation. And when you see this Orb set

under the Cross, remember that the whole world is subject to the power and Empire of Christ our Redeemer. For He is the Prince of the Kings of the earth, King of Kings and Lord of Lords, so that no man can reign happily who derives not his authority from Him and directs not all his actions according to His laws." . . . The words, repeated at this year's Coronation, fitly express the missionary aspect of every Coronation, as the consecration, through the King himself, of the nation as a whole to its great task of hastening and fulfilling the Kingdom of Christ. It seems, therefore, a good opportunity to inquire, What is the direction, and what is likely to be the result in relation to that greater Kingdom, of the awakening which our own time has witnessed to our imperial position? What influence is Modern Imperialism likely to exert towards the Foreign Missionary movement which has for its aim the preparation of the whole world for the universal Kingship of Christ?

But first, what do we understand by Imperialism, for the word both in England and America is still the battle-ground of rival schools? \* We all of us have some general idea of what we understand by the term, though most of us probably shrink from actually defining it. The disputes which have arisen over it have sprung from the vague and uncertain sense in which the word is used. "Empire" is a word with a history, and "Imperialism" as derived from it shares in that history, and can be used in many different phases, as the following passage will show:—

"The word Empire has a peculiar history. To the early Roman it meant the authority of a military commander; when the Roman dominions embraced the greater part of the then known world, it meant the authority of Government concentrated in a single hand; in the Middle Ages it was the symbol of the political unity of Christendom, typified in the authority claimed over the Western world by Charles the Great and his would-be successors. The title of Emperor was adopted by Napoleon because he too, in his turn, sought to establish an authority co-extensive with Europe. The founders of the Federal Government which embraces all the German States chose the title of Emperor partly because that of King was thought unsuitable for the head of a group of united States, some of which are themselves monarchies. In our own time the word Empire is commonly applied to the unity which comprises all the subjects of the Queen. It was probably a true instinct which caused the Queen to adopt the title of Empress to denote the peculiar relation that subsists between India and the British race which she personifies." (*The Nation's Awakening*, pp. 284-5, by Spencer Wilkinson.)

Some of the most sincere objections to Imperialism have sprung from the lack of a clear understanding of what the word really connotes. There are many who abhor rightly a policy of Absolutism in politics or Aggression in foreign relations, yet miss the real significance of the fact of Modern Imperialism by reading these meanings into the word, forgetful of the historic transitions in its meaning. Thus, writers in the *Positivist Review* always understand Imperialism in these senses, and hence fail to discern the essential difference between the Imperialism of Ancient Rome and that of Modern England.† They

\* See *North American Review*, October, 1900, "Bryan or McKinley?" *Fortnightly Review*, August, 1900, "What Imperialism Means"; *Monthly Review*, October, 1900, "The Paradox of Imperialism"; *Westminster Review*, October, 1900, "The Mission of Empire."

† See, e.g., *Positivist Review*, March, 1900, "British and Roman Imperialism."

cannot imagine an Imperialism non-absolutist, non-aggressive, though indeed they justify the imperialism of ancient Rome as suited to the age and excusable by the condition of mankind then. "British government of India is . . . rightly described as an Empire, and the title of Emperor or Empress taken of late years . . . by the head of the Government is at least not a misnomer. . . . But to use the same words of our self-governing Colonies is an abuse of language. Communities free to elect their own Parliament, make their own marriage laws, and to impose heavy duties on goods imported from the mother country, free also to choose what share they will take, if any, in military or naval expenditure, cannot be said to constitute an Empire."

Many other writers fall into the same error, and confound, without any attempt at proof, Imperialism with the spirit of Militarism and Covetous Aggression.\* They regard it as a rank growth fostered by the moneyed classes for purposes of gain, and consisting in an appeal to men's passions and self-interest.

It would be no concern of ours as supporters of missionary work to defend a term which had fallen into abuse deservedly. If Imperialism meant what some affirm that it means, it could have no relation to missionary work, however powerful a factor it might be in present-day politics. But if it represents, on the other hand, a spontaneous impulse by means of which the foremost races of the world are beginning to realize their true mission and world-wide responsibilities, a great forward movement which springs from the inner life of a nation seeking to realize itself, a conscious awakening to a destiny which prepares the way for the "stewardship of the fulness of times" when all things shall be summed up in one supreme unity in Christ as King, and if this spirit is destined rather to gather strength with future years than to be dissipated, then Imperialism is a fact of the most tremendous significance, deserving of the most careful and earnest study. The progress of the nation towards this Self-Realization since that far-off Coronation of 1838 is sufficiently remarkable. Consider our relations to our Colonies then and even much later, and now:—then a connexion either defended and utilized on purely selfish grounds, or resented as burdensome; now a fellowship in which "One Flag, one Fleet, one Throne" has become the symbol of a union in which mutual regard, fervent loyalty, imperial obligation, and common interest bind together the most widely separate portions of our Empire. Consider, again, the growth of the Empire itself and the irresistible impulse of expansion which has led to that growth, in Australia, South Africa, and elsewhere. Mark the series of events which, lying beyond the will or control of the wisest statesman, have brought the vast congeries of races in India under our direct sway within the same period. It is impossible not to be struck with the powerful tendency which seems to impel us forward in spite of our own will.

And, when we recall the changes in other directions which have marked the recent reign, the same impression of the significance of Empire is intensified. The great discoveries of the nineteenth century have all strengthened the bonds of Imperial unity, for they have laid at our feet forces working for union which may be compared to the nerves and arteries

\* See *Patriotism and Empire*, by J. M. Robertson.

which make the body politic one in all its members. The sea has become a great uniter of races where once it was a great barrier. "The ships which travel between this land and that," said Mr. Gladstone once, "are like the shuttles of the loom which is weaving a web of concord between the nations." Distance has been practically annihilated as a bar to community of sentiment by the Telegraph and Steamship. Countries have been laid open to our activity of whose existence we scarcely dreamt except as desert wastes in 1833. At every point where the veil lifts, it discloses native races which need our guidance and protection. Uganda, Nyassaland, Hausaland, the Soudan, New Guinea, may be cited as examples. The awakening to missionary effort has been in part due to these very causes, and on the other hand it has largely contributed to the quickening of the sense of Imperial responsibility, and even, indirectly and peaceably, to the enlargement of Empire, as in the case of New Zealand in the early years of the reign, of the Niger and Yoruba territories later on, and of Nyassaland and Uganda and Equatorial Africa in recent years. "The lesson of the missionary," wrote Darwin in 1835 of New Zealand, "is the enchanter's wand," in achieving these changes.

On the one hand we cannot too distinctly dissociate missionary work from the spirit of an Imperial aggrandisement. This was the great mistake of the Portuguese, and their Empire and missionary work fell together from the unholy alliance. Their sole memorials in India to-day are "the epic of the *Lusiad*, the death-roll of the Inquisition, an indigent half-caste population, and three decayed patches of territory on the Bombay coast." \* Krapf's warning to future missionaries in East Africa to put no confidence in political developments is as true and timely to-day as when he first gave the advice nearly sixty years ago. But *does* Imperialism carry this meaning? "Is it essentially warlike and aggressive, or is it rather a great Altruistic movement—spontaneous, national, and on the whole peaceful—a step towards the realization of the destiny of our race, an awakening not to Militarism but to national responsibility, a development not inspired by capitalists but in the hand of God? Is there not 'the Imperialism of duty' in contrast to that of 'grab,' based upon the conscientious recognition of the necessity for fulfilling the moral obligation of empire as opposed to the Imperialism of conquest and aggression?" †

A writer in the *Monthly Review* for October, 1900, points out that we do not necessarily, or even impliedly, mean by Imperialism government of a certain type or character, such as the rule by conquest of the Roman Empire, or the absolutism of the Holy Roman Empire, or of the Czar. We affirm the *fact* of the Empire itself—that is, a wide control over different races, not the *form* of the government which exercises it. Empires in the early history of mankind have indeed, from the then imperfect stage of human development, been marked often by harsh rule or a spirit of aggressiveness. But that did not constitute them as empires, nor does Empire imply that, but the wide extent of their rule. Had they been free, peace-loving, representative in their institutions,

\* Sir W. W. Hunter, *Our Indian Empire*, p. 376.

† *Review of Reviews*, May, 1900, "The True Imperialism."

they would have been empires *par excellence*, as the Russia of to-day may possibly become under the influence of modern reform.

For us the word Empire carries with it these notions of freedom and absence of the spirit of greed or conquest under the influence of Christianity, and an even wider geographical signification. The races embraced under one Imperial rule are cared for in their internal relations, whilst, under the *Pax Britannica*, they are protected from hostile attack. They are trained for self-government, and respond to the impulse of a common patriotism. The noble loyalty and devotion of the Indian princes and their peoples in our recent troubles is a sufficient illustration. Even in Egypt such a spirit of rule has inspired the gratitude of the fellahin, and a few years ago the chief mosque of a large district held a special thanksgiving (at which, by request, the Englishman in question was present), for his work as an engineer in saving the crops of thousands of poor families by irrigation measures.\*

If, then, Imperialism does not carry with it those objectionable features which have been sometimes associated with the word, what is its true significance? It is an awakening to the self-consciousness of Empire in relation to our dangers, our interests, and our responsibilities. A natural course of events led up to our present condition of realization. Partly external development and external perils, partly political education, have produced our present attitude. The publication of Seeley's *Expansion of England* in 1883 marked a crisis in the development. For it shed a new light upon the English history of the last 300 years by showing that the great principle uniting and explaining its chief facts is the expansion of England into Greater Britain, the exodus of our race into the New World, and the setting up of two Empires there in succession, the first of which we lost, the second of which remains, and increases at such a vast rate that within less than fifty years the Englishmen abroad will equal the Englishmen at home, and the total of both will be much more than a hundred millions.† It showed that from the time of the discovery of that New World in the Elizabethan Age it became the determining factor in our history and that of the Powers upon the Atlantic sea-board, that the eyes of England were turned thenceforward towards that New World, a fact which explains at once the almost continuous war with France throughout the eighteenth century, and Napoleon's exclamation, "*Cette vieille Europe m'ennuie.*"

The great reception this book of Seeley's met with showed that it marked an epoch among thinking men, and Froude's *Oceana*, which followed in 1885, deepened its influence, for it brought vividly before the minds of many Englishmen, with inimitable word-pictures, the reality of the extent and diversity of the realms under the Queen's sway then. The first and second Jubilee gave a further object-lesson, by bringing us face to face with the living races embraced within our rule. Then a common danger cemented the bond, and to-day as never before we are one in our sense of a common citizenship.

Modern Imperialism has lifted the veil and shown us what the British Empire of to-day is. We have seen it and are seeing it more and more

\* *Fortnightly Review*, August, 1900, "What Imperialism Means," p. 187 *et seq.*

† Seeley, *Expansion of England*, p. 12.

clearly every day in the light of the possibilities of a newly opening age. A New Thing has arisen upon the earth—a federation of freedom-loving peoples, united by common ideals, common sentiments, common interests, linked powerfully together by the forces of modern civilization which annihilate distance. The subtle cohesion of spirit has succeeded the more clumsy cohesion of bodily weight and mass. The Empire is a network not of limbs in juxtaposition, but of nerves in intercommunication. It is not one enforced rule, pressing with heavy impact from its nearness and weight of hand, and thus maintaining an outward and lifeless uniformity. Quick interchange of thought, sympathy of affection, community of aim, unite in one nations widely different in race-origin, in religion, in historic tradition. For it is a mistake which derogates from its unique character and possibilities to describe our Empire as Anglo-Saxon, embracing as it does Dutch and French and Indian and English alike.

Out of the heart of the sunny southern seas, along the great sacred highways of earliest Aryan civilization, under the pine forests of snowy Canada, beside the swift streams that rush down into the Pacific, beneath the glittering stars of the African wilderness, a young Empire full of boundless resource, with scarcely any limits to its possibilities of development, whose bond is brotherhood, whose watchword is progress, whose nominal standard, at least in its ruling race, is Christianity, has burst upon the world. The spiritual possibilities of such a fact are simply tremendous. God is ever bestowing fresh revelations of His own modes of workings in the facts of history, and here is one such. What lessons can we read from it?

(a) The first is that such an Empire is by its very nature *Inter-dependent*. It cannot fulfil itself except by a continual bestowment of its blessings upon its more needy parts. The law of mutual correspondence between its several parts is a law of mutual obligation and mutual service. The Empire exists for the emancipation, the enrichment, the enlightenment, the education of its peoples; but such a fact carries with it the admission of the supreme importance of Missions. The Maori, the Hausa, the Muganda have a right to claim our best commodity. The Empire itself will suffer if we withhold it.

(b) A second feature of such an Empire is its *Altruistic* character. It exists for the sake of the *governed*, as we have seen. No one would now say that we keep India as a useful training ground for our sons, or even for the interests of imperial trade. We hold India for the Indians. A nation has not fulfilled its duty towards its subject races when it has secured them merely internal order and external safety. Imperialism demands, in the safety of the Empire itself, the upraising of the lower elements of which it is composed. Otherwise the very increase of contact carries with it the gravest dangers. And this, again, is only possible by Christian Missions. Hence, we may mark in passing, it is utterly impossible, except as a temporary measure, and even with this reserve very difficult and doubtful, to justify the exclusion of missionary work from Khartoum and elsewhere, or the cry that Missions are an imperial danger, or the giving of pledges in any quarter against the free prosecution of missionary enterprise unhindered and unaided by the State.



(c) Again, an awakened spirit of Imperialism, when once external dangers are guarded against, has a true inwardness towards the aim and goal of the Empire in itself, its final cause in contrast to its accidental features. That aim is summed up in the word *Consolidation*. That which brings the component parts together, that which tends towards ultimate fusion, that which unites and harmonizes and reconciles, thus promoting one common ideal and one accepted standard,—is above all things to be studied. The very instinct of self-preservation demands this, for empires strong in other respects have fallen before, and will break in fragments again. And the vastness of such an Empire as our own, and its diversity, lays it specially open to such a danger, unless we can find some uniting principle stronger than all influences of change or local development. The Ideal of the Family is the only ideal that will make the Empire one. But how is such an ideal possible in our case? The Fatherland can carry some meaning to Germans of the same stock and history. What can it convey to a Hindu, or a Maori, or even a Boer? To some extent the ideal was passingly realized through the character of our late Queen, and the affection and reverence which she inspired. But it needs a stronger and more abiding basis. Christianity supplies that sense of common relationship between races brought together as a vast Spiritual Fatherland under the uniting power of the same Faith, and supplies also the actual life-power which makes it an abiding reality. And it is only through Christianity that we can find escape from the dangers of closer intercourse. The question of the later part of the eighteenth century, upon our first slight and partial contact with India, which found expression, as Macaulay\* shows, in the trial of Warren Hastings, was, Should the West yield to the evil influences of the East? Should the East conquer the West by the power of its ideas? Such questions will recur in the future. Either the non-Christian elements of the Empire will disintegrate its strength, or the superior force of Christianity will win them by its own persuasive power. It is not only the "*Graecia capta*" of Horace which has exerted a powerful or dangerous influence over her conquerors.

These considerations deal only with the relationship between the races *within* our Empire. What can be said of those outside it? The consideration of such an Empire as our own almost necessarily carries with it the consideration of the future of the world as a whole. To what ultimate result can such an Empire as that of England lead? It must in the long run, by the intimate intercourse of different races which it brings about, destroy the sense of nationality as a dividing-line, and usher in some even wider unity of humanity as such. Towards that "far-off Divine event" the world seems rapidly moving, when we mark side by side with our own the enormous growth of the United States and the Russian Empire. The British Empire of to-day embraces 387,000,000 of the human race, scattered over an area of 9,000,000 square miles. The Russian Empire numbers 130,000,000, and the United States probably fall not far short of 80,000,000. Put these nations together, and how large a portion of the human race we have at once. And their common feature seems

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\* Macaulay, *Essays*—"Warren Hastings."

to be their power of unlimited expansion. Can we avoid the conclusion that the work which these great Empires have to accomplish is to prepare the way for "the stone cut out without hands," that universal Kingdom which will embrace all humanity within its blessings? And, if that be so, then the setting before us of that Kingdom as the goal up to which our own Empire is to lead is the most practical object of our lives as citizens, and the best means of averting from it the dangers which an inadequate conception of its functions would bring. The Empire cannot exist for itself. It exists to share its blessings with mankind. And all those blessings are summed up in one—the displacement of earthly sovereignties by one Supreme and dazzling Sovereignty, the expansion and transmutation of the kingdoms of this world into "the Kingdom of our Lord and of His Christ." T. A. GURNEY.

### AFTER THE CORONATION.

"Remember that the whole world is subject to the Power and Empire of Christ our Redeemer" (*Coronation Service, Sect. x.*).

γένοιτο, γένοιτο.  
(*Psalm lxxii. 19, 20, Sept.*)

THE crowning day is over now;  
But far beyond this fading scene,  
Prayer for God's blessing on the brow  
Of the great Empire's King and Queen  
From loyal land and subject sea  
Ascends:—Amen, so let it be!

So let it be! So let it be!  
I hear a louder call afar  
Of that great Kingdom wide and free  
Which girdles earth and distant star.  
Amen! Lord, let Thy Kingdom come;  
Eternal Hope's Eternal Sum!

The idols prone are swept away:  
The frowning clouds of pride and doubt  
Pass in glad certainty's sun-ray,  
For perfect Love has cast them out;  
Sin dies from God's all-righteous Home:—  
Come, Lord, and let Thy Kingdom come!

The slave for evermore is free;  
The freed, by Love's high thralldom bound,  
Find service noblest Liberty,  
And Duty's call, melodious sound;  
In Thy blest Kingdom we shall reign;  
And in our Father's House remain.

If we believe that Jesus died  
And rose again, the happy dead  
Shall live for ever at His side,  
By the good Spirit thither led;  
Sorrow and sighing thence shall flee:—  
So let it be! So let it be!

A. E. M.

## A CORONATION ARTICLE EIGHTY YEARS AGO.

From "The Missionary Register," January, 1822.

[King George IV. ascended the throne of Great Britain in 1820, and was crowned in 1821. It was the custom of the Rev. Josiah Pratt, Secretary of the Church Missionary Society, to commence his monthly periodical, *The Missionary Register*, each year with a review of the chief events of the preceding year. In the number for January, 1822, appeared the following article on the Coronation of George IV.]

**I**N reviewing those events of the year, which are connected more immediately with the extension of Christ's Kingdom on earth, it will be found, that one of the most observable, in reference to this country, was the Coronation of our Gracious Sovereign.

This event has brought into observation, the Prayers and Exhortations appointed for these solemn occasions; and which were known to very few persons throughout the Kingdom, two generations having passed away since the Coronation of His Majesty's Father—now with God! The publication of the Services, used on the late occasion, has awakened, very generally, among good men, feelings of grateful surprise. They saw, with admiration, True Christianity, in its most vital principles, laid, by the wisdom and piety of our ancestors, as the foundation of the Throne; and the subserviency of the Kingly Office to the establishment of Christ's Reign upon earth, strongly and unequivocally declared.

It speaks well for our country, that His Majesty had been led, while governing in the name of his Illustrious Father, to give the Royal Sanction to the Propagation of the Christian Faith throughout the vast dominions, which it has pleased God to entrust to the British Sceptre.\* The Solemn Services of the Coronation cannot but have confirmed these feelings. If cherished and acted on, this Nation will, doubtless, bring down on it the Divine Blessing. And the awful Retribution, now working toward those Nations which have corrupted the Truth or have defied and persecuted it, and have oppressed and held in cruel bondage their fellow-men, is most striking: may the Nations which possess the pure Word of God, and avow their subjection to that Word, labour, with redoubled zeal, to establish its Authority throughout the world!

A brief review of the principal Ceremonies attending the Coronation of our own Sovereign, will shew that His Majesty is only acting in character, and fulfilling His most solemn obligations, when He supports and countenances every prudent measure, entered on by any of His subjects throughout his vast Empire, for the Propagation of the Faith to every nation, and kindred, and people, and tongue.

After taking an Oath, in the presence of all the people, on his knees before the Altar, that he would govern in Justice and Mercy and according to the Laws, the King was consecrated to his Office, by the significative act of anointing with Oil—denoting those Gracious Influences and that Heavenly Unction of the Holy Spirit, without which he could not fulfil his awful obligations. To this end, Prayer is put up for the strengthening Grace of the Holy Ghost; followed by another, in the way of Benediction, pronounced over the King, for Prosperity and Success in his Royal Station.

After this Consecration to the Kingly Office and Dignity, and before the Crown is placed on the head of the Sovereign, he is invested with the Ensigns of Royalty—all denoting the Graces and Virtues with which he should be adorned, and the Ends and Purposes for which he should reign.

\* [We presume that this referred to the East India Charter of 1813.—ED.]

The four principal emblems are, the Sword, the Robe, the Orb and Cross, and the Rod and Dove—denoting Power, Majesty, Piety, and Mercy.

The King is girded with a Sword, to denote that Power with which he is armed, in order that he may punish the wicked and support the good. The Prayer offered by the Archbishop, before the Sword is girt on the King, shews the intention of this Ceremony :—

“Hear our prayers, O Lord, we beseech Thee; and so direct and support Thy Servant King George, who is now to be girt with this sword, that he may not bear it in vain; but may use it as the Minister of God, for the terror and punishment of evil-doers, and for the protection and encouragement of those that do well, through Jesus Christ our Lord. Amen!”

And the Exhortation, addressed by the Archbishop to the King, as soon as the Sword has been girt on him, most strikingly points him to the King of Kings and Lord of Lords, as his example in using the power entrusted to him :—

“Remember Him, of whom the Royal Psalmist did prophesy, saying, *Gird thee with Thy Sword upon Thy thigh, O Thou Most Mighty: good luck have Thou with Thine honour: ride on prosperously, because of truth, meekness, and righteousness*—and be thou a follower of Him! With this Sword do justice, stop the growth of iniquity, protect the Holy Church of God, help and defend widows and orphans, restore the things that are gone to decay, maintain the things that are restored, punish and reform what is amiss, and confirm what is in good order; that, doing these things, you may be glorious in all virtue; and so represent our Lord Jesus Christ in this life, that you may reign for ever with Him in the life which is to come. Amen!”

The King is then clothed in a Royal Robe; and has an Orb, or emblem of the Earth, fixed under a Cross, put into his hand. The Blessing and Exhortation of the Archbishop, on this occasion, shew, most impressively, the design and purport of this Ceremony :—

“Receive this Imperial Robe and Orb; and the Lord your God endue you with knowledge and wisdom, with majesty and with power, from on high! The Lord clothe you with the robe of righteousness and with the garments of salvation! And when you see this Orb set under the Cross, remember that the whole world is subject to the power and empire of Christ our Redeemer; for He is the *Prince of the Kings of the earth, King of Kings, and Lord of Lords*; so that no man can reign happily who deriveth not his authority from Him, and directeth not all his actions according to His laws.”

A Rod, with a Dove on the top of it, is placed in the hand of the King. The Archbishop's Exhortation fully explains its signification :—

“Receive the Rod of Equity and Mercy: and God, from whom all holy desires, all good counsels, and all just works do proceed, direct and assist you in the administration and exercise of all those powers which He hath given you! Be so merciful that you be not too remiss: so execute justice, that you forget not mercy: punish the wicked, protect the oppressed; and the blessing of him who was ready to perish shall be upon you—thus, in all things, following His great and holy example, of whom the Prophet David said, *Thou lovest righteousness, and hatest iniquity; the sceptre of thy kingdom is a right sceptre*; even Jesus Christ our Lord. Amen!”

After these solemn introductory Rites, the Crown is placed on the head of the King, with Prayer for the Divine favour and blessing.

After the King was crowned, the Holy Bible was solemnly presented to His Majesty; the Archbishop, while a number of Bishops surrounded him, saying these remarkable and impressive words :—

“Our Gracious King! we present unto your Majesty this Book—the most valuable thing that this world affordeth. Here is Wisdom. This is the Royal Law. These are the Lively Oracles of God. Blessed is he that readeth, and they that

hear the words of this Book; that keep, and do the things contained in it. For these are the words of eternal life; able to make you wise and happy in this world, nay, wise unto salvation, and so happy for evermore, through faith which is in Christ Jesus; to whom be glory for evermore. Amen!"

May our Heavenly Father, in His infinite goodness, endue the heart of His Majesty, more and more, with the grace of the Holy Spirit; and shed that Divine Influence on all, who minister under Him the affairs of this Kingdom, or who direct its counsels: that, entrusted as they are, with the Government of at least one-tenth of the whole Human Race, and exercising a powerful controul over perhaps another equal portion of mankind, this mighty dominion may be swayed for the only worthy and honourable end of a Christian Kingdom—the establishment of the throne of the Almighty Saviour!

### SOME ANNUAL LETTERS FROM INDIA.

#### From the Bishop of Travancore and Cochin.

*Cottayam, Christmas, 1901.*

THE year opened with the world-wide lamentation on the death of Queen Victoria, in which we fully shared; and memorial services were held in every church in the diocese.

We have also suffered severely from local losses. In May, Miss Baker, and since then two of our senior clergy, the Revs. M. Nallathambi and P. P. Joseph, have entered into rest. Cholera, dysentery, and small-pox have carried off many.

Miss Baker had qualities hard to supply, and her loss is severely felt; but the school is being efficiently carried on by her two sisters, and the new school for which she had worked so hard and collected Rs. 8000 is now in building, though, for lack of funds, on a smaller plan than she had desired. It will, we trust, be opened during the coming year, as the Baker Memorial School, to perpetuate the name of the family, and continue the education inaugurated more than seventy-five years ago by Mrs. Baker, senior, which has been such a blessing to Cottayam and its neighbourhood.

Two new pastorates, Kanam and Pampadi, have been joined to the Cottayam Council, and I ordained C. I. Mani, who had worked faithfully as a catechist for several years, to Pampadi, under the direction of the Rev. M. C. Chakko, pastor of Kanam, during his diaconate. I have every reason to be satisfied with his work.

The Peermaad Pastorate is now self-supporting, the finances being managed by a financial committee composed of representatives of the European planters and members of the native congrega-

tion, and the pastorate has been joined to the Melkavu Native Church Council. This arrangement was in great measure due to the exertions of the late Rev. M. Nallathambi, whose death was much deplored at Peermaad. The respect and affection in which he was held was shown by the fact that a sum of Rs. 700 was subscribed by the congregation for his widow within a very few days after his decease. The planters readily joined in subscribing to this fund, and several of them attended the funeral. Such an instance of united Christian sentiment and generosity is peculiarly gratifying to me, and I record it with gratitude and thanksgiving.

The vacancy has been filled up by the transfer of the Rev. P. A. Samuel from Mankompu, who is of Tamil extraction and knows the language well, which is a matter of chief importance in view of Mission work among the Tamil coolies on the tea estate. I have every reason to believe he will approve himself in this new work as he has done at Mankompu. A young man has also been appointed as an evangelist to the coolies, and there are also several schools on the estate.

I visited the High Range at Easter, and stayed three weeks there, going round the whole district. Owing to the depression in the tea trade, and the continual changes in the staff of superintendents, the scheme for building a church and maintaining a chaplain has not gone forward as one could wish. But there are peculiar difficulties. Since my visit Mr. Romilly has been up for two Sundays. But our visits, though heartily welcomed by the majority, can only be very rare, and for several

months no service at all was held at Munnar, which is the centre of the district. Moreover, the journey is long and arduous and very exhausting, and takes several days.

We have to go over the Peermaad Range down into the plains of Madura, and then thirty or forty miles north-east by bullock transit on the level to the foot of the Ghats, which rise precipitously above you, suggestive of anything but an ascent for man or beast. This, however, is accomplished by very steep zigzags, and after several stiff hours' climb you are breathing the pure air amid ranges and valleys of glorious scenery some 6000 feet above the plains.

There are, I suppose, something less than 100 Europeans employing more than 10,000 Natives, chiefly Tamils, spread over a very wide area. The circumstances are very like those of the Tamil Cooly Mission in Ceylon, save that we have no European missionary either to minister to his own countrymen or to evangelize among the coolies. There are over 200 Native Christians, chiefly writers or clerks, and their families. Some of these know a little English. Services were held also for these at our visits. They have guaranteed the salary of a Tamil catechist, and one Anthony has been appointed by me on the recommendation of the Rev. E. A. Douglas, and I have good reports of him.

This is a beginning which will, I hope, develop into a larger work. Of course one catechist in the midst of such a widely-extended field feels himself almost lost in a maze, and is tempted to despair; but he has shown a good heart so far, and I encourage him to persevere and trust in God, and in the unfulfilling promises of His Word.

There ought to be a native pastor there as at Peermaad, with three or four evangelists working with him; and how it would rejoice my heart if we could have a European missionary in charge of a Cooly Mission on our hills, on the lines of the Ceylon Tamil Cooly Mission. What good might he not do among the planters themselves no less than among their employees. Is it quite useless to ask the Committee to consider this? It is not every man who would do for such a peculiar position, but some men would, if only they knew of its peculiar opportunities, its appeal to their manly Christian vigour, its test of faith and patience, its demand

for firm religious principle coupled with broad human sympathy. I have represented the case to Mr. Mullins, of the C.C.C.S., and perhaps help may arise from thence. I am often made very sad at the neglected state of our countrymen on the tea estates.

Speaking of the hills reminds me of a call for teachers from a tribe called Uralis, which have not been reached before. They live about twenty miles east of the Melkavu Range. Two young men from Melkavu offered to go, and have been at work for some months, but I am unable as yet to say with what results.

*The Pastorates.*—I have visited most of the head stations throughout the diocese, and held confirmations in almost every case. Number confirmed: males, 487; females, 542; total, 1029.

Erikatta has been formed into a new pastorate out of Pallam, which was overgrown. There are several others which need subdivision, and call for more liberality on the part of the Church, that we may lengthen our cords and strengthen our stakes. I cannot say that I feel satisfied with the present state of congestion. There are twenty-nine pastorates with over 160 out-stations. In one case the out-station is twenty miles from the head station, in others ranging from two to sixteen miles. It is evident that without strenuous effort on the part of the clergy such overgrown pastorates cannot be properly superintended, nor the people fed and tended and built up in the faith as they ought to be. There is therefore a danger, manifest in not a few places, of their backsliding or being carried away by divers and strange doctrines promulgated by unauthorized teachers, into heresy and schism.

New work has been vigorously opened at and around Pandalam, to the east of Mavelicara, where two evangelists and three teachers are actively working with encouraging tokens.

I hope shortly to make arrangements to assist Archdeacon Mamen in consolidating this part of his pastorate with a view to forming a new pastorate. But to do this, and to carry out necessary developments on all sides, the Church Councils must rouse themselves to a truer sense of their bounden duty to go forward in answer to the Master's call, and to urge all the people to be ready to give more freely and cheerfully as God prospers them.

The recent decision of the Parent Committee of the C.M.S. to reduce their grants, I regard as a distinct call from God to the whole diocese, as represented in the Councils, to searching of heart, and a readiness to bear willingly a larger share of their own burdens instead of selfishly leaving them longer on the already overburdened. But the simple fact is, that where people have been receiving almost every thing they needed from the bounty of the C.M.S. for such a long period, they are loath to take any financial burdens on themselves, and are inclined even at times to resent the idea of providing for their own religious needs.

What a contrast do we see in the young Church of Uganda, which is setting so noble an example to all Churches, of not only providing for their own but supplying preachers and teachers for the Heathen around them. May their zeal and liberality, which is known throughout Christendom, provoke us in Travancore and other sluggish Churches to imitation! For it is not really the ability which is wanting among us so much as the will. I speak not of all, but I fear it is true of the many. If Christians would only give on principle and lay aside a certain proportion for the Lord's treasury, we should not have the common complaint of lack of funds to carry on the work of the Lord. The enthusiasm aroused by the special T.Y.E. enterprise, and the large amount gathered chiefly in small sums by a general united effort and

thorough organization, showed sufficiently what could be done. And that effort was by no means exhausted there and then, but there are many evidences that the feelings aroused at the time are bearing fruit in many ways now, and the movement gave a decided uplifting of view as to the duty of self-support. In God's providence the present needs of the C.M.S. will prove a means of deepening and widening local efforts of liberality and self-denial.

Pray for us that such may be the blessed result, and that the two resolutions of the Provincial Council of 1901 in this direction, may be followed up by similar resolutions in the forthcoming Council early in 1902 in response to the P.C.'s resolution of necessary reduction.

We have proved here in the last few years that we are well able to bear more of our own burdens, and that, in the words of the old adage, "God helps those who help themselves."

There are twelve Jones evangelists who work in assigned areas all over the diocese, there never being less than two at each centre. Two are assigned to Melkavu, and I believe the opening among the Uralis is due to them. The evangelists read their reports, and points arising from them are then discussed and prayer offered at the meetings of the several District Councils, which are regularly held and are of great value to myself in keeping in touch with the work and helpful to all the workers for the spirit of unity and sympathy they promote.

#### **From the Rev. M. G. Goldsmith, of Hyderabad, in the Deccan.**

*Nov. 28th, 1901.*

The transfer of this Hyderabad Mission from the charge of the Madras Diocesan Board of Missions, under which it has been since its commencement in 1891, to the Church Missionary Society has been the great event with us of this year. While I tender hearty thanks to friends on the Diocesan Board for the sympathy we have always received since the Bishop posted us here in 1891, I trust the new arrangement will have many advantages, and that our direct connexion with C.M.S. and the Telugu Mission Conference, to which we are geographically attached (please note this, those readers who use the C.M.S. Cycle of Prayer!), will be a new source of strength, if we have a small share of the prayers on the 14th of each month.

The main work of the Mission is in Hyderabad and its suburbs. The mission-house continues to prove its easy accessibility. Visitors find their way to see the Rev. Malcolm Jan and myself, and our book depôt on the premises, worked by a thoughtful Christian man, draws customers, and is also a reading-room.

A Mission preaching-hall at a mile's distance, near the Residency, has been rented since October, 1900, and has been used almost daily, and for four days in the week twice a day, throughout the year. The catechist, Maulavi Abdullah, and the Rev. Malcolm Jan have been the chief speakers there, and there seldom fails to be an audience, sometimes of a startling and picturesque description, when, for instance, a passing party of Arab soldiers, with long

matchlocks, and various pistols and daggers stuck in their belts, troops in to listen. As far as may be, discussion is discouraged, disputants being invited to the Friday afternoon discussions at the mission-house, but small books and tracts are largely distributed.

The *Hindustani Church Services* have been conducted, as formerly, in the large centre room of the mission-house, which is reserved as a kind of chapel till a separate building shall be found or built. The average attendance has been thirty-two in the morning and thirty-four in the evening of Sunday. The monthly Hindustani Communion Service at St. George's Church (opposite the mission-house) has had an average of sixteen.

The ladies of Miss Orlebar's independent Zenana Mission have helped us in working a small Sunday-school, and one of them kindly plays our small harmonium at the Sunday services.

*Baptisms.*—On December 30th, 1900, the nephew of my foreman, Hanuman Singh, was baptized. On May 26th, 1901 (Whit Sunday), Saiyid Jalaluddin, a native doctor, with his wife and three small sons, was baptized. It is interesting to see that there were baptisms on the same day near the Arctic Circle, in Cumberland Sound.

Saiyid Jalaluddin and his family have since migrated to Ellore, where, we believe, he practises as a doctor amongst the Mohammedans without in any way denying his faith.

I have been counting up those Mohammedans whose acquaintance we have made here during the year, who had formerly been in Mission-schools, and (according to their own confession) won prizes in Scripture knowledge. There is one each from Masulipatam, Bezwada, Agra, Benares, and Multan, who have distinctly and spontaneously mentioned their proficiency in Holy Scripture. Some were frequently first in their respective classes in this subject. While it is sad that they have proceeded no further, it seems a hopeful evidence of how much knowledge of the Bible is being spread; and none of the above are men who seem at all embittered by their close contact with the Gospel, but rather quite the other way, —though the seed seems slow in taking "visible" root (but roots are seldom visible).

*Tours.*—During most of January the Rev. Malcolm Jan, Masih Dayal, and I

were touring on the western side to Bidar and other towns. At Bidar we had a remarkable opportunity when invited on a Sunday to address the students in a kind of theological school, which a few years ago was bitterly opposed to Christianity. The change has been brought about by a change in the principal. Here the students on this occasion asked Malcolm Jan to give an account of his reasons for becoming a Christian. They listened attentively, and asked thoughtful and friendly questions. On this tour some new and important towns were visited by us for the first time. We did more direct *preaching* (as distinguished from private talking) on this expedition than previously.

In August we paid a preaching visit to the North India coal miners at Yelandu, where two Christian *faqirs* (mendicant) preachers accompanied us, and drew and held large audiences. These two *faqirs* have since greatly disappointed us; their lapse seems mainly due to excessive indulgence in smoking, and probably in the use of some intoxicant.

In September we attended the Telugu Mission Conference in Ellore. It was twenty-one years since I had been there, but many Mohammedan Mission-school teachers and others remembered me, and, with the hearty assistance of Mr. Alexander and the Ellore missionaries, two very hopeful meetings for Mohammedans were held, one in the church on Sunday afternoon, when Malcolm Jan preached, and another in a school hall a few days afterwards. Similar meetings were held in Bezwada Mission-school and at Khammamett. I trust this is but the beginning of a fresh effort for the Mohammedans in the Telugu district. The Christian brethren there are most cordial and sympathetic: they have been sowing Gospel seed very faithfully for many years, but with little visible result to the Hindustani people, beyond gaining their respect and esteem.

A few general conclusions are as follows:—That Hyderabad is a great field, and (D.V.) has a great future if we can more and more faithfully bring the Gospel to the heads and hearts of the people. It is worthy of notice that the circumstances of the place, the nearly equal division of religious parties, and the great variety of parties both amongst Mohammedans and Hindus,



has produced an absence of prejudice and a readiness to give all a hearing.

Non-Christians frequently attend the English services at St. George's, and at the Methodist church. In the city itself (we are outside in the suburbs) there are undoubtedly many in the zenanas who were born Christian women, but have married Mohammedans. I myself know of nine Eurasian women who are now living out of sight and reach in this way, and some at least of them had a Christian education. However sad such defections and alliances may be, some good may come out of it if these women influence their families in favour of their old Christian Light, as

I myself have reason to hope they often do.

But this station cannot be called strongly occupied till a colleague is found for me. While making it a matter of constant prayer that the future of the Hyderabad Mission may be ever in God's hands and directed by His Spirit, the apparent weakness of its present staff is very palpable. My own health, which three years ago seemed gone altogether, has been mercifully restored, but Malcolm Jan is not physically strong; and we think that a European colleague would be a great help and find a most inviting sphere.

#### From the Rev. E. A. Douglas, of Palamcotta, Tinnevely.

The first part of the year was spent in the district of *Mengnanapuram*, in a work never monotonous, consisting as it did of visits to congregations, special missions in certain centres, Bible studies with the agents, supervision of schools, preachings to Hindus and devil-worshippers, with special attention given to help to formulate a scheme of self-support.

Two harvest festivals marked the recurrence of another palmyra season: the usual one at *Mengnanapuram*, which has grown much since the year of its inception, when the people gave Rs. 96, to this year, when the offertory amounted to Rs. 474; and one held for the first time at *Asirvathapuram*, which, being preceded by much prayer and the digging of deep "ditches" of thorough preparation on the part of the pastors and agents, proved a quickening influence in that rather desolate part of the mission-field.

The whole district of *Asirvathapuram* always reminds me of one of the inner cabins of the P. & O. steamers. Shut in on either side by districts which are more easily approachable and so more frequently visited, guileless of anything approaching to the nature of a road, and barren of anything which may be termed a town or even large village, it does not naturally present many inducements to visit it. Spiritually, too, with the bright exceptions of one or two congregations, it has been very stagnant, and Mission work there in more recent years has worn a very moss-grown appearance. But it would seem now as if the almond-tree were once more beginning to bud, and the

Lord were "hastening His Word to perform it."

Last year I reported the recovery, under God, of a long-lapsed congregation at *Tiruvarangapati*. Since then others in that village who had hitherto held out have grounded arms. The people have built a new church, which now awaits dedication, and in other ways have shown signs of permanence and growth.

About three miles to the south of this "submerged wreck now recovered" is another village, called *Manalvilei*, a small and not very attractive village containing a tiny, struggling congregation of Christians. By some sort of spiritual attraction attention was fastened on it and special preachings held. The first droppings of the coming shower fell when the devil-dancer of the village on his death-bed, calling his wife and grown-up children, told them that, though he had practised devil-worship for so many years, he had got no good from it, and with his dying breath urged them to "learn the Veda." The rest of the villagers, however, held back, and it seemed as though the movement was stayed. But "unsearchable are God's judgments and His ways past finding out," and in this instance by ways "not ours" He wrought His sovereign work.

Some Maravars, members of the thief caste of an adjacent village, wishing, by intimidating the people, to finally put a stop to any more embracing Christianity, entered the schoolmaster's house by night, and after beating him, tore the jewels out of his wife's ears and decamped with

them and some clothes and household utensils. This, however, turned out for the furtherance of the Gospel; for, on a vigorous inquiry being made by the assistant superintendent of police, and punishment being meted out to the Maravars, the rest of the villagers put themselves under Christian instruction. They did more. They consented to the total demolition of their three devil temples, and after this had been solemnly done the stone image of Perumal was carried from its place in one of the temples, and with earnest prayer and thanksgiving to God, laid to be the stone step at the entrance of the little *alai*-thatched prayer-house. In the evening of that day the pastor and Mission workers, in order to encourage the people, went with singing in procession through the village, and halting in eight different places, prayed to the "Heavenly Watchman of the eight points of the compass" ever to keep the people in His holy keeping.

The middle of the year brought me, in an unexpected way, to Palamcottah to take up for a time Mr. Carr's work as chairman of the District Church Council. The sad reason for this change, viz. the illness and eventual Home-call of Mrs. Carr, is one of the things, the "needs be" of which we "know not now." Throwing herself into all spiritual work, especially individual work amongst the Tamil women, with a truly Christ-like self-abandonment, and having creditably passed the second Tamil examination, she seemed one marked out for much useful service here.

One of the first duties was to carry through Council some scheme to meet the impending reduction of grant for next year. The District Church Council, realizing the serious financial position of the Home Society, had willingly agreed to relinquish a special grant of Rs. 6500 which it had been receiving for the last five years. This, together with the usual annual reduction, and coupled with a further diminution of 5 per cent., has left us with a serious problem confronting us. And yet, judging by ample signs on all sides, I make bold to believe that this diminution, far from acting as a clog on our wheels, will prove to have fallen out rather unto the progress of the Gospel, and that it will be both a challenge and an incitement to the Church here to rise to her maturity in Christ Jesus and bear a man's burden.

Our scheme is one which aims at reducing expenditure without, we think, in any way impairing the efficiency of the work; it calls upon Christians to a very limited extent, and upon non-Christians to a slightly larger extent (though never so as to put a burden upon them), to give something in the way of fees for their children learning in the village schools; it provides some stimulus to such congregations as are confirmedly niggard givers by refusing to guarantee to such a separate agent unless they become willing to contribute at a minimum rate; it seeks further to encourage other congregations to support their own agents by showing them the exact amount they yet require to come to that position; and, finally, it has embodied a well-considered memorandum suggesting various methods of liberality making for self-support and laying down the relationship of a self-supporting circle to the whole body of which it will remain a part.

But the scheme is not only a scheme; and self-support with us is not only a dream. These "moulds of clay" have already begun to be "carved in the marble real," and it is a privilege to be able to state that one circle has at last burst its swaddling bands, and risen so far to meet the responsibilities of its increasing manhood in Christ, that it has received sanction from the District Church Council to try for three years the experiment of self-support on the lines laid down in the Council scheme.

To those who know the past history of Tinnevely it will not be surprising to hear that the first circle thus launching out to self-support is that of Mengnana-puram. Consisting as it does of three pastorates, containing twenty-five congregations, with an aggregate of 5531 baptized members, and twenty-three schools, with 800 children on the rolls, and having an agency of three pastors and thirty catechists and schoolmasters, the circle has resolved, from 1902, to undertake the providing of the salaries of the pastors and other agents, the building and up-keep of the churches and school-houses, in fact all the expenses connected with the pastoral and also elementary educational work of that district. In addition to the voluntary bearing of this burden, the people have further taken upon themselves to raise during the year a reserve fund of Rs. 1000 to make provision for future

emergencies in the shape of decrease of income through failure of monsoon, losses by fire, &c.

But passing on to instances of some special forms of Christian liberality, there is one bud of promise which is now slowly opening out, and which, we believe, will develop into a "fair flower." I allude to gifts of land or money made either by individual persons or congregations for the endowment of individual Churches or for providing the salary of some pastor or other Mission worker.

As one instance of such gifts, I quote from a letter just received from a leading member of the Palamcottah congregation, an Indian gentleman who is warmly interested in the well-being of the Christian community, and whose son is now studying at Emmanuel College, Cambridge. "I do indeed feel," he writes, "that it is the bounden duty of the congregation to meet all necessary charges connected with its Church and with the work of evangelization. . . . I am quite willing to do all in my power towards the self-support of the Church. As an earnest of it, I have endowed Rs. 150 annually towards the pastor's salary of Palamcottah, and

made the sum a permanent charge on some of my properties by a settlement deed which I have duly registered. . . . I pray that our Lord's Church upon earth may be extended to all the corners of this district and the whole of India."

This form of large-hearted generosity, which follows the trend of native custom and is in the line of what is known among the Hindus as *manibam*—a system by which so many Hindu temples are upheld—would seem, when safeguarded by a well-considered form of document (such a one has been drawn up for the guidance of intending donors), to carry with it large potentialities for the future.

A letter which has just reached me in the act of writing this, bringing with it a willing offering of Rs. 50 from an Indian Christian "towards the self-support of Palamcottah circle," which is one outcome of a special meeting held in Palamcottah a week ago, in which that circle undertook to raise this next year the additional sum of money (Rs. 1300) required for self-support, would seem to show that the movement is spreading and that other circles are catching the glow.

#### From the Rev. T. Kember, Preparandi Institution, Palamcottah.

Nov. 30th, 1901.

The Institution comprises two departments: (1) the Theological; (2) the Normal. Rightly viewed, the work of both departments is of the utmost importance; for those trained in the Normal classes when sent forth to work, have the instruction of the children, whose future character and influence will be largely determined by the training they receive in our elementary schools; and the students in our Theological classes, going forth to work as catechists, evangelists, and preachers, have, to a very great extent, the responsibility of "building up in their most holy faith" the members of the congregations to whom they minister; and the growth of these individual members in likeness to Christ, and in all Christian virtues, will largely depend upon the spiritual food of God's Word by which, through the ministry of these workers, they are daily nourished.

There has been no change in the staff during the year, and the work generally has gone on on the usual lines, without any special event to distinguish its progress. In January last all the students of both departments were sent forth

to work in various parts of our Tinnevely Mission district. We are glad that we hear good accounts of the work of the great majority of them.

I. *The Theological Classes*: (1) *The Senior Class*.—The number of students who completed their three years' course in January, 1901, was fourteen. In their final examination they did very creditably on the whole. The majority of them obtained above half-marks.

There is, of course, considerable difference in the ability and attainments of the men; but of the fourteen there were only four whose progress was not all that could be desired, and even of these we were convinced that they had done their best to profit by the benefits afforded them in the class.

The sixteen men of our new class, assembled on February 1st, are well on in the first year of their course. Some of them we find already well versed in Holy Scripture, two of them having obtained the first prize in Bishop Gell's Vernacular Scripture Prize Examination. Thirteen of this class appeared for this Bishop's Examination in July last, but we are unable to give the results as they are not yet published.

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(2) *The Junior Class.*—The nine students who left last January, after completing the one year's course, for employment, had made fairly good progress in most respects, and certainly were then much better equipped for their work than when they joined the class. The majority of them were posted to villages where they would have to combine the work of school-master with that of catechist, and for both sections of their work their improved knowledge of Holy Scripture would be of the greatest benefit. While these men were with us, we endeavoured, by all the means in our power, to impress upon them their two-fold duty, viz., to inculcate by their teaching, and to illustrate by their own personal example, the great duty of man, to learn to know God, and to "worship Him in spirit and in truth." May God help them to do this! They need our constant prayers. They are often in isolated positions and subject to strong temptations, and they have continual and urgent need to "take heed lest they fall." We crave for all our men, when they go forth to work, that above all things they may "know their God" and so "be strong and do exploits" (Dan. xi. 32).

We are thankful to record that good reports of the work our men are doing come from the stations to which they have been appointed. One, who has gone to a distant town, is reported as being very energetic in preaching, speaking, and distributing religious tracts and books, and so doing all he can for promoting the salvation of souls.

In the class formed in February there are ten students. They come from various parts of the district. North Tinnevely sends three, Alvaneri two, and Nallur, Pannikulam, Asirvathapuram, Dohnavur, and Seval, one each. The chief object aimed at in the year's study is the widening and deepening their knowledge of Holy Scripture. The attention and earnestness of the men in their work have been observed with satisfaction and thankfulness.

The students of both classes have as much of practical work as we can find for them and they have time to do. Morning by morning they take turns in reading the lessons in church, and in giving short, practical expositions or addresses. Our morning and evening congregations number over 300, com-

prising the students of the Preparandi, the girls from the boarding-school, and the boarders from the High School for Boys. Occasionally, a senior student conducts the whole of the evening service. Several take turns in teaching in the Sunday-schools held in our Practising School buildings, and in a village school two miles out of Palamcotta. In this work they take real interest and delight. *All* join in the street-preaching once a week at least, and several go twice or even thrice a week. The "Saturday evening band," after their street-preaching, return and hold a prayer-meeting at which special intercession is made for the Heathen. Many of the Normal students voluntarily unite in this work, and greatly enjoy it.

Devotional meetings are held every Sunday evening. We notice also an increasing use among the students of good devotional books, which they read with profit and sometimes discuss among themselves. Occasionally, on a Saturday morning, passages from one such book or books are read and explained in the class, and the practical application of the truths elucidated is pointed out. The same is done with special texts of Holy Scripture, and so the great fact is emphasized that God's revealed Word written is pre-eminently a Book to live by. All our students are members of "Richardson's Bible and Prayer Union."

II. *The Normal Classes:* (1) *The Lower Secondary Class.*—Twelve students from this class went forth for employment in January, 1901.

During the year under review, eight students passed the written examination in method of teaching and school management, and seven were successful in the practical test examination.

For the new class ten entered, but nine only were selected. The number was subsequently reduced to seven, as two of those selected were compelled by circumstances to withdraw. We are glad to report that the conduct of all these students, former and present classes, has been on the whole very satisfactory.

We have been much encouraged by hearing of some of those who have recently left us, carrying on their work "as workmen that need not be ashamed," and who, avowedly following out in their school work the principles which they have been taught while under our training, have achieved good

success, all their pupils passing for the results grant, and most of them with "merit."

(2) *The Primary Grade School*.—At the end of January last fifteen students left from this class for employment. All were provided with work in different parts of the district; and it is satisfactory to learn that, in the case of these also, many are doing well in their schools, and give promise of much usefulness, not only in their school work, but in the congregations and locality they are connected with.

There were twenty-one entries for the new class in February, but the number actually admitted for the year was nineteen. Some of these are older than we usually take them, but they are "special cases," and we trust that with continued perseverance they will succeed in passing the tests so as to obtain their Government Normal Certificates. We are able to speak well of the character and conduct of all these men; they are attentive and earnest in their work.

In the Government examinations nine out of fifteen passed in the written test; but the results in the practical test were unaccountably poor, and without doubt some of the exercises in this test were marked with undue severity; but we hope soon to get over the disappointment and to improve the results. For those who are now students the examinations have yet to come; our masters are hopeful of obtaining good results.

(3) *The Practising School*.—This has now on its roll 105 pupils: of these eighty-seven are the children of Christians, and the rest are Hindus. The average daily attendance during the past year is ninety-eight. At the Primary examination, which is the standard of the highest class in the school, out of twelve pupils presented eleven were successful.

We have had the comfort and advantage of the new room added to our school buildings during the last hot-weather vacation. It has been occupied since the first week in June, and all concerned are specially grateful to the Parent Committee for their kindness in giving a grant for the building.

The Institution and Practising School were inspected and examined by the Government inspector of schools and his assistants in February last. In his

official report of the results, the inspector remarks:—"Judged from the results of the public examinations, and of the Practising School, the Institution is seen to be doing excellent work. Its tone and discipline continue to be satisfactory."

The Sunday-school held in the Practising School building, for the instruction of the children in Holy Scripture, continues to do well. The attendance is, of course, quite voluntary. The Hindu boys are as eager as any of them to attend, and they are quite as quick as the Christian boys in learning the facts of Scripture history and the points of doctrine, and we are thankful that we have proof that the "good seed of the Word" finds a lodgment in their young hearts. One little Hindu boy speaks often of Christ, and has told his teacher he wants to be a Christian, but, at present, his relations will not hear of it. He still continues to come to every religious service and meeting that he can get to. Thus in many young hearts we believe the Spirit of the living God is working. The seed may long lie dormant, but in God's own good time it will fructify and bring forth a hundred-fold. It may be only "after many days" that that which was "cast upon the waters" will be found; but it *will* be found. A deeply-interesting example of this occurred last Sunday, November 24th, when, in Zion Church, Madras, one who, eighteen or twenty years ago, in Mr. Schaffter's College in Tinnevely, heard "words of eternal life" whereby he should be saved, "was baptized, he and all his house"! Truly, God's Word shall not return unto Him void.

Since the beginning of June last we have had an old Theological student with us reading for ordination. He left the Senior Theological Class in 1894, and since then has done good service as a schoolmaster and catechist. At the beginning of 1898 he went to Coonoor, in connexion with our C.M.S. Nilgiri and Wynaad Mission; and Mr. Lash has since found him so helpful and capable that he earnestly requested that arrangements might be made for his ordination. He is diligently preparing the subjects prescribed for the Bishop's Examination, and after some months' further study he will, we trust, be presented to the Lord Bishop for ordination for work on the Nilgiris.

## INDIAN NATIVE CHRISTENDOM.

## Results of the Census of 1901.

THE *Pioneer Mail* of May 9th contains tables from the Census Report showing the numbers of Native Christians in India, of different Churches and denominations, and in the various Provinces; and we proceed to give these important particulars. The total number of Christians is stated to be 2,923,349. Of these, 169,739 belong to "European and Allied Races"; and there are 89,251 Eurasians. This leaves 2,664,359 as the number of Native Christians. Comparing this with the figures of ten years previously, we find that the Europeans and Eurasians are about 11,000 *less* in number; while the Native Christians have increased by 627,759.

The following table, condensed from the official one, shows the denominational distribution:—

TABLE I.—Native Christians by Denomination.

Anglicans . . . . .	305,907
Other Protestants:—	
Baptists . . . . .	216,743
Congregationalists . . . . .	37,313
Lutherans . . . . .	153,768
Methodists . . . . .	68,451
Presbyterians . . . . .	42,799
Salvationists . . . . .	18,847
Minor Sects . . . . .	23,157
	<hr/>
	561,078
Roman Catholics . . . . .	1,122,378
Do. Syrian . . . . .	322,583
	<hr/>
	1,444,961
Syrian Church . . . . .	248,737
Greeks, Armenians, &c. . . . .	64
Denomination not returned . . . . .	102,278
Indefinite Beliefs . . . . .	1,334
	<hr/>
	2,664,359

On this table the *Pioneer Mail* has the following observations, apparently taken from the official Report:—

"*Anglican Communion*.—The total includes 92,644 persons who described themselves as 'Protestants,' and whose denomination could not be ascertained. The number thus returned is highest in Travancore (59,810), the Punjab (13,507), Madras (7425), and Baroda (7025). In Bengal the total for the Anglican Communion (61,024) includes only 1212 'Protestants.'

"*Indefinite Beliefs*.—This residuary heading was introduced with the object of bringing into the table a small number of persons, whose religious opinions are not readily classified, but whom it is convenient to treat as Christians for Census purposes. It includes 321 Unitarians and 1051 adherents of the Yuyomayam sect in Travancore, the balance consisting of Agnostics, Freethinkers, Theosophists, &c. The name Yuyomayam is a sort of anagram made up from the initial letters of the Malayalam equivalents for Jehovah (Yehova), Jesus (Yesu), Joseph (Yoseph), and John (Yohannam). The sect was founded in 1875 by a Brahman Protestant called Justus Joseph, who foretold the Millennium for October, 1881, and obtained a large following until his prophecy failed of fulfilment.

"Lutheran and allied denominations include persons who returned themselves as American, German, Danish, and Norwegian Lutherans, Evangelical Lutherans, Lutheran Protestants, Zwinglians, Moravians, and as members of the Basel Mission, the German Mission, German Church, and the Scandinavian Lutheran Church.

'Minor denominations cover a great variety of designations, most of which it

would be difficult to classify with precision. Some are general terms, such as Christian, Heathen Convert, Kent Christian, Church of Christ, Disciple of Christ, Union Brothers, &c. (3482), Evangelist (1966), and Undenominational, Unsectarian, Nonconformist, Dissenter (5008). Two are names of sects—Plymouth Brethren (105) and Adventists or Seventh Day Adventists (46). The remainder are names of Missions or Churches, such as London Mission (10,321), Gregorian Church, Milton Church, New Jerusalem Church, National Church, Pillelin Mission, Pretorian Mission, 'Other' Mission, Gospel Mission, Kabul Mission, United Service Mission, &c. Most of these are in Madras, and the number of their adherents, except in the case of the London Mission, is very small.

"Presbyterian includes Church of Scotland (7215), Welsh Calvinist Methodists (6125 in the Khasi and Jaintia Hills), United Presbyterians (1821), Free Church (1325), American Presbyterians (966), United Free Church (374), Reformed Presbyterians (168), Scotch Mission (19), Reformed Dutch (8), Protestant Free Church (7), and Protestant Presbyterians (4). In Berar there were also entered under this head 229 members of the Alliance Mission, an organization carried on by missionaries of several different denominations.

"Syrian (Jacobite and others) includes not only the Jacobite Syrians who acknowledge the spiritual authority of the Patriarch of Antioch, and adhere to the tenets introduced by the first Jacobite bishop, Mar Gregory, in 1665, but also the reformed or St. Thomas Syrians, who have seceded from Antioch and have bishops of their own, and the Chaldean Christians under the Patriarch of Babylon.

"Syrian (Roman) includes only the Catholics of the Syrian rite who recognize the supremacy of the Pope and receive their bishops from him, but use Syriac in their liturgy. The Syrians of the Latin rite are shown as Roman Catholics."

We add a remark or two. First, it will be noticed that nearly half the Christians under "Minor Sects" are stated to belong to the "London Mission." This is evidently the London Missionary Society, and the number (10,321) should be added to the 37,313 Congregationalists, who otherwise are surprisingly few. Moreover, we expect that about 18,000 out of the 59,810 "Protestants" of Travancore who are credited to the Church of England really belong to the L.M.S., and that these also should be added to the Congregationalists. But probably some of those whose denomination is "not returned" should be credited to the Church of England, so that we do not suppose the total number of Anglicans is overstated.

Then we may compare the figures with those of 1891. In that year the principal denominations were thus given:—

*Corresponding Figures Ten Years Ago.*

Anglican . . . . .	164,028
Baptist . . . . .	186,487
Congregationalist . . . . .	7,346
Lutheran . . . . .	64,243
Methodist . . . . .	21,837
Presbyterian . . . . .	30,968
Roman and Romo-Syrian . . . . .	1,243,529
Syrian . . . . .	200,449
Not returned . . . . .	57,891

Here also the Congregationalists were manifestly under-estimated. It will be seen that the Protestants have increased much more largely than the Romanists. The latter in 1891 were 61 per cent. of the whole; they are now only 54 per cent. Of the Protestants, the Methodists show the largest rate of increase, as might be expected from the energy in recent years of the American Episcopal Methodist Mission; and next the various Lutheran bodies. Then come the Anglicans, with an increase of 86½ per cent. The Congregationalist figures, as we have said, cannot be relied on.

We next give the figures by Provinces, States, &c. The Provinces, of

course, comprise those parts of India which are under direct British rule. The "States and Agencies" are the Native territories under British protection. We give first the Provinces and then the States in the order respectively of their Christian populations; and we give also the corresponding figures for 1891:—

Provinces:—		TABLE 2.—Territorial Distribution.	In 1891.
Madras . . . . .	983,888		825,424
Bengal . . . . .	224,717		152,522
Bombay * . . . .	171,214		122,575
Burma . . . . .	129,237		101,303
United Provinces (N.-W.P.) . . . . .	68,841		23,406
Punjab and Frontier . . . . .	38,228		19,639
Assam . . . . .	33,595		14,782
Central Provinces . . . . .	17,791		6,093
Coorg . . . . .	3,160		2,931
Ajmer-Merwara . . . . .	2,362		1,209
Berar . . . . .	1,748		697
Baluchistan . . . . .	425		0
Andamans and Nicobars . . . . .	135		56
	<u>1,675,341</u>		<u>1,270,844</u>

\* Bombay includes 2988 in Sindh, and 478 at Aden.

States and Agencies:—			
Travancore and Cochin . . . . .	906,789		713,403
Mysore . . . . .	39,585		27,981
Hyderabad . . . . .	15,357		12,962
Bombay States . . . . .	10,105		7,239
Baroda . . . . .	7,543		386
Central India Agency . . . . .	3,715		1,490
Bengal States . . . . .	3,053		1,563
Rajputana . . . . .	1,368		749
Central Provinces States . . . . .	576		187
United Provinces States . . . . .	447		57
Punjab States . . . . .	285		113
Kashmir States . . . . .	202		81
	<u>989,025</u>		<u>766,211</u>
Grand Totals . . . . .	<u>2,664,366</u>		<u>2,037,055</u>

(The small discrepancies in the totals we are unable to explain; but they are too minute to be of consequence.)

The official figures throughout give males and females separately; but in almost every case the sexes are very nearly equal in number, so we have not thought it worth while to distinguish them.

We are indebted to the kindness of Sir Charles Elliott for the copy of the *Pioneer Mail* from which the figures and notes are taken; and he himself added the figures for 1891, which has saved us the trouble of looking them out. The arrangement of the tables is our own. We have adopted a slight condensation, and a different order, with a view to greater clearness. Sir Charles observes:—

"You will observe that the number of Native Christians has increased from 2,036,000 to 2,664,000, an increase of 628,000, or 30 per cent. In Assam it has more than doubled. In Bengal the increase is nearly 50 per cent., in Bombay 40 per cent., in Burma 20 per cent. In the Central Provinces it has nearly trebled, in Madras nearly 20 per cent., in the Punjab almost 200 per cent., in the United Provinces (the old North-West Provinces) almost 300 per cent. What can be more encouraging to the missionary cause, or a greater source of thankfulness?"



## THE CENTENARY VOLUME.

IT would perhaps have seemed more in accordance with the fitness of things if the Centenary Volume had appeared very quickly after the Centenary Commemoration. Into the reasons why it did not it is now scarcely worth while to inquire. Let us accept the fact, and be content, not forgetting that the completeness of the work has certainly gained by the delay; and let us proceed to examine the contents.

The book contains no less than 988 pages. It is divided into five Parts, the whole being preceded by an extremely interesting Introductory Historical Sketch, occupying thirty pages, which summarizes the history of the Society, its officers, its missionaries, its institutions, its publications, its home organization, its funds; and then of the various Missions in the order of their initiation.

Part I. is entitled, "Before the Commemoration," and occupies sixty pages. First it deals with the Three Years' Enterprise, reproducing the Committee's original Manifesto, and giving a detailed account of the work of the thirteen Review Committees, and also of the various movements in development of the missionary cause at home. Then comes the record of the "Second Jubilee," i.e. the Commemoration that took place on All Saints' Day in 1898, the middle of the one-hundredth year, similar to the Jubilee Commemoration of November, 1848, in the middle of the fiftieth year. This includes (1) the sermon at St. Bride's by Bishop Bickersteth of Exeter; (2) the speeches at the peculiarly interesting meeting at Exeter Hall, by men specially chosen to represent the epoch of fifty years previous, viz. the Hon. T. H. W. Pelham, son of the then President, the Rev. Canon H. Venn, son of the then Hon. Secretary, and the Rev. Canon C. V. Childe, son of the then Principal of Islington College; and also three veteran missionaries, Mr. Darling and Mr. Pargiter, who were in India and Ceylon respectively at the time of the Jubilee, and Mr. Salter Price, who went out in the Jubilee year. And then (3) the speech of Bishop Welldon at the Men's Meeting of November 7th.

Part II. gives the records of the Centenary Commemoration proper, and occupies no less than 450 pages. First there is the memorable week in London, viz. Monday, the Day for Prayer and Thanksgiving; Tuesday, the Day for Review of C.M.S. Missions; Wednesday, the Centenary Day; Thursday, the Day for Review of Other Missions; Friday, the Day for Looking Forward; Saturday, the Children's Day. It is worth while noting here the names of the speakers whose addresses are reported, almost all of them *verbatim*: Archbishop Temple (two); Bishops Bardsley, Bickersteth, Chadwick, Davidson, Eden, Glyn, Jacob (two), Kennion, Knox, Moorhouse, Royston, Ryle, Straton, Talbot, Taylor Smith (two), and Whipple (two); Dean Lefroy, Archdeacons Eyre, Long, Richardson; Canons Garratt, Head, Sutton; Prebendaries Barlow (now Dean) and Webb-Peploe; the Revs. F. Baylis, H. Brooke, F. J. Chavasse (now Bishop), H. E. Fox, E. H. Hopkins, H. B. Macartney, S. A. Selwyn, E. A. Stuart (two), E. N. Thwaites; eight representatives of non-Anglican Missions, viz. Dr. Marshall Lang, Dr. George Smith, M. Théodore Monod, Pastor F. Würz, the Revs. G. S. Barrett, F. W. Macdonald, F. B. Meyer, R. Wardlaw Thompson; ten C.M.S. missionaries, W. Banister, R. Bateman, Dr. Bruce, C. W. A. Clarke, G. Ensor, A. B. Lloyd, Dr. D. Main, W. G. Peel (now Bishop), Dr. Weitbrecht, C. T. Wilson; five representatives of Native Christendom, the Revs. J. Johnson (now Bishop) (two), Ihsan Ullah, Nihal Singh, W. D. Clarke, and Mr. Prithu Datta; and the following home laymen: the President (Sir J. H. Kennaway) (two), the Earl of Northbrook, Lord

Kinnaird, Lord Cranborne, Sir T. F. Buxton, Colonel Williams (two), Messrs. S. Gedge, H. Morris, H. Thornton, C. E. Tritton, C. R. Walsh. In addition to the speeches, the descriptions of some of the gatherings, e.g. the Breakfast at the Castle and Falcon and the never-to-be-forgotten Albert Hall Thanksgiving Meeting, are well worth reading.

Then follows a record of the Provincial, Scotch, and Irish Centenary Meetings, occupying 135 pages. Brief as the notices are, they present an astonishing view of what was done. The number of towns and villages whose proceedings are mentioned is no less than 1726, and at a large proportion of them there were several services and meetings. For example, the account of Liverpool only occupies half a page, but how many distinct observances does that cover?

Then we are taken to the Colonies and the Mission-Field. The fifty pages occupied by the reports of gatherings of all kinds in Canada, Australia, West and East Africa, all parts of India, and in China, &c., are among the most inspiring in the whole volume. We should add that the Mission-Field section is introduced by the letters addressed by the Committee to the missionaries, the native clergy and teachers, and the native congregations, respectively.

This Part also contains the Hymns specially written for the Centenary, by Bishop Bickersteth, Mr. Fox, Mr. Sheppard, and others, and a long poem of three cantos, occupying nine pages, by the Rev. C. S. Harington, which is now published for the first time. Then follow the Messages of Congratulation, from over sixty bodies of different kinds, such as the United Boards of Missions, the General Synod of the Irish Church, many missionary societies, missionary conferences, &c., &c.

Part III. deals with the Centenary Funds, and for the most part consists of extracts and tables from two articles which have already appeared in the *Intelligencer*, in January, 1900, and April, 1901.

Part IV., which commences at page 581 and extends to page 742, is quite different from what has gone before. It is not concerned with the Centenary, but with the Century. It may be regarded as an appendix to the three volumes of the History of the Society. It comprises seventeen sections, as follows:—(1) Lists of the various office-bearers of the Society, including 192 Association Secretaries. (2) The Anniversary Preachers of the Century, with their Texts. (3) An Account of the Society's Periodicals; (4) of the Unions of different kinds; (5) of the Colonial Associations; (6) of the Colleges, Schools, Hospitals, and other Institutions at home and abroad; (7) of the Dioceses in which the Society works, with lists of the Bishops. (8) Complete Lists of the Society's Missionaries, arranged both chronologically and alphabetically, with the dates of their respective careers and other particulars; also of the Native Clergy. (9) Lists of the Missionaries from the different Universities, Colleges, and Public Schools, taken from the recent lists in our own pages. (10) A separate List of Colonial Missionaries; (11) and of Medical Missionaries; (12) and of Missionaries raised to the Episcopate. (13) A Tabular View of the Society's Income; and (14) a Summary of the Expenditure. (15) A Statistical Table of Communicants at different dates. (16) A remarkable and entirely new Bibliography of Works, "written, compiled, translated, or revised" by C.M.S. Missionaries.

Part V. returns to the Centenary, and contains complete Contribution Lists, with a summary of Receipts and Expenditure. Although the separate contributions have, of course, been already acknowledged in the Annual Reports, the complete accounts of the Centenary Funds now appear for the first time.

It will be seen that part of the work is for reading and part for reference.

It will be a great convenience to many friends to have the lists of all missionaries from the first, men and women, clerical and lay, colonial and medical, with their dates, &c. The List of Dioceses and their Bishops will be especially useful, because in so many cases the episcopal spheres have changed their names and areas. It shows how "Eastern Equatorial Africa" developed into "Mombasa" and "Uganda"; how "Japan" became "South Tokyo," and "North China" was parent to "Mid China"; the relation between "New Zealand" and "Auckland," and between "Athabasca" and "Selkirk." The Bibliography, for which the volume is indebted to the present Librarian, is quite a revelation of the amount of literary work in many languages accomplished by the missionaries. The number of those whose literary work is summarized is 384, and the number of languages in which they have worked is 113. It is often said that the Missionary Societies cannot get on without the Bible Society. Quite true; but so is the converse true: where would the Bible Society be without the missionaries? After all, it is a greater thing to reduce an unwritten language to writing, and give it a grammar, and translate the Word of God into it, than, when this is done, to print and publish and circulate the results. Let us take one entry, not by any means one of the longest:—

"Shirt, G. (678). ARABIC AND HINDI: *Trans.* Gen., Ex., Sam. I. and II., Kings I., Pss., Prov., Ecc., Isa., Minor Prophets and New Test., Prayer-Bk. (Coll. and Sunday Less.), 'Pilgrim's Progress,' 'True Balance,' 'True Merchandise'; 'Precious Soul' (A.L.O.E.). BRAHUI: *Comp. Materials for improved Grammar.* HINDUSTANI INTO SINDHI: *Trans.* Native Bhajans, Elementary Catechism, 'Wonderful Book,' and 'Wrath to Come.' SINDHI: *Joint-Comp. Dict.*; *Trans. Bible* (Gen., Pss., and Isa., 1883, with Rev. A. Burn, New Test. (Arabic character, 1889), with Revs. A. Burn and C. W. Isenberg), Prayer-Bk., 'Pilgrim's Progress'; Rev. 1 and 2 Cor.; and Gal. (Isenberg's)."

But while the usefulness of the volume for reference is thus obvious, we think that its real interest lies in the records of the Centenary Commemoration. Of course the greater part of them have been published in fragments before, chiefly in our own pages. But a magazine is a fleeting thing, often quickly glanced through and then thrown aside. We feel sure that many of the addresses, now all printed together in their proper setting, will be read with an interest far exceeding the interest that attached to them at the time. For example, the masterly speeches of the Bishops of Wakefield, Coventry, and Derry, and Mr. (now Bishop) Chavasse; the fervent outpourings of Bishop Whipple; the able summaries of Church work (other than C.M.S.) in Asia, Africa, and Oceania, by the Bishops of Newcastle, Rochester, and Bath and Wells; the weighty testimony of Lord Northbrook, and the rousing words of Lord Cranborne; the singularly complete review of the beginnings and the methods of the Missions, by the missionary speakers on the Tuesday; the Bible-readings of Dr. Barlow, Mr. Hubert Brooke, and Mr. Hopkins; the solemn closing addresses by Mr. Peel, Mr. Selwyn, and Prebendary Webb-Peploe. We shall never cease to regret that Bishop Westcott of Durham, the Bishop of Ripon, and Dr. Moule, were unable to be present. Without them the list seems incomplete. Still what we have is beyond measure instructive and inspiring.

And then the record of the Commemoration in the various mission-fields is very moving. We read of Abeokuta, for instance. We remember that the first converts at Abeokuta were baptized in the year of the First Jubilee; and now the large and growing Christian community observes the Second Jubilee by a week of services and meetings for themselves, followed by a week of special evangelistic preaching to the surrounding Heathen. We read of Taveta in East Africa, and remember that it was in the year of the First Jubilee that Rebmann discovered the mighty mountain mass that dominates all that country; and we find a Centenary meeting held there,

and the three principal addresses given by the British Resident, Captain Temple Maxted, and two men with unfamiliar names, Filipo Madadua and Yohana Nene. We turn to India, and pass from Calcutta into the Nuddea district, into the Santal country, to the great cities on the Ganges, into the Punjab, down to Bombay and Madras, over the Telugu country and Tinnevely and Travancore, and everywhere find the chaplains preaching in the English churches and the native congregations rejoicing to gather together and praise the Lord, and liberally contributing to all sorts of local Centenary objects. And so with Ceylon and China and Palestine and Sierra Leone and Uganda and the Far North-West of Canada. If there had been no meetings in England at all, the gatherings of Native Christians all round the world would have made the occasion memorable. Let us take three examples, which have not been published before, viz. Abeokuta, Bunyoro (Uganda), and Santirajpur (Bengal):—

*"Abeokuta.*—The celebrations occupied two weeks. The first week from April 9th to 15th, was observed by the Christians in thankful retrospection, and the second, from April 16th to 22nd, in evangelistic efforts. For some time before a weekly prayer-meeting had been held on Mondays at 6 a.m. to pray for the Holy Spirit. This meeting was held on the 10th, and after it clergy and workers met to receive the Holy Communion, and the Rev. D. Williams, pastor of Ikija, addressed them from 2 Cor. v. 14. Prayer-meetings were held in the various stations. On the 11th a children's meeting was held, and among the hymns sung were two of the Centenary Hymns which had been translated into Yoruba. On the 12th there was a large gathering of Christians. All rose at twelve minutes after noon (noon at Greenwich) and sung the Doxology. On the 13th a sale of work was held. On the 14th the Christians went by appointment in procession, with banners and drums, to visit the four kings of Abeokuta at the Alake's palace. The meaning of the Centenary Commemorations was explained to them, a passage of Scripture read, and it was pointed out by the Rev. S. Doherty that 'it is the ordinance of God that kings and all in authority should fear and serve Him, to promote the interests of and nourish the Church, to rule in the fear of God, to maintain the cause of the poor and oppressed, that thrones may be established by righteousness and justice.' During the second week the Christians went in companies to all parts of the town, led by the pastors, and held evangelistic services."

*"Kawola, in Bunyoro.*—On April 12th we had our C.M.S. Centenary Celebrations at this the Centenary station of the C.M.S. in East Africa. Although we are the youngest station, I venture to state that our meeting was unique. The meeting was held at 9 a.m. in the church, all dressed in their best, and the place was crowded, about the same number being outside. I gave the opening address, explaining the object of our meeting, giving a short history of the C.M.S. during its hundred years' work all over the world. Thomas Semfuma was the next speaker. Thomas's address was full of fine feeling, power, and pathos, as he pointed out to the Banyoro what the early missionaries had to endure in Uganda, and how the Church grew out of fire. 'God,' said he 'chose the Jews to tell the world about Him, but they refused. Has He not now called the English nation to bear witness for Him, and us through them, to this great country of blackness? God sent the English to tell us about salvation, and I now tell you from my own experience—'Banyoro! slaves!! you are free. I tell you the blood of Jesus shed for us on the Cross breaks the cords and sets us free from sin and Satan. Let this be a great day in your lives.'

"The next speaker was another historical character called Semu Kagwa. He described how Mwanga caught him with about a hundred others, and asked them one by one if they still wished to follow Jesus? Every one answered, 'Yes.' The king was perplexed. 'Shall I lose all my slaves?' said he. Then he got chiefs to beg their lives that he might not have to kill them, and so Semu was spared. 'We have medicine-men,' said Semu, 'but did you ever hear of them going to another country in search of new cases to cure them? No; because they do not want to cure; they do not believe in their remedies. But here we have men who believe in Jesus, Whom they have proved to be able to save, and who have come all the way to us to tell us He is the only medicine for the soul.'

"The next address was, I think, the most interesting of all. It was given by

Mika Fataki, the first Bunyoro convert. My heart rejoiced and my eyes filled with tears as this lad, with his bright face shining so as to hide the fire marks, told us about how he found Jesus. 'What have they come to tell us about?' "Peace on earth, goodwill to men." "Born a Saviour Who is Christ the Lord." That He said to Satan, "Get thee hence" (get out). "It is finished." "There is now no condemnation." Jesus shall reign, and we with Him.' He concluded by saying, 'If these Europeans had come to tell us a lie, we should have found them out long ago.'

"Several others in the meeting got up in succession and gave testimony for Jesus. One of them quoted St. John xv. 13, and remarked, 'Europeans lay down their lives for us. God tells them to do it, they must do it, they are compelled to do it in order to preach the Gospel to us.' Then, throwing his arms in the direction of the Soudan, he said, 'There is still a little bit left to witness in. What is our share in it?'

"After prayer for those meetings all around the world, the meeting closed with the singing of 'O God, our Help.'"

"*Santirajpur* is a small isolated outpost in north Nadiya, the headquarters of an Associated Band of Evangelists. On Tuesday, April 25th, at 8 a.m., a party with drum and cymbal formed a procession, and walked singing to the front gate of the church, where, after singing and prayer, a tall bamboo with a flag attached was duly erected, and as it fluttered out on the breeze, disclosed a central cross with the words, *Jai Jai Prabhu Jesu*. At 9 a.m. all assembled in the little church, where, after hymns, prayer, and an address by Mr. Donne, the Home Committee's Letter to Native Congregations was read, a copy of which each person received on leaving the church. At 3 p.m. the children were taken to church, where they sang hymns and heard Babu Gyanendro Adhikari explain to them the meaning of the day's proceedings. At 5 p.m. Bengali sports were held for the children, the competitors being afterwards regaled with sweetmeats. Wed. 26th, at 11 a.m. there was a public feast, consisting of *chupatties*, curried dainties, and goat's flesh. At 4 p.m. there was another church service, at which Mr. Noakes gave an address and the Home Committee's Letter to Workers was read, each worker receiving a copy on leaving the church. At 5.30 p.m. corresponding with noon at St. Paul's, there was an assembly in the compound, where in memory of the day a couple of young trees were placed in position by Munshi Nazir-ud-din, the first convert of the district. Another part of the Centenary proceedings, but unavoidably postponed to another day, was a patrol of the neighbouring village of Kechnadanga. It consisted of a large party, four Europeans and fifteen Bengalis, making a big tour singing with drum and cymbal, with occasional halts for addressing the people assembled. The schoolmasters and Christians from out-stations joined in this proceeding. Every agent accepted the invitation to contribute a day's pay as a Centenary offering to the Society."

Undoubtedly, however, the surprising section of the volume is that which contains the brief notices of provincial meetings in this country. In some cases the reports are very imperfect, and give but a poor idea of the actual proceedings; but all the more impressive is it to bear in mind what we have is but a portion of the whole. The London reports are conspicuously defective. Apparently the friends nearest the centre were the least awake to the importance of sending in accounts of their gatherings. Of the forty churches in Islington, for instance, nearly all of which observed the occasion, only two are mentioned; and of Paddington, Bayswater, and South Kensington, where are some of the strongest C.M.S. churches, there is no record at all. So also Brighton, Tunbridge Wells, Plymouth, and many other places, are very inadequately reported. But there are a great many very interesting accounts, though all are brief; and not a few touching circumstances find mention. Thus, at one of the meetings at Louth (Lincolnshire), the chairman, Mr. T. F. Allison, mentioned that three sisters were still subscribers who had been subscribers at the time of the Jubilee, two of whom were present; and it appears that at Cromer, when the Vicar received the Centenary offerings at the Communion rail from some 500 contributors, they included 100 sovereigns, 200 crowns, 100 florins, 600 threepenny-pieces,

1100 pennies, 700 halfpennies, 1100 farthings; 206l. in all. A good many of the principal commemorations were reported in the *Intelligencer* at the time; but some of the most interesting were not. Take, for example, three quite small places, Buntingford (Herts), Cookley (Worcester), and Helmingham (Suffolk), this last-named place being memorable as the parish of J. C. Ryle at the time he wrote most of his tracts:—

“**Buntingford-with-Layston**, Rev. A. Howard, V. Central Commemoration for these parishes, with parts of Aspenden (Rev. A. C. Sanderson, R.) and Wyddial (Rev. F. R. Broughton, R.). *Wed.* Mar. 29, evg., lantern-lecture at Foresters' Hall; *Tues.* Ap. 18, evg., children's meeting in parish room; *Fri.* Ap. 21, evg., prayer-meeting; *Sun.* 23, sermons in the Chapel of Ease; *Mon.* 24, aftn., lantern-lecture in parish room on the Hill Tribes of India; repeated, *Tues.* 25, at Wyddial; *Wed.* 26, evg., public tea for mothers and old people; later, public meeting; *Thur.* 27, Praise-service in Chapel of Ease; *Fri.* 28, evg. meeting in parish room for those who had taken Resolve cards.”

“**Cookley**, Rev. M. J. Bickerstaff, V. *Sun.* Ap. 23, sermons; *Mon.* 24, evg., men's meeting in the club-room; *Tues.* 25, sale of work opened by Miss Edith Perowne, the Bishop's daughter—over 30l. was taken at the sale, which was accompanied by a representation of an Indian boys' school at work, managed by the Rev. T. Holden and six boys; *Wed.* 26, women's meeting in the afternoon, lantern-lecture to children in the evening on 'The Great Harvest Field'; *Thur.* 27, evg., great 'Birthday' meeting, at which there was a large attendance, and many collecting-boxes and gifts were brought in; *Fri.* 28, evg., Service of Song, 'Sheuksh, or the Grand Old Chief,' compiled by Miss Bickerstaff.”

“**Helmingham**, Rev. J. R. Garrett, R. On *Sun.* Ap. 23, sermon in the morning. Here also was held the central celebration for the Claydon Deanery: on *Wed.* Ap. 26, aftn., sermon by the Rev. S. Green; evg., tea and meeting. The singing of the Centenary hymns was most hearty; the combined choirs of Framsdén, Pettaugh, Helmingham, leading, accompanied by violins and organ. Another noteworthy feature was the number of voluntary helpers, ringers and others, giving up part of their day's work and pay in order to help. The following parishes of the Deanery were represented at the tea and meeting: Ashbocking, Claydon, Debenham, Framsdén, Helmingham, Pettaugh, Westerfield, Winston.”

Then many of the gatherings in larger towns and cities, which did have notice at the time, are now more fully reported; and of these we select three, viz. Lichfield, for its striking cathedral service; Oxford, for the interest attaching to its University; and Reading, for the exceptional completeness of its arrangements:—

“**Lichfield.** On Saturday afternoon, Ap. 15, a great festival service was held in the Cathedral. The following account of this service, with a slight abridgment, is taken from the *Lichfield Diocesan Magazine*. The Cathedral body, with the Bishop, entered the church from the Chapter House, the additional choirs and instrumental players being grouped in the choir and outside the screen. The processional hymn was, 'Soldiers of the Cross, arise,' sung by the Cathedral choir, the last verse being taken up with striking effect by the full choir, organ, and band, after all the procession, the clergy included, had found their places. The anthems sung were, 'Awake, awake' (Stainer), and 'How lovely are the messengers' (Mendelssohn). The hymn 'Ten thousand times ten thousand' was very impressively sung by the large body of voices in the church. The Bishop of the diocese preached from Psalm lxxvii. 2. He dwelt on the force of Mr. Venn's points as leading to the success of the Society's work:—(1) Follow God's leading; (2) begin on a small scale; (3) put money in the second place, not the first; (4) depend wholly on the Spirit of God. The Bishop called attention particularly to the local connexion of the diocese with the Society. Thomas Scott, one of the original committee, was the grandfather of the late well-known and well-loved Archdeacon of Stafford, Melville Horne Scott. Some of the early missionaries of the Society were ordained by Bishop Ryder, whose monument is in the north aisle of the Cathedral. When the See of New Zealand was created in 1841, its first Bishop was George Augustus Selwyn, afterwards Bishop of Lichfield, for whose salary the Church Missionary Society made provision. 'What work, what qualities, what

power he showed were begun under the auspices of the Church Missionary Society.' An earlier connexion of diocesan interest with the C.M.S. was to be found in the fact that Bishop Heber, author of the great missionary hymn, 'From Greenland's icy mountains, was rector of Hodnet, in Salop. The Bishop concluded a most interesting and stirring sermon with an appeal to all to take a share, however humble, in the work. Special trains were run to convey people to this service from Stafford, Wolverhampton, Derby, and other places. In spite of showery weather, the congregation numbered about 1000."

"**Oxford.** On *Sun.* Ap. 16, special sermons were preached in twelve of the Oxford churches, many of them not usually supporting the C.M.S. *Mon.* 17, in the afternoon, a children's meeting was addressed in the Hannington Hall by the Rev. A. G. Dodderidge. *Wed.* 19, there was a Service of Intercession on behalf of Foreign Missions held in Christ Church Cathedral. The Bishop of Coventry, the Rt. Rev. Dr. Knox, was the preacher, and took for his text Rev. xvii. 14. He referred to some of Oxford's great missionaries: Heber, Wilson, H. Watson Fox, T. Valpy French, J. Coleridge Patteson, Knott, Hannington, Maples, Johnson, Madan Fremantle. In the evening there was a public meeting in the Town Hall, when the Hon. T. F. Fremantle presided, the other speakers being Sir Henry Bemrose, M.P., and the Rev. Dr. W. H. Barlow, Vicar of Islington (now Dean of Peterborough). *Thur.* 20, in the afternoon, at a public meeting in the Town Hall, there were present the Bishops of Oxford and Reading, and the Rev. W. E. Burroughs gave an address. In the evening another meeting was held in the same hall, when the Professor of Divinity, Dr. Ince, presided, and Mr. Burroughs and the Rev. (now Bishop) F. J. Chavasse were the speakers. *Tues.* Ap. 25, a meeting of University men in Hannington Memorial Hall, the largest ever held there, was addressed by Bishop Whipple of Minnesota. *Wed.* 26, in the afternoon there was a ladies' meeting in the hall of Exeter College, very largely attended by wives of fellows and tutors and by members of the ladies' colleges. They were addressed by the Rector of Exeter College and Miss G. A. Gollock."

"**Reading.** Through the Berkshire Auxiliary of the C.M.S. preparations for the Centenary Commemoration commenced six months in advance, by the formation of a general committee, of which Mr. M. J. Sutton was the chairman, and General McGrigor, R.A., and the Rev. W. Clayton were hon. secretaries. For each main branch of the work a separate committee was organized, with sectional or sub-committees for the principal details. Thus there was a committee for meetings, another for the collection of funds, others for literature, hospitality, and the choir. Centenary publications were liberally distributed, to subscribers especially, and from house to house. Above all it is stated that prayer was earnestly and widely offered, privately, in the family, and at public meetings. These careful preparations were not made in vain, and God's blessing, so constantly sought, rested on the Commemoration abundantly from beginning to end. It commenced on Sunday, Ap. 16, when special sermons were preached in five of the Reading churches by the local clergy. On Monday evening, the 17th, a devotional meeting of about 250 was held at the Abbey Hall, the Rev. S. H. Soole presiding. On Tuesday, the 18th, there was midday Holy Communion at Greyfriars and St. John's, with addresses by the Revs. C. F. Bickmore and E. Grose Hodge. In the afternoon at the Abbey Hall about 400 children not attending public elementary schools were addressed by the Revs. E. Grose Hodge, F. T. Colson, C. F. Bickmore. In the evening 2000 scholars of such schools, wearing the Centenary medal, gathered in the large Town Hall under the presidency of the Rev. F. T. Colson. Addresses were given by the Revs. E. Grose Hodge and C. F. Bickmore. Later in the evening, 400 young men accepted an invitation to tea given by Mr. L. G. Sutton in the large Town Hall, and at a meeting afterwards, Mr. Max Liebenrood presiding, they were addressed by Mr. G. A. King, Secretary of the London Lay Workers' Union. On Wednesday, the 19th, there was morning prayer at St. Giles's (Canon Ducat, V.), with a sermon by the Rev. Cecil H. Gill; and at the same time H.C. at St. Stephen's, with an address by the Rev. C. F. Bickmore. In the afternoon a gathering of 700 women in the small Town Hall was addressed by the Rev. D. O. Harington, Rector of Burfield, the Rev. Hubert Brooke, and Mr. M. J. Sutton. In the evening, at the large Town Hall, was held the great Thanksgiving Meeting, the first general meeting in fact, attended by 1000 persons, under the presidency of Mr. Martin J. Sutton, who was supported by a large and influential platform. The meeting began with the reception of the congratulations and fraternal

greetings of the Reading Auxiliary of the London Missionary Society. The Revs. Hubert Brooke and C. F. Bickmore addressed the meeting. At the close, before the benediction, the General Thanksgiving was repeated by all present. A handsomely-printed programme of this service, to be kept as a souvenir, was given away. On Thursday, the 20th, there was at half-past eight a gathering to breakfast of above 150 gentlemen, clergy of the Church of England, ministers of other denominations, professional and business men, a thoroughly representative assembly, guests of Mr. Martin J. Sutton. This gathering was addressed by the Rev. W. E. Burroughs and Canon Ducat. In the forenoon there was a service at Christ Church, with an address by the Rev. A. J. P. Shepherd, and Holy Communion was administered at St. Mary's Chapel, with an address by the Rev. H. Brooke. In the evening at six, there was a drawing-room meeting at the small Town Hall, when above 400 ladies and gentlemen, guests of the committee, gathered to a *Conversazione*. This was followed by a general meeting, the last of the series, in the large Town Hall, where 1200 persons were addressed by the late venerable Mr. Martin Hope Sutton before relinquishing the chair to his son, Mr. M. J. Sutton. He recalled the names of former Reading missionaries, Dredge and Bren, and spoke of three others, nephews of his own, sons of his late brother Alfred, who had more recently gone out. He was followed by Prebendary Webb-Peploe, the Rev. Hubert Brooke, and finally Dr. Walter Sutton, one of the nephews referred to, a missionary on furlough from Quetta. A spirit of real earnestness and enthusiasm characterized all the meetings. The sum of 1650*l.* was raised for the Centenary Fund. At all the large meetings a special Centenary choir led the singing."

Is there, after all, a danger in putting forth a volume like this? Does it tend to over-complacency in the prospect of the Past and its contrast with the Present? Are we tempted to think of "our great Society" and its achievements? God forbid that it should be so. We did not forget in the Centenary Week itself to review the Regions Beyond, and to face the question of our overwhelming responsibilities. Some of the addresses particularly referred to above were aimed at arousing fresh zeal and earnestness in obeying the Lord's long-neglected Commission. We most earnestly hope that the Centenary Volume, while it fills our hearts with thankfulness for what God has done, may stir up the wills of His faithful people, so that they may be led to exclaim with unreserved devotion, "All that Thou commandest us we will do, and whithersoever Thou sendest us we will go."

E. S.

### THE SYNOD OF THE NIPPON SEI KOKWAI.

**T**HE seventh Synod of the Japan Episcopal Church (Nippon Sei Kokwai) was held at Kyoto on Thursday, April 10th, and following days. The six dioceses into which Japan has been divided were represented by their six Bishops and thirty-four clerical and thirty-four lay delegates.

Until the Japanese Episcopal Church is able to support its own Bishops, the six Bishops are foreigners, namely, two American and four English. Of the English, two are in connexion with the S.P.G. and two with the C.M.S. Of the thirty-four clerical delegates to the Synod, seventeen were Japanese, and also all the lay delegates were Japanese. Japan from Hokkaido in the extreme north to Loo-Choo in the far south was thus represented, the laity having as strong a voice in the affairs of their own Church as the clergy.

The Synod was opened by Divine service in the Kyoto Cathedral. The Right Rev. Bishop Foss of Osaka preached the sermon from Acts xv. 23. There was an administration of the Holy Communion.



The meetings of the Synod were held in the Kyoto Y.M.C.A. Hall, and presided over by the senior Bishop (the Right Rev. Bishop McKim of North Tokyo). A great deal of the discussion in a Japanese Synod is connected with points which to the Western mind do not seem of the most importance. Much time is consumed in pulling down the work of former Synods and reconstructing. Perhaps this is inevitable. It is natural that the Japanese Episcopal Church, as it grows year by year in experience and becomes more and more weaned from those Missions which have, under God, been the means of bringing it to the present healthy stage, should reconstruct many canons and rules which were made in its early days, and shape its machinery to fit the Japanese mind.

The following will give a general idea of some of the more important decisions arrived at during the Synod:—

*Three Orders of the Ministry.*—An Article of the amended Constitution containing the words, “the order of Bishops, Priests and Deacons as handed down from Apostolic times,” did not secure the necessary two-thirds majority of votes, but subsequently the Constitution was adopted as a whole, including this clause. A later suggestion to amend this by substituting the words, “the Historic Episcopate,” was approved, but will require the sanction of the next Synod before it becomes effectual.

*Letter to King Edward.*—A letter conveying the good wishes and prayers of the (Nippon Sei Kokwai) Japanese Episcopal Church to His Majesty King Edward VII. at the time of the Coronation.

*Bible Sunday.*—A Special Sunday (the second in Advent) is to be set apart as a Sunday for the Bible Society.

*Japanese Episcopate Fund.*—A fund is to be raised as a thankoffering for the twentieth anniversary of the organization of the (Nippon Sei Kokwai) Japanese Episcopal Church, and utilized for endowing a native Bishopric.

*Articles.*—The insertion of the Articles in the Canons on the same footing as the Prayer-book was agreed to.

*Marriage.*—Certain rules were adopted in connexion with marriage, emphasizing especially the importance of seeing that the Government regulations with regard to registration are properly carried out.

*Separate Cup.*—In this land of contagious diseases (especially where consumption and leprosy are so prevalent), the question of the non-advisability of drinking out of the same cup at the Holy Communion seemed very important to some of the delegates, but nothing definite was decided upon.

*Prayer-book Presentation.*—It was decided to have suitable copies of the Japanese Prayer-book prepared; and to request the acceptance of these by their Majesties the Emperor and Empress, and their Royal Highnesses the Prince and Princess Imperial.

*Church Unity.*—The question of our relation to other Protestant bodies working in Japan was on the agenda paper, but was only reached at the close, and after twenty minutes’ discussion was postponed with other undecided questions until the next Synod.

The general impression gained from this seventh Synod is that the Japanese Episcopal Church is steadily growing in power and influence, that it is distinctly becoming nationalized, and that the Japanese delegates who represent the six dioceses know what they are about and are alive to the fact that to them has been committed a great trust, and one which they are determined to keep inviolate as it has been handed to them by the Churches of England and America.

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## DID THE BAGANDA BOYS "SING IN THE FIRE" ?

**I**T has often been a perplexity to us what to say, in any references to the Uganda massacres of 1885-86, regarding the three boys who were first murdered. The original narrative of their arrest and execution sent home at the time by Mackay is familiar all over the world. But for several years past we have refrained from repeating the statement that the boys actually sang a hymn while being put to death, because the Rev. R. P. Ashe, who also was in Uganda at the time, had contradicted it. And yet we have never felt clear, either as to what did occur, or as to what, at the time, both Mackay and Ashe wished us to understand. In the *History of the C.M.S.* (vol. iii., page 412), Mackay's original account is quoted, and the following remarks are appended:—

"So wrote Mackay in his journal that day. So it was printed in England. So it was read all over the world. When Ashe came home, he was asked for the hymn and tune stated to have been sung, and he gave us the words and played us the tune. In after years he had reason to think there had been some mistake in the original statement, and that the boys did not sing while actually being put to death, even if they sang at all; though his book, *Two Kings of Uganda*, mentions the report as probable, and gives further particulars of the cruelty and mocking endured by the lads. It is safe to say that there must have been some foundation for a story which no Native could have invented; but the exact truth will probably never be known."

Although for some years past Mr. Ashe has again and again assured us that the boys did not actually sing while being killed, we have never been able to understand how it was that, nevertheless, when he came home two years afterwards, in 1887, he (as the above extract remarks), in reply to an inquiry what tune the boys sang to the hymn, went straight to a piano and played it off. We have been under the impression that Mr. Ashe's belief that there was no singing during the burning was due to subsequent information obtained by him when he went back to Uganda. Hence the words in the *History of C.M.S.* that "in after years he had reason to think," &c. As no letter was ever received from Mackay correcting his original statement, we assumed that there were really two versions derived from native sources, and we felt sure no Native could have invented the alleged fact that the boys sang a particular specified hymn when being killed. In Mr. Ashe's book, *Two Kings of Uganda*, the following passage occurs (page 144):—

"And the three boys, Seruwanga, Kakumba, and Lugalama, were led away to death, a mocking crowd following them. 'Oh, you know Isa Masiya' (Jesus Christ), said Mujasi. 'You know how to read.' 'You believe you will rise from the dead? Well, I shall burn you and see if it is so.' These were some of the mocking taunts which they endured, and loud was the laughter which greeted such sallies. But the young Christians, as some reported, answered boldly and faithfully. Seruwanga was a daring fellow, and I can well believe that when Mujasi mocked he would sing, '*Killa siku tuusifu*' ('Daily, daily sing the praises'), as all were reported to have done. Kakumba, too, had come to us when all others were afraid, and perhaps his voice joined in the song."

This passage seemed to confirm our impression that there was something in the story; but as Mr. Ashe continued to affirm that the original statement was a mistake, we wrote out to Uganda asking that inquiry might be made of such of the Christians as would be likely to know the real facts. To that letter we have never had any reply.

In the *C.M. Gleaner* this year the Rev. J. D. Mullins has been telling over again the story of the Uganda Mission, for the benefit of the many readers who are unacquainted with its earlier years. In the April number

he once more quoted part of Mackay's original account, and added the following words:—

"Mr. Ashe at a later period expressed some doubt about the story that the lads sang in the flames, but we can only print the account as sent by Mackay himself, a careful, trustworthy witness; it was taken down immediately after the event from the reports of eye-witnesses, and the circumstance is not one likely to have been invented by Africans. No other part of the story has been questioned."

This paragraph certainly might give the reader an impression that Mackay and Ashe were at variance in regard to the truth of the story, though we are sure Mr. Mullins did not intend to imply this. But its publication has brought to us the following letter from Mr. Ashe, who is now Chaplain at Smyrna:—

"Will you kindly allow me to make an explanation regarding a passage in Mr. Mullins's 'Wonderful Story of Uganda,' now appearing in the *Gleaner*? Mr. Mullins makes a statement referring to the early Uganda martyrs which is liable to be misunderstood by your readers, as I think the matter has been misapprehended by Mr. Mullins himself. After quoting from Mackay's journal the words, 'the dear lads clung to their faith, and in the fire they sang "*Killa siku tuusifu*" (the hymn, "Daily, daily," &c.),' Mr. Mullins continues: 'Mr. Ashe at a later period expressed some doubt about the story that the lads sang hymns in the flames, but we can only print the account as sent by Mackay himself, a careful, trustworthy witness; it was taken down immediately after the event from the reports of eye-witnesses, and the circumstance is not likely to have been invented by Africans.' This reads as if some doubt had been thrown by me at a later period upon Mackay's version of the story. Now, what I wish to point out is, that though there were indeed two conflicting versions of the story, these were not Mackay's version and Ashe's version, but the first and unauthentic version taken down at second hand, and the second and correct version received from an eye-witness and accepted by both Mackay and Ashe. Furthermore, there was no 'later period,' since the correction was received within a few days of the dispatch of the first version of the story. It was merely accidental that the earlier and unauthentic version of the story appeared over Mackay's name, and that the second, correct, and few days' later version should have been given by me, for Mackay and I equally accepted the correction.

"If you will allow me, I think I can make it clear that the first version of the story was not taken down from the reports of eye-witnesses. The first to visit the Mission after the sad event and to report the martyrdoms were some of our staunchest Christian friends; but even they came to us under cover of darkness, and were therefore little likely to have risked the certainty of seizure by Mujasi's\* men had they been present in broad daylight at the martyrdom, and hence their report of the story was not at first hand as eye-witnesses.

"Here, then, without supposing any invention, is every room for embellishment and imaginary detail. The hymn, '*Killa siku*,' was widely known, being one of the very few hymns which the Christians and inquirers could sing; it had a very taking tune, and was continually being sung in snatches by the 'readers.' So that there is every likelihood of the incident of the hymn-singing having been added by people so prone to embellishment as the Baganda are when relating a story.

"There was, however, one Christian witness present at the martyrdoms, who a few days later visited us and gave us the true version of the story. This was Kidza Musali, Mujasi's sub-chief and guide, who, in his official capacity, was at Mujasi's side while the whole cruel scene was being enacted, and who saw and heard at closest quarters all that passed. Nor did Kidza Musali himself escape his master's sneers and insults and threats, though his position in Mujasi's chieftainship and his master's protection secured him—unlike the other Christians—a present immunity. We had, then, in Kidza Musali a careful, competent, trustworthy Christian eye-witness, who was close at hand from first to last, and who, when confronted with the report of the singing of the hymn in the fire, emphatically denied that any singing whatever took place from beginning to end. Kidza Musali

\* "Mujasi, the chief appointed by the king to carry out the execution of the martyrs."

stated that the two younger lads only pleaded with their captors for mercy, giving their actual words; and that the third and eldest bore his tortures in silence. This testimony, I feel sure, will satisfy Mr. Mullins and his readers that no singing of a hymn in the fire took place, and yet I feel sure also that both he and they will agree with me that neither the grace of the lads' martyrdom nor the testimony which their death bore to Jesus Christ is one whit weakened by the fact that the story of the singing of the hymn must be given up as unauthentic.

"April 14th, 1902.

"ROBERT P. ASHE,

"British Chaplain at Boudjah, Smyrna."

This letter may be regarded as finally decisive. It may now be safely concluded that the boys did not "sing in the fire"; and all the previous references to the matter, including Mr. Ashe's own paragraph in *Two Kings of Uganda* above quoted, are easily reconciled on the assumption that the boys sang their familiar hymn while being taken to the place of execution, though not when actually suffering the torments inflicted on them. No doubt, when Mr. Ashe played the tune in 1887, he played it as the tune of the hymn familiar to the boys, and perhaps sung by them while in the hands of their persecutors, but not intending thereby to imply that they "sang in the fire."

But we feel bound to add further that Mr. Ashe's statement that he and Mackay obtained a truer version of the circumstances at the time is a great surprise to us. If either of them sent home the corrected version it was certainly never received here; but this may easily be accounted for by the fact that one or two mails were lost. It is less easy of explanation how all through these years we should have failed to gather from Mr. Ashe what the corrected version was, or even that there was a corrected version. Had we known what he now writes we should never have written to Uganda to inquire further (which we did with Mr. Ashe's approval); the true account would have been inserted in the *History of the C.M.S.*; and Mr. Mullins would, of course, have embedded it in his *Gleaner* story. We do not for a moment suggest that Mr. Ashe failed to explain the matter before. It may have been entirely our own fault in not understanding him. We can only say that we can conceive of no complete explanation of the circumstances. We are glad, however, to think that what is really important is now cleared up, and we hope our friends will take due note of the actual facts. The difference, after all, is a very small one. The boys were true martyrs. There is no reason to doubt that they did sing the hymn they loved while under the cloud of persecution, and perhaps in the immediate prospect of death. But much has been made all over the world of the supposed fact that they actually sang while burning, and therefore it is important now to contradict *this* once for all.

E. S.

### OUR FRONTISPIECE.

THE C.M.S. Missions in India have from their commencement been directed by Corresponding Committees, composed of friends of the Society residing in each of the Presidencies. There have also been established in each of the more important missionary districts of the Society in India, periodical Conferences of the Missionaries, at which, after uniting in prayer, the progress of the Mission is reviewed, and questions of general interest to the district are discussed. Our Frontispiece this month shows a group of missionaries gathered at Calcutta on the occasion of the one hundred and second meeting of the C.M.S. Bengal Conference, September 11th to 13th, 1901. All the members at that time in the field were present except Mr. A. H. Phillips. The Rev. A. H. Bowman, Mrs. Hewitt, Mrs. Stark, and Miss Clark were present as visitors. The Rev. Canon Ball, the Revs. C. Grant, A. C. Kestin, and E. T. Noakes, members of the Conference, who amongst others were absent on furlough at the time the photograph was taken, are now in the Mission.

## INDIAN NOTES.

THE retirement of Sir Mackworth Young, K.C.S.I., from the Lieutenant-Governorship of the Punjab means the loss to India of a man of the kind she can least afford to lose—administrators who combine in their own persons the highest social and intellectual English culture with a sincere and manly Christian confession. Throughout his Indian career Sir Mackworth has been known as one who not only had religion, but was not ashamed of the fact, and (we may say as a natural consequence) he has always been a steady and courageous friend of Missions and missionaries. His name brings the roll of Christian Punjab Governors well up to date.

Which is the more grievous—the fact of the enormous mortality in India from the plague, or the comparative disregard of it shown by the English people as represented by the English press? The *Times* one morning gave a three-line telegram stating that 70,000 deaths had occurred from plague in India since January 1st—nothing more. The reader might be pardoned for assuming, as one old Anglo-Indian did, that there was a misprint somewhere, and that corrections would be forthcoming. But, alas! the figure given was correct, and even this does not show the full mortality. In one week in March there were 10,525 deaths in the Punjab alone, and in the next week 12,544. The mind, striving to realize the meaning of these figures, shrinks back appalled. And yet there is hardly a ripple of observation on the quiet stream of newspaper and periodical literature at home. There may be special matters of interest elsewhere which occupy public attention. The imposition of a 1s. duty on corn may be of stupendous importance. But still, 100,000 lives wiped out from an integral part of the British Empire would excite, one would think, more comment, not to say interest. The reception of the late terrible news about Martinique and St. Vincent emphasizes rather than negatives the contrast. The suddenness of the catastrophe there is surely more than balanced by the far greater number of victims who have fallen under the continuous but not less awful scourge of the plague in India?

We are quite ready to admit that the circumstances under which this mortality is occurring would, if they were known, militate against a warm and practical sympathy. But we doubt if many people have taken the trouble to learn anything of what may be called the administrative history of the epidemic, which in one way only aggravates the terrible character of the facts. The history of the present outbreak of plague in India is practically a tale of defeat of the efforts made by a benevolent and energetic Government; a suicidal victory won by the fanatical opposition of the masses of the people to the plainest and simplest sanitary rules and precautions. Up to a certain point, for instance, in the Punjab, segregation and quarantine were moderately and cautiously enforced; and for so long the ravages of the disease were very largely controlled and restrained. But the resistance of the people to these wise rules became so pronounced and violent, that a popular revolt seemed possible, and the Government of India gave way, with the direct and speedy consequence of an enormous increase of mortality; and the end of it who can see?

As an instance of the serious character of the opposition of the people in the matter of plague rules, reference may be made to a plague riot which recently occurred at Patiala. "It seems," says the *Indian Witness*, "that

there was actually a conspiracy to sacrifice a doctor in order that the plague should cease"; and apparently a medical officer, personally of high character and great professional promise, Major H. Hendley, was selected as the victim. "A door was fastened down on his foot, and he was then pelted with brickbats and then carried off and thrust into a mass of filth. He managed to take refuge in a house, which was set on fire, and he and his assistant had a narrow escape from suffocation, when some Imperial Service troops arrived and rescued them. Major Hendley was wounded in nine places, was badly hurt on the head and right leg, and will probably be confined to his house for some weeks. About 200 arrests were made."

In a warmly appreciative notice of Bishop Gell's death the *Madras Diocesan Record* reminds us of the fact that his episcopate exceeded the united term of his three predecessors by eleven years. Bishop Corrie ruled from 1835 to 1837, Bishop Spencer from 1837 to 1849, and Bishop Dealtry from 1849 to 1861, in all twenty-six years. During Bishop Gell's administration of thirty-seven years he had the happiness of witnessing the increase of the Native Church in his diocese from 39,938 to 122,371 baptized Christians.

The total number of Christians in India as determined by the last census is now officially ascertained to be 2,923,349. Males are 1,511,749 and females 1,411,600. This, of course, includes European, as well as Indians; the latter amount to 2,664,359, and of these 1,018,977 are found in Native States. We may hope before long to see a general account of the matter in the *Intelligencer* which shall give not merely some details of Christian population,\* but also attempt an explanation of its growth in the various provinces and districts. Meanwhile we note that Mr. Risley, the Census Commissioner, invites any information which may "illustrate the statistics or may throw light on the causes of the increase in the number of Christians." Some of this information as offered by philosophers of the "Hari Babu" type will probably be amusing even if it is not instructive.

In the first Note in the March *Intelligencer* we gave the number of Mohammedans in the North-West Provinces as  $7\frac{3}{4}$  millions. This was a slip of the pen; the figure should be nearly  $6\frac{3}{4}$  millions.

As an amusing instance of the kind of neo-philosophical argument now in fashion among Hindus who, having come in contact with Western thought, feel that Hindu orthodoxy must be "brought up to date," we take this extract from a letter written apparently as a serious contribution to the *Epiphany*:—

"The Hindu caste system is not a matter of mere eating and drinking, but is based on the primary and essential principle of the 'Division of Labour in Functions.' This fundamental principle of division by Functions gradually in course of time drifted or transformed into the inevitable and the most natural principle of division by Heredity. That a son, other conditions being equal, should inherit the professional aptitude of his father is a generally recognized scientific truth. Restrictions about food and drink were not the primary conditions of caste, but these are mere aftergrowths, and are like weeds grown around a main plant: their partial or entire removal, therefore, cannot signify that the main principle will disappear in time."

On this two comments may be made: first, that the ideas are European, not Oriental, and are borrowed from modern writers on political economy and

\* [See "Indian Native Christendom," page 500.]

sociology; second, that if the Hindus are content to break through their caste rules of eating and drinking, treating them practically as "weeds," and thus to offer innumerable points of fresh access to those who wish to share their best possession with them, viz. religious truth as revealed in the Gospel, such a reform will content us for at least half a century. "Division by Functions" may well be allowed to stand on its own legs; but the inhuman exclusiveness attaching to caste Hindus through their system of eating and drinking is the real trouble in the way, not merely of missionaries, but of all friendly Englishmen in India who would like to get more in touch with Indians. It is hard to become intimate with a man when you know that it is a religious sin for him to drink a cup of tea with you.

Lord Curzon's advice to Indian journalists is worth noting if only as embodying conclusions arrived at by an acute mind placed in circumstances favourable for extended observation. The Viceroy makes three distinct points: Don't exaggerate. Don't say of a deserving person that "he deserves a statue of gold." Don't impute bad motives. Where it was insinuated in a newspaper that the Government had been guilty of a gross piece of jobbery, the native paper remarked, "We have little hesitation in accepting this version," whereas the writer ought to have had extreme hesitation in doing so. And lastly, said His Excellency, don't use words or phrases you don't understand; avoid ambitious metaphors. Never descend to personalities. You have been told perhaps that the "Press ought to be no respecter of persons. Yes, but that is a very different thing from respecting nobody. . . . Above all, never forget that the Press has a mission; and that that mission is not to inflame the passions or to cater to the lower instincts of your fellow-men, but to elevate the national character, to educate the national mind, and to purify the national taste." Let us hope that this advice coming from such an authority will have a real practical effect.

His Excellency's peroration on this occasion (the Convocation address at Calcutta) took a high and remarkably bold flight. It embodied a direct appeal to the national feeling of Indians, and the ideal placed before young India is that of passionate desire for the country's weal, based on a practical conviction that this means for many, many years connexion with Britain. He says, "We are ordained to walk here in the same tract together for many a long day to come. You cannot do without us. We should be impotent without you. Let the Englishman and the Indian accept the consecration of a union that is so mysterious as to have in it something of the divine, and let our common ideal be a united country and a happier people." The realization of such an ideal is difficult enough, but it is the only ideal, we venture to say, worthy of Christian England in governing India; and Lord Curzon, in thus putting it clearly and boldly forth, has deserved well both of England and India.

It is a hopeful sign for the future of Indian Christianity that a second Exhibition of Indian Christian Art and Industry has been lately held with success at Lucknow. The total number of exhibits (including some curiosities) was 1803, as against 461 on the previous occasion in 1895, and the branches of industrial art represented are numerous. The Lieutenant-Governor (of the N.-W.P. and Oudh), Sir James Digges La Touche, and Lady La Touche, took a kindly interest in the Exhibition and examined many of the articles displayed; and his Honour, when commending generally the objects of the Indian Christian Association, emphasized the

desirability of learning trades and handicrafts which would enable Indian Christians to earn an honest and honourable living independently of any one else. Such organization of labour seemed to promise the best solution of the problem which is now so troublesomely pressing on educated men, because they "waste the best years of their life in seeking Government employ," which cannot possibly be secured by a tithe of the applicants. We are as yet only in the infancy of such organizations, but we hope that Indian Christians will not fail to make the best use of their advantage as being free "from the trammels of caste which," as the *Indian Daily Telegraph* writes, "prevent community of interest and forbid men of one occupation to try their skill, or encourage their taste, at another."

The address given by the Hon. Mr. D. M. Smeaton at the annual meeting of the Sunday-school Union lately held at Calcutta contains some interesting and outspoken remarks on the subject of religious neutrality. He says:—

"The spectacle of a great Christian Government, with its glorious heritage of the Truth, delivered by missionaries many centuries ago,—the spectacle of this Government, ruling one-fifth of the human race, yet allowing it to remain untouched by the revealed Word of God, is to me appalling. Although I appreciate to the full the anxiety of the Government to abstain from all active interference in religious matters in this country, and to remain absolutely neutral, I cannot help thinking that this anxiety to preserve strict neutrality is sometimes carried to excess, and may appear to the ignorant masses almost like veiled hostility. For the physical welfare of the people of India, the Government provides hospitals, dispensaries, medicines, and doctors, and a large part of the revenue is devoted to these objects. The people are not compelled to go to the dispensaries, or consult the doctors, or take the medicines; they are simply told that in the opinion of the Government their ailments will be most successfully and humanely treated by these medicines at the hands of these doctors; the best remedies which the Government can procure are presented for their acceptance. So also in education. The Government tries to provide the best means of improving the minds of the people; very large sums are spent on universities, schools, and text-books, professors and masters, and these are presented to the people for their acceptance if they will. In fact, in education a certain indirect pressure is exercised. It is therefore a mystery to me that the Government does not in like manner present to the people, at least for their consideration, the Bible—the one great means, as we believe, of salvation for their souls: the one great remedy which, as a Christian Government, we believe to be most effectual for raising millions from their degradation."

We think it somewhat questionable whether an English official while still in Government employ is right in assuming publicly an attitude so critical of Government policy as is here indicated; but the logical force of Mr. Smeaton's remarks is undeniable, and we believe that such a presentation of the Bible as he desiderates might with a little care be effected without any practical infringement of religious neutrality. As things are at present, we often see religious neutrality overstepped—the other way.

The Charge delivered last January by Bishop Clifford of Lucknow, which reached us too late for notice in the last issue of these Notes, contains much thoughtful and suggestive matter. Among other things, the reference to the *changing* conditions of Indian thought seems worthy of special attention:—

"In dealing with educated Indians a somewhat new factor has to be reckoned with nowadays. I mean a certain spirit of racial *esprit de corps*. To call it patriotism would be perhaps to dignify it with too grand a name, but at any rate



it is of the nature of patriotism. It is a growth which is indirectly the result of the measure of liberty which England has given to India, and of the aspirations which Western literature and contact with Westerns have naturally awakened. . . . It is no longer now that a man will not become a Christian because he does not fully believe in Christianity, or because to do so would involve loss of property, persecution, or rupture of family ties: in addition to such reasons as these, he will not become a Christian now because to do so would, as he imagines, be, too, a breach of patriotism. His sense of honour as an Indian demands that he should adhere to the religious ideas and customs of his forefathers and reject those of the foreigner."

The Bishop goes on to say that, though a patriotism of this sort is but poor and narrow,

"we shall have to deal with it in probably an intensified form for some time to come, so that it is worth while to consider whether some modifications or readjustments in our own position are not called for and might not be rightly effected. . . . One result of the new patriotism has been an increased pride in the ancient sacred literature of India, and a desire, if possible, to build up the structure of a moral and religious belief at once respectful to it, and yet not incompatible with the light of the twentieth century. . . . This must be met (by missionaries) in a genuinely candid and intelligent spirit—vigilant, critical, and yet not unsympathetic. . . . I fancy it will henceforth be found that a competent acquaintance with the great classic poems and the philosophies of India, and not merely a smattering of knowledge derived from a few popular text-books about them, is a necessary part of missionary equipment."

Dealing with the same subject, the Bishop refers to Westcott and others as teaching us that it is no dishonour to Christian revelation to believe and admit that non-Christian systems of religion have in them a measure of light and wisdom which has truly come from God. Christianity is to supersede all other religions by admitting and rejoicing over the partial truth that is in them, and by showing how that truth is to be found in itself in a fuller and more scientific form. Again, just as there are certain aspects of truth which the intellect of India finds it difficult to grasp, so there are others which it has proved itself peculiarly capable of appreciating. For our own sake, as well as for the sake of India, we should rejoice to recognize such capacity: it indicates partly what will be India's special share in the study of the Divine mysteries of our Faith. This, thank God, is not a new idea now, but it needs to be kept prominently in mind by all who engage in spiritual controversy.

The recognition of partial truth in non-Christian systems is a duty which requires perhaps more attention than it receives, and yet there is hardly any point which needs more careful balance of statement. One side, and that which is not generally prominent, is vigorously and, we think, fairly put in one of Maurice's Sermons on the Crisis of 1857; emphasizing the necessity of our having living faith ourselves before we can excite it in others. He says:—

"It is not a question how much we shall give, how much we shall withhold. What we really have we must give; it is not a matter of choice; that we cannot withhold. If we are atheists, we shall make Hindus and Mussulmans atheists. The Shasters and the Koran will not hinder the work; they will adapt themselves to the atheism or will succumb to it. If we believe that God is the Father of men in Christ Jesus, that He has redeemed mankind in His Son—if we hold this faith as firmly as we hold the law of gravitation—the Shasters and the Koran will be as little able to withstand it. But this faith will not deal as ruthlessly with them as the physical faith does. Whatever is healthy, moral, human in them, it will recognize, it will claim; only what is unhealthy, immoral, accursed, it will destroy."

Yes, but no one can adequately realize the darkness of this latter list until he lives among Heathen.

One of the needs most frequently represented in Mission reports is the want of reinforcements. From all parts of the Indian field just now we hear the same thing, and we believe that in no single case is the cry thoughtlessly or causelessly uttered. The last example is that of Narowal in the Punjab. To some of us that name is fraught with the brightest and holiest memories. The things done there by God, as the Bishop of Lahore wrote on the occasion of his last visit, "in the not distant past," have been great. But now, owing to more than one cause, there has come a time of stress and difficulty; and standing as we did a few evenings ago in the Hannington Hall at Oxford, in company with the Oxford man whose name will ever be associated with Narowal, and looking on the band of undergraduates gathered there in sympathy with God's work among the Heathen, we could not help longing that the tie between the great English University and the Punjab country town might be reformed and strengthened, that one at least of those who form part of Britain's best "reservoir of men" might feel drawn to catch up the torch of truth from the hand of the veteran now constrained to leave the work which has been the great happiness, as it has been the great struggle, of his life. The need of Narowal is "men who would," as the missionary in charge says, "plod away in work amongst the village Christians." What a call! a "vocation"! Who will answer it?

"Those of us who have spent a great portion of our lives in India ought, I submit, to consider it a duty, as having eaten of the salt of India, to do something, when we return to this country, for the land we have left behind." So spoke Sir Charles Lyall at the recent annual meeting of the National Indian Association, and we doubt whether there is a single Anglo-Indian—if there is we are glad not to know him—who would not heartily echo the sentiment. But when inquiry is made as to how we should work for India, there will be more diversity of opinion. Those who support, and personally work for, an honest attempt to give India the blessings of the Gospel may at least comfort themselves with the thought that they are aiming high. And the results are abundantly worth all efforts—according to Scriptural arithmetic.

The tenth annual report of the Tinnevely C.M.S. District Church Council is, on the whole, encouraging and stimulating. The writer is able to say, "A careful survey would seem to indicate that the new Council system inaugurated in 1892 has, under God, proved a success, and we may hope that in the not distant future, as the system secures more intelligent co-operation from the Native Church, it may realize still more fully the end for which it was first organized." A comparative statement of statistics for the last ten years is then given, of which we can select only two years, the first and the last:—

	Adherents.	Baptized.	Communicants.	Contributions.	Pupils.
1892 . . .	52,451	47,078	12,377	Rs. 12,073	13,167
1901 . . .	54,224	50,518	13,233	19,511	12,964

This shows progress all along the line, and a more than proportional increase in contributions. Remembering that we are dealing with what in Canada would be called the "Banner" district of the Indian Church, we may well say and pray, "Advance Tinnevely!"

R. M.

## THE MISSION-FIELD.

### Sierra Leone.

JUST previous to leaving England for his diocese the new Bishop of Sierra Leone sent to the Society a review of the past few years in which, as he phrased it, it had been his "privilege to be associated with the C.M.S. Mission in Sierra Leone." When he first went there in April, 1896, there were nineteen students in residence at Fourah Bay College; now there are forty-five, and several of them are paying students. In the Mission, besides the Temne Mission, which was in existence in 1896, there are the Missions to the Yalunkas, Limbahs, and Lokkohs. In February, 1899, he was appointed Principal of the College and Secretary of the Mission, and thus had been brought into close contact with the Native Church. As we mentioned last month, the Bishop's successor at the College and in the Secretaryship is the Rev. T. Rowan, who had previously been Vice-Principal of the College, and the Bishop asks for prayer for him, and concludes:—"May God bless him and me as we seek to walk where God has called in a spirit of humility and godly fear!"

### Western Equatorial Africa.

In the Jebu Ode District, 729 persons were baptized during last year. An agent of the B. & F.B.S. accompanied Bishop Tugwell on a visit to Jebu Ode in the autumn with a view to establishing an auxiliary of the Bible Society. This has now become a reality, and the sum of 35*l.* 4*s.* 9½*d.* was collected and handed over to the secretary of that Society at Lagos.

Bishop Oluwole left Lagos on March 8th on a visit to the Jebu Ode Mission, and returned on April 4th. From his account in *Niger and Yoruba Notes* for June we extract the following:—

I shall not dwell on what I have often reported. The growth of the work is maintained; the number of baptized members is increasing. A large number would have been confirmed, but that I had decided not to make it a confirmation tour.

I noticed among the recent adherents in the capital more elderly persons, and a few men of higher social standing. Three of them are *Agburins*, that is, police officers of the king. This class of people had been among the bitterest opposers of Christianity for reasons which perhaps I should not state. We are very thankful to see some of them joining our ranks, and that, with the consent of the king, they still serve in their offices. One of the recent adherents, on account of his age, is now at the head of the community. He has been constituted the "father of the company." He seems to be an acquisition to our people in some respects. He is wise and cool: the Jebus as a rule are impulsive.

At one of the meetings I had with the Christians, complaints were brought that the Mohammedans were

in the habit of disturbing the Christians during service at church. A case occurred just the day before (Palm Sunday). It was the season of the Mohammedan festival. A large number of Moslems passed by the church with their leader at their head, drumming and making a noise, and refused to keep quiet when requested to do so. This greatly annoyed the Christians, but we exhorted them to patience. Early next morning the whole town was in confusion. There was a big fight between two large Mohammedan parties, empty bottles were freely hurled, and serious wounds inflicted. Armed police had to interfere and arrest them. The case came before the Council in the presence of the European officer of the district, and a fine of 100*l.* was imposed.

Our meeting was on that afternoon, and I was asked to take necessary steps to prevent a disturbance of the service in future. I promised that the Rev. R. A. Coker and I would do what we could in the matter, but that under no circumstances should they fight. "The father of the company"

addressed the meeting after me, and touched upon the Mohammedan question. His words were as follows:—"You do not know the Mohammedans, and you cannot know them here. I knew them long ago, before you were born. I knew them far away in the hinterland where I used to go about trading. The Mohammedan means a man on horseback, armed to the teeth and ready to fight. In his case this is nothing out of place, he is simply like his master, following the example of the founder of his religion. But the Christian has a different master to copy; Jesus is meek and gentle, and we are to be like Him. You speak of fighting the Mohammedans. Why fight for yourselves when God is ready to fight for you if necessary? Dare you have inflicted on the Mohammedans the wounds they inflicted upon one another this morning? Do you think anybody would have fined them 100% for disturbing you at service? I agree with what our father has said; let us be patient."

There was recently a very large accession to Mohammedanism in the Jebu country. This has been mainly brought about by a chief of great influence embracing it.

I visited thirty villages, and must repeat the old story of the work being

seriously undermined. We see it each time we go, but it is impossible to get reconciled to it. Let me give an example. A young man who had been a schoolmaster at Lagos is stationed as an evangelist at a centre called Odo Simadeguu, where there are about 150 Christian adherents. Three or four miles from this place are other villages in different directions: Momo, with about 120 adherents; Seubora, with about 200; Gbawojo, with about 70; Ijbomewuro, with about 250; Isowe, with about 100; there is also Oparaki, about ten miles away, with about 200. This young man is the only accredited agent for all. This state of things is inconsistent with sound work. Converts in these places who can read and are a little more advanced in knowledge than the others lead at the daily prayers and conduct services. On this visit, wherever we went (the Rev. R. A. Coker accompanied me), I arranged that these leaders should take part in the services to give us an idea of their competence. I was thankful for the efforts of many of them. They are doing what they can, and they were among the foremost in begging us to send them teachers. There are other districts similarly situated.

Mr. J. McKay reports the baptism of four adult converts, the firstfruits of Oshogbo, in the Interior Yoruba Mission, occupied by him in October, 1900. A good number of the people are learning to read, and there is quite a demand for Yoruba primers. "The weekly inquirers' class is fairly well attended," Mr. McKay says, "and we are encouraged by seeing a good number of young men coming to Sunday-school regularly." The average attendance at the day-school, conducted by Mr. McKay, with the help of the students, is about fifty. Of the converts he writes:—

On Palm Sunday (March 23rd), the Rev. R. S. Oyeboode, the native pastor of Ilesha, paid us a visit and baptized three men and one woman. The first of the men was brought under the influence of Christianity by one of the work-people—an Ibadan Christian—engaged on the new mission-house here, more than a year ago. He has been reading steadily ever since. One of the young men in our training class was chiefly instrumental in persuading the second to become a Christian, who in turn influenced his friend, whose farm lies in the same direction as his own. All three were worshippers of "Ifa," the "god of secrets." They had arranged to bring their "Ifa" to us on a certain day, but the night previous

the compound where one of them was living was burnt to the ground—the work, it is supposed, of a Shango priest. Nearly all his possessions were burnt, including his "Ifa" that he had intended to bring to us in the morning.

The woman first heard of Christianity through a Christian friend of hers in Ibadan many years ago, when they were trading up and down country together. Since settling in Oshogbo, some ten or twelve years ago, she had had no opportunity of hearing more about Christ until we came, but she assured us that she had kept each seventh day as the Lord's all that time. Since our arrival she had been under instruction, but is too old and infirm to read properly.

In a letter (not dated) printed in *Niger and Yoruba Notes* for June, Mr. J. N. Cheetham, of Onitsha, writes:—

There seems to be a quiet, but steady and decided, revival going on in our midst, especially in the out-stations on this side of the river. Doubtless the work of Mr. Smith and his evangelists is telling out there. I was at Ogidi two Sundays ago, and about fifty people listened with most marked attention to every word of the service. Basden was at Oglumike the same day, and had a congregation of about the same size. I was staying with him at Igi-Enu for a few days, and we took the opportunity for a good walk to Okuzo, about thirteen miles away. Both there and at Umunya, a town half the distance away, we were well received, and the people begged for teachers whom we cannot provide! This encouraging state of things is having a good effect on our native workers, who are in excellent spirits and full of hope.

Yesterday afternoon our Waterside service was nearly "crowded out," when Mr. Anyaegbunam baptized thirteen people and gave an excellent address.

The second term of the Training Institution begins the day after tomorrow. I have been greatly pleased with the first term's work. It was not brilliant, but the young men took the work seriously, and on the whole the conduct was excellent. Unless I am greatly mistaken these six young men will some day be most valuable agents.

The Industrial men are all working hard, and have quite made up their minds that their department is to be a success, which I sincerely hope may be the case. During the last three months things have been going very well here, better indeed than I have ever seen them.

Dr. Miller wrote from Gierko, in Hausaland, on March 27th:—

You would, I know, be pleased if you could see us now in the very exact spot of last year, building on our old ruins, with three little houses already, and a fourth nearly completed; and as for the Bishop, I think you would have

hard work to keep him down at the coast in future if he once had a peep at this spot again, for it is really very lovely, an ideal spot, and in many ways as healthy a place as this part of Africa could produce.

#### Uganda.

The book sales in Uganda for 1901, gathered from returns made by eighteen European and scores of native centres throughout the country, were as follows:—

Bibles . . . . .	785	Note and Exercise Books . . . . .	12,036
New Testaments . . . . .	2,376	Pens and Pencils . . . . .	13,520
Gospels and Portions . . . . .	4,980	Note-paper (quires) . . . . .	6,032
Prayer-books . . . . .	1,801	Commentaries . . . . .	449
Do. Portions . . . . .	2,922	English Readers . . . . .	473
First Reading-books . . . . .	43,035	Arithmetic Books . . . . .	358
Catechisms . . . . .	5,348	<i>Pilgrim's Progress</i> , &c. . . . .	158
Hymn-books . . . . .	3,181		

Mr. C. J. Phillips, C.M.S. business agent in Uganda, who is also agent for the British and Foreign Bible Society, says the quantities of note-paper sold show that the Baganda are "very fair correspondents," while the sales of First Reading-book serve as an indication of the number of people beginning to read. Four hundred and two Bibles and 348 Prayer-books were sold to certificated teachers at half-price. Mr. Phillips writes:—"It may be of interest to state the prices of a few leading books. Bibles cost from 4s. to 12s.; Prayer-books are 1s. 4d. each; New Testaments, from 8d. to 4s.; Gospels are 1d. each; Commentaries, 3d. each; and the First Reader works out at one-eighth of a penny each."

Colonel Hayes Sadler, the new Commissioner, accompanied by Mrs. Sadler, reached Uganda on March 26th, and received a hearty reception from Europeans and Baganda.

The Rev. H. W. Tegart, who left London on February 10th, reached Uganda on March 12th; the time occupied in travelling from England being twenty-nine days.

The following extract from a letter from Archdeacon Walker, Secretary of the

Mission, dated April 13th, shows, notwithstanding the wonderful progress and the vitality of the Church in Uganda, how much it requires the prayers of fellow-Christians everywhere that the members may hold fast their profession, and become rooted and grounded in the faith:—

In many places I hear very poor accounts of the work. Few people come to church, very few are coming forward to be taught for baptism. At Ngogwe, Mr. Baskerville's station, the ordinary Sunday congregation is about seventy or eighty. Often no Church Council meetings are held at all. Many of the churches have no teachers sent to them to carry on the Sunday services. Yonasani Kaidzi (the native clergyman)

has the "sleeping sickness" and will probably not live long. The same falling off is seen on the Sese Islands and in most other parts of the country.

Mr. Millar and the Katikiro are going home when they can ill be spared from the country. I believe that large numbers of nominal Protestants and of the Heathen are going over to the Roman Catholics. They consider the Roman Catholic an easier faith.

*Uganda Notes* for April contains the following:—

We regret to hear that twenty cases of bubonic plague amongst Indians occurred in Nairobi during March, six proving fatal; but no further cases have been reported. Later some cases were reported from Ugowe Bay, but we are not able to give the number of deaths. The greatest precautions were at once taken everywhere to prevent a spread of the terrible disease. Quarantine stations were established and the strictest regulations enforced. Bubonic plague is not by any means unknown in Uganda, but very few cases have been heard of lately. Upon its making

an appearance in a village, the first two or three victims were buried, but as soon as two or more died in one day, the whole of the inhabitants of the place packed up and ran away, not even burying the last of the dead. In two or three months they returned, and by that time hyenas had made off with the corpses. The huts in which the deaths took place sometimes had large holes made in them for ventilation, but were more often burned down. This usually proved an effectual method of staying the plague. The Baganda are terribly afraid of it.

Having been relieved of the greater part of his work as accountant and business agent of the Mission, Mr. C. W. Hattersley was free last year to give most of his time to the boys' school at Mengo. The result more than fulfilled his most sanguine expectations. The numbers actually present increased from 200 in January to a few over 500 in December. The numbers on the roll exceeded 650, but as people in the capital have a good deal of business to transact, many of the pupils can only attend twice a week or so. This increase in numbers "may be attributed," he says, "to several causes, the first of which is undoubtedly prayer, not only on our part, but on the part of the many friends whose assurances of their continued remembrances of our work we so often receive." The school is now provided with some desks, the first ever made for C.M.S. work in Uganda. One of the rules of the school is that no boy may sit at the desks who does not keep his clothes well washed. A lecture before the whole class soon makes a boy ashamed of himself, and he turns up clean. One case in December of a lad dressed in a bark-cloth, whom Mr. Hattersley spoke to in this way, resulted in the lad starting off on a journey of over 200 miles to carry a box for a European traveller to earn the money for some new clothes and writing materials, and as soon as he got back he appeared as a most respectable pupil; and he is only one of a good number. The boys come from various parts of the country, many of them from Toro, Bunyoro, and Busoga. In his annual letter Mr. Hattersley gives the following interesting items:—

The king of Koki has sent several boys up to be educated, including his own son, whom we had for nearly a year. Once we had a Sierra Leone youth for a while. Then we have a little Indian

boy, a Brahman, who is learning Luganda. His father is a carpenter, and has been engaged at the Mission for some time. He sits in our Bible-classes and prays with us, coming into my

house for evening prayers. For writing we have had more than one Roman Catholic attend.

One of the most interesting cases we have had is a boy from Nasa, at the south of the Victoria Lake. He learned to read there I believe, but some time ago came over to Uganda and lived with a teacher who was formerly at Nasa. He was sent in to us from our Ndeje station by Mr. Leakey, and has been with us a year. He is very intelligent indeed, and has made splendid progress, and now has gone back to take over the children's school at Ndeje. He says he hopes to go back to teach his own people before very long.

No other European is engaged in the school except myself, as our object is to make the Natives able to carry on the work themselves, and the dozen or so youths selected from the scholars to be trained as teachers have done remarkably well, and practically carry on the reading, writing, and arithmetic classes by themselves, I taking them themselves later so as to keep them ahead of the rest of the school.

One has been doing good work at Ngogwe since Easter, and two more, besides the Nasa boy mentioned, have also gone off to the country to take schools. One other has been selected by the Church Council to teach the young king, and is doing well there.

Several of the boys now teaching have been sent in from country stations for a year's training, and amongst these two who were amongst our first pupils and have since been doing good work in Busoga and Chagwe. Musa (Moses) Kaduyu was a pupil in the school then just started by Miss Chadwick when I first came to Uganda. He went to

Mr. Hattersley sent to Sir H. M. Stanley some of the boys' exercises, and received the following appreciative acknowledgment:—

I have to acknowledge your kind letter with a batch of young Baganda school exercises, for which I am greatly obliged to you. The exercises speak eloquently for themselves for the progress of education in Uganda. It is astonishing, I think, that 500 native boys can be mustered in a school in Uganda day by day. The handwriting of your pupils compares very favourably with that of English boys, and the sums quoted betray a remarkable aptitude for figures. I thought they well deserved a larger number of admirers than my family could furnish, and sent them

Busoga with the master, one of the then newly-ordained men, and at once began work amongst the children at Iganga, and later was appointed to teach the chief of the district, a young boy, who has since been baptized.

The other is Zakayo Waswa, of whom Mr. Baskerville wrote in the November *Gleaner* how he went to try to convert his mother, and other members of his family. He, too, was boy to one of the men (Silasi Aliwonya) ordained at the same time as Musa's master. He has done really good work since he left Mengo with his master, and now has come back for more training. It is indeed a real joy to teach such promising boys, whose hearts are wholly in the work.

Let me conclude by mentioning a boy of fifteen, Yohana (John), who has been with me since I first came here, and who has for some time been training as a teacher. Going into the boys' house the other day, I noticed a paper tacked on to the door, and found it contained several texts from the first and third chapters of Proverbs, put there in his own handwriting for the edification of visitors and the other boys who live there.

This is the kind of boys we have to deal with very often, and it is not to be wondered at that teaching is easy and the work pleasant. They are as much in earnest as we are in seeking the Lord, and their great desire is to be used by Him for the salvation of others, and for the improving of the condition of their fellow-countrymen, and we look forward confidently and with joy to the pleasure and the honour of having them for fellow-workers when it shall please the Master to call us to that higher service in His own presence.

round to several of our friends, literary and scholastic, and they have all been impressed by these specimens.

I read everything I can find in public prints relating to Uganda, but I confess to being struck with astonishment that so little regard has been paid to the progress in education which seems to be going on with you. Nothing could be better as a proof of real progress than this packet of school exercises, and I hope that some one connected with the C.M.S. Mission will some day take the trouble to edit notes of this kind for the information of the public

at home. This evidence of your educational work has so impressed me that I heartily hope and pray you may be long spared to continue in it. Next to the Gospel teaching, which has had

such remarkable results in Uganda, I consider this mental training which you are now giving your boys, and I assure you that it will have an abiding interest for me.

Of a tour undertaken with Miss Pike in February, Miss Hurditch (now Mrs. Fisher), of Toro, wrote:—

When we arrived yesterday at a Mission station, we thought we could have a short rest and wash after our march, but the teacher came begging us to come to the church, as the people were all waiting for us; so in we went, and found nearly 200 squeezed into a tiny reed building, all roaring from the various grades of the reading-sheet. Really, you would wonder how any one could learn to read in such a rabble! Generally, each class will only possess one book, so they all sit round it, and so learn to read at all angles; the African can read just as well with his book upside down! Well, we have a hearty little Gospel service with them, and you should just hear them sing, "Jesus loves me," "Oh, take me as I am," &c., &c.

Then we go to our tents, and while Miss Pike gives out books I hold a dispensary. It is more like the "Zoo" let loose! Our soldier had to stand by me with his stick to prevent me being suffocated; and, of course, a lot of

"shams" turned up; they would watch to see which man received the largest dose, then asked him what he had said was the matter with him, and there on the spot be seized with the same complaint, whether it was toothache or bronchitis—neither came amiss! . . .

Well, you might imagine we are thoroughly tired out, and insist on a meal in peace; but scarcely is this comfortably over, than the teacher returns, saying the church is again full of people, and begging us to go back; so back we go for another little service, after which the people come to our tent to speak with us. At 5.30 p.m. our girls and porters are called out, and all the people around come too, and we have evening prayers with them; then we go to bed, to be up again at 4 a.m. for another "garden."

Of course, all the days are not quite so crowded out, as we could not possibly manage it; but in this country one is always with the Natives, living among them and teaching.

#### **Persia.**

At Julfa on Easter Sunday morning one hundred Persians were present at the Persian service, of whom sixty-four were men. There were seventeen converts from Mohammedanism at the Holy Communion on that day, fifteen of them being women.

Miss Brighty says the work amongst the women in Kirman is most encouraging. "A very large number come to the dispensaries and listen very attentively to the Gospel message."

#### **Bengal.**

Dr. Copleston was enthroned as Bishop of Calcutta and Metropolitan of India in the Cathedral Church of St. Paul on May 31st, having arrived in Calcutta only the day before.

The account of the year's work of the Santirajpur Band of Associated Evangelists is given in a booklet under the title of "In and Out." Mr. J. H. Hickinbotham contributes an account of a typical day in camp, showing one branch of the work being done by the evangelists and their native helpers in one little corner of Bengal, where there are thousands of villages, in many of which the Gospel has never been preached. He writes:—

It is 2 p.m. The last tent-peg has been driven into the earth and all the ropes are firmly tied. The Sahib stretches himself on his camp bed for a few moments, and hopes that it will not be long before he gets something to eat. He has had little or nothing

since 5 a.m. The tired preachers and tent-men have gone off to the *beel* (stream) to bathe before they eat their food. All seem worn out, for it is a heavy day when moving camp. But the next day before light all are up and ready to start preaching in the



new villages. After prayers, three preachers go to one village, and the Sahib, with the other two preachers, go to another village, where they seek out the most convenient place for people to congregate together. It happens to be a large farm-house belonging to a Hindu gentleman. A mat is spread and the three sit down, and soon are preaching to a little gathering of villagers. Now and then the preacher is interrupted by a young fellow who wants to show off the little English he has learned. At last he, on being promised a hearing if only he will give one first, becomes quiet and listens with interest. A few moments after this, a long-bearded Mohammedan, who happens to be passing, stops, and tries to stir up the people not to listen to those who want men to change the religion of their fathers. But by this time all are too interested to take any notice of him. The interrupter goes off, murmuring something about "bringing a Mohammedan teacher from his village, and then he will see if these Christians will be able to preach without anybody saying anything."

After the preaching is over we return to tent. Here are a dozen or so people waiting to be treated for various bodily

complaints. After they have all been dealt with, it is about half-past eleven, and time for the midday meal. In the afternoon two villages are again visited. In one village no one wants to hear. They are too busy. Others hope you may be able to come another day, and suggest that at the other end of the village you will get more people. At last, having wandered from house to house, you sit down by the roadside and preach to four or five men and boys. After preaching here for some time, you return home. It is now evening, and when the members of the other party return—who happen to be rather late because the people *wanted to hear more, and would not let them go*—we have prayers, and thus finish the day's work.

Day by day we preach in the villages, stopping in one camp for about ten or twelve days. Sometimes the people listen well and ask us to come again, but rarely do we hear of men being weighed down by a sense of sin and asking for a Saviour. Sometimes at night-time we have a visit from someone who wants to hear more. Sometimes we are filled with hope by some inquirer, but, alas! it only too often happens that our hope is in vain.

#### **North-West Provinces.**

On April 21st, the Rev. J. N. Carpenter wrote from Allahabad: "Plague is now ceasing. The marvellous protection of Christians has produced effect on all classes, and a series of mission services in the church and in the Katra are being well attended."

At the same time, the plague was still very serious at Gorakhpur, for the Rev. A. H. Wright on April 23rd wrote from that place:—"We are in the midst of plague. City is quite deserted. All who can get away have gone, or are living in the open in grass huts, hoping for the subsiding of this dreadful disease. . . . Thank God, no death of any Christian. So far mercifully preserved here and at Basharatpur."

#### **Punjab and Sindh.**

In order to meet reductions in the grants from the Parent Committee, rendered necessary by the financial position of the Society, without crippling the work, a fund called the Punjab and Sindh C.M.S. Sustentation Fund has been started. The Committee of the fund have earnestly called on the pastors of C.M.S. Churches to lay before their congregations the blessedness and duty of regular dedication of a portion of their property to God's work, and it is hoped that a liberal response will be made. Apart from the present necessity, the establishment of such a fund is a step towards self-support, and may eventually solve that difficult problem.

Dr. W. H. Lowman, appointed to the new Rewah Mission, in the Central Provinces, has joined Dr. A. H. Browne at Amritsar for a time, for the study of Hindi and to obtain some insight into Medical Mission methods. Mr. H. C. Guyer is also *pro tem.* at Amritsar, and will take up work there

regularly in the autumn in connexion with the evangelistic work of the Medical Mission.

The Government have invited Dr. Arthur Lankester, of the Peshawar Medical Mission, to resume this summer the good work done at Nathia Gali, a hill station near Murree, and the *Punjab Mission News* says, "We are glad to know that this promising post will again have the advantage of the presence of a medical missionary." Dr. Cecil Lankester left for Nathia Gali on April 29th.

A short time ago the Rev. E. Rhodes and a fellow-missionary spent ten days on tour in the Kangra District. A ride of twenty-eight miles from Kangra carried them to Jawala Muktu, which Mr. Rhodes describes as "the most idolatrous place in the Punjab," to which pilgrims come from all parts of India to worship the natural fire which comes out of the earth, and where there are nearly as many temples as population. Near this place a small Christian community has sprung into existence. Seven persons have been baptized, three brothers, their wives, and one child. They are cultivators, having their own land, and in their spare time weave blankets. Another ten miles brought the missionaries to Dera-Gopipur, on the River Beas. A somewhat humorous yet pathetic incident marked their stay there :—

Just outside the bazaar as we sauntered along one afternoon we came upon a sight common enough in India, an idol under a huge *bor* tree. What attracted our attention, however, was a bundle of sticks, painted red and black, hanging just above the idol's head. We asked an old zamindar (land-owner) what they meant. He said they were placed there by people suffering from intermittent fever, as the idol was noted for its power to remedy that disease; about toothache he was not quite sure, nor would he commit himself on the subject of headache. Meanwhile some Mohammedans scoffingly asked him what would happen if they were to overthrow or damage the idol. He at once gave them a concrete

instance. A Pathan had attacked the idol and broken off its nose. He died the next day. Recalling our informant once more from the tale of destruction to that of restoration, we asked if the idol could mend a broken leg. "No," he said, "that it could not do." But how was this? An English doctor could both remedy fever and mend a broken leg! "Ah, yes," said the old man, "the idol is undoubtedly great; but the English doctor is greater—the English doctor is greater."

Poor old man! Caught in the toils of a superstition with which he cannot grapple, unable to reason out things for himself, praising, disparaging his deity in one and the same breath, how many there are like him.

The plague has most seriously interrupted all Mission work in Hyderabad, Sindh, and the zenana and school work of the C.E.Z.M.S. and C.M.S. has been temporarily closed.

#### South India.

The *Madras Christian Patriot* has the following references to recent examination results in the Noble College, Masulipatam, and the Ellore High School :—

The successes of the Noble College, in the various public examinations during the past year, are as follows :—Fifteen out of 16 passed the Peter Cator, Lower Grade, and the College carried away the first prize in the Higher Grade, this being the third time this prize was secured. Out of 41 sent up for the Lower Secondary examination, 32 passed. Twenty-two passed out of 39 sent up for the Matriculation. Sixteen were sent up for the F.A. and five passed. Eight appeared for Telugu in B.A. and all

passed. Four out of five passed in History. Out of eight who appeared for English, seven passed with three in second class. Great credit is due to the Rev. C. W. A. Clarke, M.A., the late Principal, who had to prepare the candidates in English single-handed.

The C.M.S. High School, Ellore, fared very well in the public examinations. In the Matriculation examination, 14 passed, one in the first class; in the Lower Secondary examination, 10 passed; and in the Peter Cator, 20 passed, two in the first class. Of late

the school has improved so much that the present accommodation is found to be very insufficient. The fourth and fifth forms are divided into two sections each; the sixth form, which is 52 strong, is growing in strength, and it may be found necessary to divide that also. Mr. J. Gnanamuthu, B.A., L.T., the

headmaster, deserves every praise. He conducts a Sunday-school in the school and it is well attended by the pupils of the institution. Mr. S. Kameswara Row left the school this year, and his place is taken up by Mr. R. S. Visuvasam, late of the C.M.S. Zion High School, Chintadrepetta, Madras.

#### Ceylon.

Five of the pupils in the English School for Girls at Colombo have passed the Cambridge Locals, one in the Senior and four in the Junior division. The school was designed for the higher education of the daughters of the upper classes of all nationalities, and was commenced in February, 1900, with two pupils. There are now forty-three in the school. Miss L. E. Nixon, B.A., has had charge from the first. Commenting on the results of the examination, the *Ceylon Observer* says:—"As the newest methods in the art of teaching are conscientiously carried out by the enthusiastic Principal, we are sure to see 'great things' in the near future from such intelligently trained pupils."

The death of the Rev. A. A. Pilson, Vice-Principal of Trinity College, Kandy, was mentioned in our last number. The following is from the Ceylon localized *C.M. Gleaner* for May:—

While on a holiday visit to Nuwara Eliya in the middle of April, he complained of feeling unwell, and serious symptoms rapidly made their appearance. He was removed from the hotel where he had been staying to the "Baker Memorial Ward" of the local hospital, where all that medical skill and careful nursing could accomplish was done for him. He soon lapsed into a state of unconsciousness, rarely showing any sign of recognition of his missionary friends, who were constant in their visits to him. But in his delirium one subject seemed always before him. In health he had loved to proclaim salvation through the Lord Jesus, and when dying his words were almost always of Him. "Out of the abundance

of the heart the mouth speaketh." On the last day of April the struggle ceased, and he passed quietly into the presence of the Saviour Whom he had loved and served.

The next morning, in the presence of a large gathering of missionary friends, some of whom had come from considerable distances, his remains were laid to rest in the beautiful Nuwara Eliya churchyard, close to the grave of the Rev. William Oakley, to await the glorious morning of the resurrection at the coming of the Lord.

His loss is a serious blow to the Mission, and the more so as the funeral of the Principal of the College, the Rev. R. W. Ryde, is now due.

#### South China.

The Rev. A. Iliff's work in the East and West River districts is wholly itinerating. To make one round of the stations of which he has the oversight, starting each time from Canton as a centre, involves travelling 500 miles by water and sixty miles by land. His plan is to visit each station five times a year. The outlook in the whole district is most encouraging, and Mr. Iliff writes:—

Places that formerly were closed to foreigners are now being opened for the preaching of the Gospel. Those who before hated or feared the foreigner are ready now to give him a warm welcome, and wherever one goes one meets with eager listeners, and many are the earnest inquiries made as to the truth of the doctrine.

In all my wanderings round about

"Progress and growth," Archdeacon Banister wrote on March 14th, "have

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the country—and I have been to several places where they said a foreigner never had been before—I have never received any bad treatment; in fact I fear English crowds would not have behaved nearly so well to a lonely Chinaman wandering round English towns and villages in his native costume and preaching a new doctrine.

been the marked features in the year's experience"; the most interesting fact being that Kuei-lin, the capital of Kwang-Si, the station opened in 1899, appears with nine persons preparing for baptism. Among other matters of interest in his annual letter, the Archdeacon mentions the following:—

The past year has seen the realization of our hopes with regard to a self-supporting Church. A Chinese branch of the Anglican Communion, with regulations for its self-government, now, thank God, exists in Hong Kong. The Church in the Colony has now taken over the entire support of all pastoral and ministerial functions both at St. Stephen's and Kowloon.

One other mark of growth is the fact that the first group of young students has left the College. For many years the work has been crippled by the want

of suitable native agents, and it is a real step forward to have five young men to send out into positions of usefulness in different parts of the Mission. Pakhoi, Shiu-hing, Canton, Hong Kong have all received portions of these first-fruits of the training work, interrupted for so many years. We ask the prayers of all friends at home for these young men that they may be fully equipped by the Holy Spirit's teaching for the work to which they have been called, and that, having put their hands to the plough, they may never look back.

The Fuh-chow Native Church Council has largely increased its subscriptions to the pastorate fund, but Archdeacon Wolfe says the evangelistic work, which depends on the grants of the Parent Committee at home, must suffer unless the funds of the Society are greatly increased. The Archdeacon writes:—

The earnest requests from distant towns and villages for teachers, sent in to me at the last Church Council held in this big city, were deeply encouraging, but intensely painful when I had to refuse every one of them. They will probably now appeal to the Romanists, who will, of course, send teachers, and these places and people will be lost to our Protestant Missions. This state of things most certainly calls for much prayer both here and at home, and I trust this "much prayer" will be offered

up for us by our friends who meet on Thursdays at Salisbury Square. People at home, however interested they may be in missionary work, cannot realize the pain it gives to every true missionary to be compelled to say to the earnest plea of a poor darkened soul groping for the light, "I can do nothing for you." And yet this is what I have been painfully compelled to say within the last month to requests made to me for teachers by poor dark, heathen souls!

The following pregnant sentences are from the annual letter of Mr. W. Muller, Assistant Secretary of the Fuh-Kien Mission:—

The present religions of China are discredited by the Chinese themselves, and are tottering to their fall. The attitude of China is receptive: like Japan, she will devour what we give her. It rests with the Church of God whether she receives the unsatisfying husks of atheism or the Bread of Life which came down from heaven.

Last year Miss K. L. Nicholson (Victoria C.M. Association), of Ning-taik, had the pleasure of preparing and presenting ten women, one girl, and five children for baptism, and three women for confirmation. Of one of those baptized, a lame woman from Dak-dau, Miss Nicholson wrote on February 1st:—

She is generally called Moka ("No legs") by the Natives all round, but her baptismal name is "Ai-Muoi" ("Loving little sister"). She came in for just one week's special preparation. It was such a pleasure to have her to teach, she was so anxious to learn. It was, too, very sad to see her sit from early morning till night on her tiny stool,

The mere contemplation of an united people of 400,000,000 human beings with the advantages and powers of modern civilization and knowledge, combined with their natural fanaticism, but without the controlling and counterbalancing influence of Christianity, is simply appalling; the reality would be a danger to the whole Christian world.

utterly unable to help herself or move unless someone lifted her bodily. She is very patient. Her knowledge of Chinese character astonished one. As I referred her to different passages in her Bible, she could turn them up and read them very well indeed. One day I remarked about her being able to read so well, as she has had very little

opportunity of being taught. I know that for some time her New Testament, prayer and hymn books have been her only companions, and she spends a good time reading them; but Chinese character is not often learnt by inspiration. So I said, "How is it you know character as well as you do? If in reading you come across characters you do not know, who teaches you?" "The Holy Spirit does," was her reply; "I have no one else."

One day she said to me, "Before I knew Jesus I used to be very, very miserable and wretched, because my body was so weak, and I and my mother were so poor; but now," she says, "it is

quite different." Her mother is not a Christian, very seldom comes to church, but she (Ai-Muoi) comes in a chair every Sunday. They carry the chair right into the church; she simply then wriggles out of it on to her three small stools. When the service is over, the coolies once more take the chair in for her, and then carry her over to our women's school, where she has dinner, waits for the Christian Endeavour meeting in the afternoon, and then is carried to her own home, a distance of about three miles. She does so enjoy her Sundays. When one is over she looks forward all the week to another.

#### Mid China.

The Rev. C. J. F. Symons, who has been acting-Secretary for two and a half years, has been appointed Secretary of the Mid China Mission, in succession to the Rev. A. Elwin.

The Rev. T. C. Goodchild, writing from Ningpo on May 1st, says:—

My wife and I have lately had a splendid time in the Saen-poh district, about a day's journey north-west of here. In our largest church there, at the little city of Kwun-hae-we, we had special services for the Heathen for nine evenings. The crowds were so large that the church, especially on

the men's side, was not nearly large enough to seat the people. Both in the church and with the catechist on the streets and byways, I was struck with the way in which the people soon forgot their curiosity about the foreigner in their earnest desire to listen to our message.

#### West China.

Bishop Cassels wrote from Pao-ning on March 20th:—

The work of last year was again that of an incomplete year. But I travelled over 2000 miles in the diocese, held eleven confirmations, dedicated one new church, conducted a week's Bible-school for catechists, continued the translation and revision of the Prayer-book, wrote about a thousand letters, and, of course, preached, and administered the Holy Communion, and so on, constantly, and took no rest.

Until Mr. Jackson's return in the summer there was no one to administer the Holy Communion but myself, and

out of the forty-eight converts baptized in the year I baptized forty-six. The number was small, but during January of this year I baptized over fifty.

This year, owing to the remarkable movement towards Christianity in the east of the diocese [C.I.M. district], my work has *very greatly* increased. I have opened a dozen new out-stations in that part of the field, and could open twice that number more if there was any chance of getting workers for them. But there are only a limited number of Natives fit to be used as yet.

It was with great sorrow we heard by cablegram of the death on June 9th, at Mien-cheo, from malaria, of Miss Mary Casswell. She was accepted by the Committee as a missionary in July, 1901, and started for China (with her sister, Miss E. Casswell) early in January last.

#### Japan.

The Editor of the *Japan Quarterly* for April says: "The Anglo-Japanese alliance has been the event of the quarter in the political world in Japan. . . . The Japanese are highly gratified, . . . and have been celebrating the event enthusiastically in almost every town of any size in all parts of the empire." For the missionaries the chief interest of the event lies in the consideration of the bearing it may have on Mission work. While not expecting or asking for any direct countenance of Christianity by the Government, yet indirectly the result

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can hardly fail to be a favourable one. The Editor writes: "There will naturally be an increase of good feeling between Japanese and English of all classes missionaries as well as others, . . . and there will also naturally be some increase of interest in the question of religion. The Japanese will now dislike more and more to hear their country spoken of as a *heathen* land, and will be more inclined to pay attention to the religion professed by their new ally."

At Tokyo, on Easter Sunday, seven adults and four children were baptized, and 133 Japanese received the Holy Communion.

The year's work in Kokura, Diocese of Kiu-shiu, was "full of blessing," Miss B. J. Allen says. Of one notable and interesting convert she gives the subjoined account:—

He was a Samurai, or feudal retainer of the old nobility, and bore on his back and chest many a scar from the deep sword-cuts he had received in the wars at the time of the Revolution which transferred the power from the feudal barons to the Emperor. At first he was very hard and argumentative, and refused the visits both of Mr. Hind and the catechist; but, in answer to prayer, a great change came over him, and he listened gladly to the Message of Salvation. There still remained the obstacle of the idol-shelf, which, alas! forms so important a feature of almost every Japanese house. I shall not soon forget the emphatic manner in which he said, when I had been speaking to him on the subject, "I know all that you say, and I understand you perfectly, but the idols are in my heart; I believe in them, and I cannot give them up." Prayer was again the all-prevailing weapon. I was called away for a few days, and when I came

back, he told me that a Japanese Methodist Christian, whom he had not seen for years, had called and talked to him for five hours on the subject of idols and ancestor-worship, and that now he quite understood. The idol-shelf came down the next day. After this he grew rapidly worse, but his faith never wavered. The right hand had been indeed cut off, and the preparing him for baptism was blessed work. It was a most touching sight to see him, as he lay with clasped hands to receive the holy rite, with tears of thankful penitence stealing down his cheek—the once fierce, proud warrior now humble and gentle as a little child. He seemed to care for nothing after that but prayer and the assurances of God's pardoning love, and though his sufferings at times were very severe, he never murmured, but passed soon after in perfect peace, as we thankfully trust, to the land where the inhabitants shall no more say, "I am sick."

#### **New Zealand.**

On the receipt of a resolution of sympathy on the death of his wife from the C.M.S. Parent Committee, Bishop Hadfield, formerly of Wellington, and from 1889 to 1893 Primate of New Zealand, wrote thus:—

I am now in my eighty-eighth year, and have been seven weeks confined to my room, from weak action of the heart, peacefully waiting my call. I have two daughters living with me and lack nothing.

May I venture to express to you my gratitude to the Society for accepting my offer in 1837 to go wherever they might think proper as a missionary, and

thus realize what had been for many years my desire, to help towards obeying the command of Christ to "Go into all the world, &c."? I think I have ever held fast to the great Gospel principles which I originally learnt from the Rev. Charles Simeon, of King's College, London, and which have been those of the Society.

#### **British Columbia.**

A number of Chinese coolies are engaged in the salmon canneries in British Columbia, and the Rev. A. E. Price, of Gitwingak, about 150 miles up the Skeena River, has fortunately the last two seasons been able to engage a Christian Chinaman to work amongst his fellow-countrymen. In the summer of 1900 the Rev. L. Tucker, of Vancouver, secured a catechist, who visited all the canneries twice before the season closed. Last year Bishop Dart of New Westminster lent his Chinese missionary (Mr. J. Hall) for two months and a half. Mr. Price

went with him to the "China House" for services, and spoke through him to his people. Mr. Hall was most zealous, always ready in the open-air, church, or China House to bear witness for Christ; also to assist at the night-school for the Chinese, which was begun at their request. One hundred and four Chinese visited him at his house; sixty-eight attended church. He distributed 220 religious tracts and books, and 1269 Chinese were present at his meetings. Mr. Price asks for prayer for a blessing on this work. The season for 1902 is just beginning.

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## THE "CENTENNIAL SURVEY OF FOREIGN MISSIONS."

### An Explanatory Statement.

[The following has been received from Dr. Dennis, in reference to the article on his great work in our May number.—Ed.]

IN the article which appeared in the May number of the *Church Missionary Intelligencer*, reviewing *Centennial Survey of Foreign Missions* in such an appreciative and gracious way, there are a few critical comments which are capable of an explanation that the author begs to offer:—

(1) The number (500,000) of the Native Christian community credited to the American Baptist Missionary Union is thought to be larger than facts would justify. I can only say that this is the estimate that the officers of the Union gave, and which they insisted should include their Mission communities in Papal, but not Protestant, Europe, in view of the fact that work among Papal Churches was credited to the American Methodist, Presbyterian, Congregational, and Episcopal churches in Europe, Asia Minor, South America, and Mexico. As it was impossible to eliminate all work in Papal or Greek foreign fields from the *data* of American societies, the estimate of the officers of the Union was accepted, with a statement in a note in connexion with both the Baptist and Methodist Missions that the agents and churches of Protestant Europe were not included.

(2) The returns given for the foreign Mission work of the Salvation Army are regarded as misleading, and this is endorsed by Brigadier Kitching of the Army, coupled with a statement that he took great pains to forward full particulars. Unfortunately the *data* forwarded from the Army Headquarters *were never received*, and an urgent request was sent for a duplicate set of returns. The statement finally received was so general and vague that it was useless for the purposes of accuracy. The number of officers (stated also to be ordained missionaries, according to the Salvation Army method of ordination) labouring in the foreign work (that is, work outside of Great Britain) was given as 9908, and the local officers named as lay workers were stated to number 17,380, and the stations were given as 5854. This was practically all the *data* that I received from the Army Headquarters. A printed statement of *receipts and expenditures* at home and abroad was forwarded in a volume entitled *Servants of All*. The figures given were manifestly representative of the entire work of the Salvation Army outside of Great Britain, especially in European countries and British colonies. The author had the choice of omitting altogether any *data* of the missionary work of the Army, or of making an approximate estimate of the strictly foreign missionary returns. Rather than throw out altogether the extensive work of the Army in heathen lands, he concluded to ascertain the proportion of expenditure indicated for foreign missionary lands, and make an estimate based upon this proportion of the amount of their foreign work which might probably be credited to Missions in heathen lands. The result seemed to indicate that about one-tenth of the foreign

work of the Salvation Army was among heathen races, and this proportion is the one which was inserted in the tables. The number of ordained missionaries which they gave as connected with their foreign work (9908) was inserted as 990, and so the lay workers, given as 17,380, was entered as 1738, making a total of 2728 foreign missionaries. No hint is given in the document forwarded from the Salvation Army as to whether these were foreign or native workers, or what was the proportion of men to women. The author's mistake seems to have been in taking one-tenth of the total rather than one-twentieth, and in failing to make an explicit statement in the note as to how the figures were obtained. This he deeply regrets, although the fact that the returns are approximate only is clearly stated.

(3) The estimate of the proportionate amount of the missionary operations of the Society for the Propagation of the Gospel which may be considered as properly Missions to the Heathen is stated in the article in the *Intelligencer* as probably about one-half, while in the note attached to the returns of the S.P.G. on page 22 of *Centennial Survey* it is stated that in the judgment of the author about two-thirds of the S.P.G. work may be considered as approximately representative of their Mission work among heathen races. The author based his judgment upon a very carefully and fully-annotated copy of the S.P.G. Report, kindly forwarded to him by Mr. Pascoe, the compiler of the *Digest* of the Society's history. In the final statistical summaries this proportion is rigidly noted, and only two-thirds of the S.P.G. returns are included in the net summary given on page 264 of the volume.

(4) The insertion of missionaries of the Brethren in the column headed "Ordained Missionaries," rather than in that headed "Lay Missionaries," was due to statements from missionaries themselves that they considered that they were ordained and called to the work by Divine authority, and the author hesitated to insist upon placing them in the column of lay workers, and concluded that a broad interpretation of the idea of ordination was justifiable under the circumstances. In the same way, in deference to the representations of the American Friends that their "recorded ministers" correspond to ordained in other denominations, he has so inserted them in the American data. The English Friends, on the contrary, entered themselves as lay missionaries.

(5) The article in the *Intelligencer* justifies the crediting to colonial churches, as in Australia and South America, the Missions which they conduct among aboriginal and heathen races in those parts of the world, but questions the exclusion of the work of the Canadian churches among the Indians of the Dominion. There is seemingly a decided inconsistency in this case, yet the author was led to adopt it really in the interests of consistency, since in the United States the work of the American churches among Indians and Negroes and resident Chinese and Japanese is not counted. It seemed unfair to cross the Canadian border and adopt an entirely different system, in which case Missions among Indians of the very same tribe in some instances would be reckoned as foreign Missions, and in the United States would be thrown out. We thought it best here to be inconsistent for consistency's sake, and in the interests of fairness. At the same time full credit is given to the Canadian churches conducting domestic and foreign Missions under one organization by entering the complete income in each case which represents their work for Indians, with explanatory remarks in the footnotes giving precise information as to the amount disbursed for Indian Missions and that for foreign Missions. An illustration of this will be found upon page 17 of the volume. In the final summaries, however, only the income and statistics of foreign fields have been counted, as has been the case in all American societies.

An effort such as the author has made to systematize such varied and sometimes seemingly contradictory and irreconcilable data must in the nature of the case be tentative, and the results he offers are presented simply as a contribution towards the final solution of the problems and difficulties which at present are incidental to any statistical work in the fields of Foreign Missions.



## NOTICES OF BOOKS.

THE CHALLENGE TO CHRISTIAN MISSIONS. By R. E. WELSH, M.A.  
 London: H. R. Allenson. Price 2s. 6d.

**T**HIS book is undoubtedly the most important attempt yet made to meet current objections to Missions. Instead of a magazine article or a pamphlet, we have a volume of some two hundred pages. One of the chapters discusses the question, "Is the Missionary the Troubler of the Peace?" Another deals with the theory of "Many Races, Many Religions," or, as Mr. Kipling has it, "East is East and West is West." A third refers to the sacred books of the East, and the tendency to put them on a level with the Bible. A fourth is entitled, "Liberal Thought and Heathen Destinies." Other chapters discuss Missionary results, Missionary *personnel*, &c.

The whole treatment of the subject is very able, and the book will probably win its way by its unmistakable candour. Mr. Welsh is evidently anxious to plead guilty on behalf of missionaries to as many accusations as possible, and we think his candour is somewhat overdone. Our own readers will bear witness that in these pages we have never concealed missionary failures; and, in particular, one of our objects for many years has been to correct the tendency of some in missionary circles to forget the inevitable tendencies of nominal and hereditary Christianity. But Mr. Welsh assumes the truth of some criticisms for which there is little foundation. For example, he says that "missionaries insist on 'civilizing' the Indian after the manner of the West." This is the direct reverse of the fact. Missionaries would be only too thankful if the so-called civilizing could be checked, and European customs not imitated. Not in India only, but in almost all other fields, the Natives are far more ready to be Anglicized than the missionaries to Anglicize them. But the attempts of the missionaries to check the tendency are resented by the Natives, because they are regarded as indications that the object is to keep the Native in an inferior position. Mr. Welsh also gives too much weight to Lord Curzon's criticisms on women missionaries in China. It is, of course, quite right that Chinese conceptions of etiquette and modesty should be deferred to as far as possible. But how far do the ladies of the English mercantile and official community at Shanghai observe this principle? It is safe to say that no ladies *except* missionaries dream of altering their dress or habits in deference to Chinese feelings.

If Mr. Welsh would consult the missionary literature of one hundred years ago, sermons, articles, magazines, &c., he would find that the question of the salvability of the Heathen was then a constant subject of discussion. Even then it was by no means assumed that the Heathen must perish eternally. The argument was that, while we could not dogmatize on such a subject, we could not be wrong in saving the Heathen from *possible risks*. His own position is that the Heathen are "B.C.," and will be dealt with somewhat as the Jews of the old dispensation were dealt with. We cannot here enter into this question. But while agreeing with him that the New Testament does not show us the Apostles seeking to save men from hell, we do not agree with him that their principal motive was "the sense of the people's utter moral need and spiritual darkness." What we find in the Acts is simply the desire to proclaim a great fact, namely, that a Divine Person had lived and died and risen from the dead, and that men could be saved by believing in Him. There is nothing more necessary at the present time than that the Gospel should be set forth, not as a religious system, but as the good news of a tremendous fact.

We think the Bible Society will have something to say to Mr. Welsh's suggestion that the Old Testament, or parts of it, ought not to be imposed upon converts as of equal authority with the New Testament, and that an "Old Testament" for them might be drawn from their own old sacred books.

For the most part Mr. Welsh's illustrative facts are accurate. But it is quite incorrect to say that the Bantus and Ainus have been among the first to receive the Gospel. On the contrary, there were hundreds of educated Japanese converted before a single Ainu, and high-caste Brahmans and learned Mohammedans were brought into the Church of Christ before the Bantu tribes of Africa were reached at all.

We have ventured to offer these few criticisms, but have only done so because the book is really valuable, and in many ways to be highly commended.

NEW CHINA AND OLD: PERSONAL RECOLLECTIONS AND OBSERVATIONS OF THIRTY YEARS. *By the Ven. Archdeacon A. E. MOULE, B.D. Third Edition. London: Seeley and Co. Price 5s.*

The original edition of this book was published in 1891, and a second was soon called for. We are glad indeed to see this third edition, "revised and enlarged," with two new chapters inspired by the events of the last two or three years. Of the many books which the great crisis in China has called forth, none in our judgment have superseded Archdeacon Moule's, even as it stood; and now that he has brought it up to date by adding these two new chapters, it at once takes its place as one of the very best works on that vast and (even now) mysterious empire. We do not think that anywhere, in a comparatively small compass, can the reader obtain a more vivid conception of the actual life of the Chinese people than from these pages. Whether we visit with Archdeacon Moule "an inland city," i.e. Hang-chow, in Chap. 2nd, or "an open port," i.e. Shanghai, in Chap. 3rd, or walk with him into the country districts in Chap. 4th, or exchange courtesies "in a mandarin's house" in Chap. 5th, we see the realities of scenery, of urban and rural life, of social customs; while the three chapters on Chinese religions and superstitions are as different as possible from the gazetteer-article kind of description which so often essays to tell us of Confucianism and Buddhism and Taoism, and quite fails to do so. Archdeacon Moule shows us these religions, not as they appear in books, but as they work out practically in daily life; and a similar remark may be made touching the chapter on Language and Literature.

The two new chapters, the Introductory one at the beginning and the supplementary one at the end, give us the impressions of one of the most competent of living observers concerning recent events and the outlook for the future; impressions in some respects all the more valuable because the Archdeacon has been in England and not in China during the stirring period referred to. He has been able, standing back (so to speak), to take a more comprehensive view of the position than he could have done in the thick of the fight; and at the same time his lengthened experience and familiarity with all things Chinese enable him to see the bearings of incidents which the untravelled English onlooker might well misinterpret. Mr. Arthur Moule has always contended that China is greater, and its people nobler, than the strange and sudden victories of Japan a few years ago led many of us to conclude. Here is his eloquent reference to the Chinese Christian sufferers in the persecution of 1900:—

"One of the party bearing that honourable title 'Reform,' a party which it has been attempted to silence and suppress by torture and the sword—one at least, and, I think, there were many more like-minded—said, when passing to execution, that he willingly died for his country, for he knew that sound and

lasting reformation in political and social life could come, as a rule, only with the death of some of its advocates. That is a sentiment, this is a self-sacrifice, worthy, in nobility of thought and aim, to stand beside the noblest records of any land in any age. Old China has not been quite ignorant of such cases in the past, self-immolation having been practised with the hope of appeasing the wrath of heaven, and saving the life of the people in times of drought or flood. But New China exhibits now in some of her sons this noble trait on a higher platform, and with broader aims.

"Then suddenly across the stage passes for the wonder of all thinking Europe, and for a testimony to awakening China, the solemn spectacle of the Supernatural; the stupendous wonder of men, women, and children, belonging to a race pre-eminently materialistic, highly valuing money and gain, counting long life one of the highest blessings, and dreading the restless change of transmigration which they imagine in the world to come, yet calmly laying down life rather than recant, amidst torture and nameless horrors; from faith in the unseen but most present Divine Redeemer; moved by the love of God and hatred of evil and of idolatry; and impelled by the full persuasion that the highest good and glory of their country are inseparably connected with the spread and triumph of the Faith, which they would in the power of the Holy Ghost rather die for than abandon. These Christian martyrs are not a whit behind the very chiefest of that noble army in Apostolic and early Christian and Reformation days. They are Chinese observe, a race sometimes dreaded and disliked: too often maligned, despised, and ridiculed; but a race capable of a noble future; and, touched now by the Supernatural Power of the Spirit of God, and the glory of the grace of the Crucified, passing on to an eternal future in the Kingdom of God.

"The opinion of those best able to judge, who have passed through the terrors of the years 1899-1901, either in the very vortex or on the outskirts of the deadly turmoil, is that the Chinese Christians, with some failures and apostasies and backslidings—even as the history of the Church holds in its arms St. Peter denying and confessing his beloved Lord; Nicodemus timid and then bold for his Lord Who was crucified; and the lapsed, and the restored; and Cranmer flinching and Cranmer triumphant in the flame—yes, these modern Chinese Christians have astonished their teachers, and have strengthened mightily the faith of their leaders in the Faith."

We add the two concluding paragraphs of the book:—

"It is hard to prognosticate the near future of the Church of Christ. If history does repeat itself—but I make bold to doubt the necessity for this phenomenon—then we must look for heresies and schisms in the Church of China as in other lands. There is the possibility before us of that Church adding another to the many outward forms which the one true Catholic Church has assumed in many lands and many ages. The Chinese, again, if not acute and vivid in thought and argument, are yet eminently intellectual, and of sound mind and judgment; and we, their volunteer teachers now, may ere long learn from our scholars' lips some hitherto undiscovered deep things of God from His Word.

"But God may have in store for this great land, after her long ages of feeling after truth and light, some shorter road than we imagine to enlightenment intellectual, social, moral, and spiritual. The supernatural and the miraculous as touching and saving man, which are not so much features of Christianity as its very essence, do not specially stumble the mind of educated Chinamen. And we may hope for them, and expect for them, and as far as may be possible impart to them all that we have in the West which may be beneficial for amelioration and reform and enlightenment in national and social and family life, and first and last and above all bring to them in its fulness, enforced by Christian courtesy and Christian example, that salvation of God in Jesus Christ our Lord, that Divine Revelation which, by the power of the Holy Ghost, Sir David Brewster found, in active intellectual life and in the hour of death, satisfying his intellect, meeting his conscience, filling his heart."

**THE HOLY CITY, ATHENS, AND EGYPT, By SIR W. T. CHARLEY. London: Marshall Brothers. Price 10s. 6d.**

Books on Palestine and Egypt are common enough, but Sir William Charley's is unique. It is the record of one of Dr. Lunn's tours, personally



conducted by Mr. Connop Perowne; but it is thrown into the form of a very slight story, in which the characters are either the actual tourists under assumed names, or else imaginary persons. Some of the names, such as "Mr. Strath-Great" and "Mr. Winterton-Wide," who are the lecturers of the party, suggest the former explanation; but perhaps the young clergyman and the Girton girl are inventions in order to introduce a mild love affair. This setting, however, certainly lends a certain air of verisimilitude to the journey, and prevents the full and lengthened accounts of the sites and scenes visited from seeming too much like "Baedeker." But it is these "Baedeker" pages which give the book its value; and the minuteness with which the objects of interest at Jerusalem and Cairo are described—generally in conversation by "Mr. Winterton-Wide"—makes it a really excellent guide-book. The pages bristle with footnotes, and references to all sorts of authorities; and Sir William seems to us to have very skilfully culled all that is interesting from them, and built up therefrom a book which can be read with keenness and intelligence, especially by young people. It is written from a definitely Christian standpoint, and with constant reference to the Scripture narratives; and Sir W. Charley has no mercy for the "Higher Critics." The volume is a handsome one, and well illustrated.

The great lack in the book is that of any proper notice of the Missions at Jerusalem and in Egypt. There are two or three pages about the Jews' Society, taken from Mr. Gidney's books; Bishop Blyth appears on the scene more than once; and the American Mission at Cairo is briefly noticed. Exactly six lines in 450 pages are given to a bare mention of C.M.S. work, of which apparently the party saw nothing, not even at Old Cairo; and probably Sir William is quite unaware that more than one hundred missionaries are engaged in it. We do not wonder that a member of the firm that publishes his book is initiating a movement to induce Christian tourists not to pass by the Missions in the countries they visit.

**BIBLE STUDY TEXT BOOKS.** *St. John's Gospel, and the Epistle to the Romans*, by W. H. T. GAIRDNER. *St. Mark's Gospel, and the Acts of the Apostles*, by H. W. OLDHAM. London: British College Christian Union, 22, Warwick Lane, E.C. Prices 1s. and 6d.

These little manuals are valuable out of all proportion to their size and cost. So far as we are aware, nothing quite like them has been published before. The "B.C.C.U." and "S.V.M.U." have made a specialty of handbooks, particularly of mission-fields; and these unpretending text-books on St. John, St. Mark, the Acts, and Romans, are simply admirable. They combine scholarship and spirituality in a remarkable degree. They are not commentaries, not explanatory notes, not notes of lessons, not homiletic expositions, not sermonettes. They are definitely hints for study. Difficulties are not evaded or ignored, but plainly indicated, and often not solved. The student is asked to think them out for himself. Profound problems, especially those in St. John and the Romans, are fearlessly presented, and instead of dogmatizing on them, the writers, particularly Mr. Gairdner, reverently put possible replies in the form of questions. There are excellent little notes on the Greek, and the stamp of the true scholar is unmistakable throughout. But the study suggested is never mere curious linguistic or critical inquiry; on the contrary, the personal profit of the student is sought by searching queries ever and anon put to himself.

The primary purpose of these "text-books" is to guide the "Bible circles," which the B.C.C.U. has started in colleges all round the world, in their meetings for united study; and also the individual student in his private reading of Scripture. But we are sure there are few clergymen at

home or abroad, or educated laymen, who would not find these little books a real help, because they give in a small compass the fruit of good reading and deep and reverent thought. Mr. Gairdner and Mr. Oldham disclaim originality. The former, for instance, assures the readers of his St. John that they are under "the general guidance of the master minds of Godet and Bishop Westcott." But the plan and method of the studies are all their own, and every page gives evidence of fresh and independent thought. There are passages which are touchingly beautiful; and Mr. Gairdner's preface and introduction to St. John, brief and unpretentious as they are, will not easily be forgotten by the reader.

The Studies in St. Mark are much slighter than the others, and are comprised in two small pamphlets. Still smaller are a booklet on Ephesians by Bishop Handley Moule, and another on Prayer by Mr. Gairdner. But all are good.

Mr. Gairdner's name will be recognized as that of one of the Society's missionaries at Cairo. Every reader of his little books will gratefully wish him God-speed in his efforts to set forth the truths on which he has pondered so deeply before the Arab mullahs of El Azhar.

Mr. W. H. Grant, one of the Secretaries of the New York Ecumenical Missionary Conference of 1900, has prepared a little book—apparently the first of a series embodying the teachings of the Conference under various heads—on *Philanthropy in Missions*. It consists of brief extracts from the speeches at the Conference on five topics, viz. One Motive in Many Methods, Personal Presentation of the Gospel, Medical Work, Literary Work, and Educational Work. It is published by the Foreign Missions Library, 156, Fifth Avenue (the headquarters of the Presbyterian Board), price 25 cents.

The Student Volunteer Movement, New York (3, West 29th Street), has put together various papers and speeches delivered at Student Conferences, or printed in Student Magazines, on *The Call, Qualifications, and Preparation of Candidates for Foreign Missionary Service*. The selection is excellent, and includes the utterances of men like the Bishop of Huron, Dr. Bernard of Dublin, Principal Drury, Archdeacon Moule, Dr. Lankester, Dr. Jessup, Mr. R. E. Speer, Bishop Thoburn, Mr. Harlan Beach, &c.

*Religions of Bible Lands*, by Professor Margoliouth, is another of the Christian Study Manuals of which we have before noticed two or three (Hodder and Stoughton, 1s. net). The Laudian Professor is a high authority on his subject, and he describes the ancient religions, Semitic, Egyptian, and Persian, as only an expert can. The book would be useful to missionaries, as it shows the resemblances between ancient and modern Heathen systems.

*In The Coming Unity: The Problem of the Churches* (Elliot Stock, 2s.), the Rev. A. J. Harvey discusses in excellent fashion the problems of Church Unity or Union. He sets a good example by combining acceptance of the Historic Episcopate with full recognition of the "Free Churches" as integral parts of the Church Catholic.

*Helps to the Study of the Book of Common Prayer*, by W. R. W. Stephens, D.D., Dean of Winchester (H. Frowde, 2s. 6d.), appears in a revised second edition. It is full of useful information, admirably arranged. The point of view is that of a moderate High Churchman.

*He Chose Twelve*, by Dr. Elder Cumming (Drummond, Stirling, 2s. 6d.), is "a Study in Apostolic Character and Labour." Dr. Cumming is a veteran theologian, well known at the Keswick Convention, and whatever he writes is sure to be able, thoughtful, and edifying. This book is interesting and excellent.

*The Divine Authority of the Scriptures of the Old Testament*, by David M. McIntyre (Drummond, Stirling, price 1s.), is an unpretending little book externally, but it is really good, orthodox without bitterness, candid without making needless concessions.

# C.M.S. MISSIONARIES FROM THE UNIVERSITIES, PUBLIC SCHOOLS, AND ISLINGTON COLLEGE.

## CORRIGENDA AND ADDENDA.

**W**E have received the following corrections and additions to our Lists of C.M.S. Missionaries from the Universities and Public Schools, published in our April number:—

### MISSIONARIES FROM THE UNIVERSITIES.

<b>Oxford</b> (p. 294). Mr. A. G. Fraser should appear under <i>Trinity</i> , not <i>New College</i> .	<i>Trinity Hall</i> , not <i>Trinity College</i> .	<b>London</b> (p. 296). Add— 1899. Miss F. E. Neale.
<b>Cambridge</b> (p. 296). The Revs. S. Swann and C. E. Barton should appear under	<b>Dublin and Edinburgh</b> (p. 296). The Rev. M. Mackenzie, who appears under Dublin, where he graduated in Arts, under the year 1897, should also appear under Edinburgh, where he took his medical degrees.	<b>Durham</b> (p. 296). Add— 1885. A. K. Finnimore (Grad. 1893). 1886. R. Heaton (Grad. 1896). 1889. W. J. Abigail (Grad. 1898).

### MISSIONARIES FROM PUBLIC SCHOOLS.

The following additions have been received:—

<b>Blackheath Proprietary School.</b> 1862. F. Wathen. 1898. R. Bateman.	<b>Highgate School.</b> 1895. W. S. Hooton.	<b>St. Paul's School.</b> 1855. P. S. Royston (Bp. of Mauritius, 1872-91).
<b>Bradfield College.</b> 1897.*G. H. F. Mathison.	<b>Isle of Man : King William's School.</b> 1887. C. H. Gill. 1897. W. H. Gill.	<b>Tonbridge School.</b> 1895.*F. Johnson (Medical).
<b>Bruton : King's School.</b> 1897. A. I. Birkett.	<b>Loretto School.</b> 1900.*H. T. Holland (Medical).	<b>Wellington College.</b> 1894. R. S. Heywood.
<b>Christ's Hospital.</b> 1897. W. H. Gill.	<b>Oundle School.</b> 1860. J. M. Speechly (Bp. in Travancore, 1879-99). 1867. J. H. Bishop.	<b>York : St. Peter's School.</b> 1890. E. Bellerby.
<b>Durham School.</b> 1900.*H. T. Holland (Medical).	<b>Ramsgate: South Eastern College.</b> 1900.*H. Vischer.	<b>†Monkton Combe School.</b> 1872. A. Morgan. 1877. A. Burtchaell. 1879. G. H. Parsons. 1883. A. O. Williams. 1884. E. A. Bowlyby. 1885. J. W. Ellington. 1887. H. J. Tanner. 1888. W. S. Moule. 1889. A. J. H. Moule. 1890. C. T. Warren. " H. F. Wright. 1892. G. H. Jose. " A. H. Sheldon. " S. M. Simmonds. 1893. H. G. Warren. 1895. H. F. Rowlands. " *A. T. Kember (Medical). 1897. F. W. Rowlands.
<b>Edinburgh Academy.</b> 1873. F. A. P. Shirreff.	<b>Reading School.</b> 1850. T. V. French (Bishop of Lahore, 1877-87).	
<b>Felstead School.</b> 1893. E. A. Hensley.	<b>Rossall School.</b> 1899. W. H. T. Gairdner.	
<b>Hereford Cathedral School.</b> 1895. A. W. Crockett. 1899. A. S. White.	<b>Rugby School.</b> 1861.*A. A. Harrison (Medical).	

The following corrections in the List of Missionaries trained at Islington College, which was published in our May number, have reached us:—

Under the year 1860 (p. 366), the years of service of the Rev. J. D. Simmons should read " S. India, 1860-74; Ceylon from 1874 " (not 1874-1901).

Under 1879 (p. 367), the dates of the Rev. G. S. Winter's service in N.-W. Canada should be 1879-99 (not 1879-95).

Under 1889, the name of Mr. S. W. Donne should be omitted from the Islington List. Under 1889, it should be noted that the Rev. C. W. Thorne left the Mission-field in 1901.

† Although the name of Monkton Combe School does not at present appear in the *Public Schools Year Book*, yet it has furnished the Society with so many missionaries that a list of them is included.

## NOTES ON OTHER MISSIONS.

THE recently-issued report for 1901 of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS states that during the year the Board of Examiners considered the applications of forty-four candidates, and recommended thirty-seven of them to the Society for employment in missionary work abroad. Five of these accepted were graduates of Oxford, four of Cambridge, and four of Dublin. The number of clergymen, including eleven bishops, on the Society's list is 753—that is to say, in Asia, 251; in Africa, 199; in Australia and the Pacific, 46; in North America, 166; in the West Indies and Central and South America, 54; and 37 chaplains in Europe. Of these, 127 are Natives labouring in Asia, and 55 in Africa. There are also in the various Missions about 3000 lay teachers, 3200 students in the Society's colleges, and 40,000 children in the Mission-schools in Asia and Africa.

Another solemn comment has lately appeared in the organ of the LONDON SOCIETY FOR THE PROMOTION OF CHRISTIANITY AMONG THE JEWS on the decadence of the Jewish religion in England, and the opinion of a Jewish lecturer is quoted on its present unsatisfactory state. The synagogue is said to be no longer a centre of learning, or social life, or even a place of worship. During the greater part of the year it is practically deserted. Amongst the younger people there is no enthusiasm for things Jewish, and the Sabbath is neglected. This is not to be wondered at when it is remembered that modern Judaism cannot produce the new birth which alone can produce the new life. Redoubled efforts are therefore needed to promote amongst the Jews the knowledge of Him Who is "the Way, the Truth, and the Life."

For those Jews who have accepted Christ as their Saviour the formation of a Hebrew Christian Church has recently been discussed at a meeting of the Clergy Union for Israel. But in a comment thereon the *Jewish Missionary Intelligence* observes that such a formation would seem to be most undesirable. It is not Scriptural. It is not necessary. It would not be likely to succeed. The New Testament knows of only one Church. In that there is "neither Jew nor Greek." To allow Jewish Christians to become a separate caste or class would be a great mistake. They should be instructed to join the ranks of the general body of Christians. The idea of a separate Church of Hebrew Christians preaching the rite of Circumcision, observing the Sabbath-day on the Saturday, and conforming to special dietary laws, is a retrograde movement. A national Jewish Church is at present altogether impossible; for it could be formed merely out of "the remnant according to the election of grace" now being gathered in from the race dispersed throughout the world.

Somewhat similar in its constitution to the C.M.S. "Gleaners' Union" is the LONDON MISSIONARY SOCIETY'S "Watchers' Band." Since its foundation ten years have now elapsed, during which 934 branches have been registered, and 40,600 members enrolled. The number of Watchers at present, however, is only 23,300, owing to the inevitable leakage where large numbers are concerned. In the Australasian division there are about 80 branches with 1700 Watchers, and in India, South Africa, Samoa, and Madagascar, 25, with 1100.

Many interesting particulars of the small but useful missionary society known as the EGYPT MISSION BAND may be gathered from its lately-published fourth Annual Report. Nine missionaries are now employed, including two ladies (wives). There are also two honorary (lady) workers; one native evangelist, and five native teachers (one, a woman). Accompanying the report is a booklet explanatory of the origin of the Band, which has found so many friends during the last four years. Its object is to assist in the evangelization of Egypt and the Soudan. Its principles are "inter-denominational." The name of no distinctive body is adopted, cordial co-operation being sought with the existing evangelical churches in the land. God is greatly blessing the movement of this little "Mission Band," and much encouragement is felt from the sympathy of the many Christians who are praying for its continued success.

In this day of large bequests for educational purposes the *American Baptist*

*Missionary Magazine* draws timely attention to the fact that sufficient notice has not been taken of the disparity between such gifts and those for Foreign Missions. While college endowments flourish, missionary treasuries are depleted. Energy enough to found a University is consumed in raising half a million dollars to maintain the work abroad; and the lives of the noblest men of our generation are being worn out with anxiety and care on account of the means for world-wide evangelization being withheld.

In the American Congregational *Missionary Herald* there has appeared a letter from the Rev. F. Coillard, who for years has been the leader of the Mission of the FRENCH EVANGELICAL SOCIETY among the Barotse on the Upper Zambesi River. M. Coillard pleads more than ever for the intercessory prayer of the people of God. Of the twenty-five workers who came to Barotseland in 1898 and 1899, only two now remain. The party is sadly reduced, and the state of the missionaries' health is anything but satisfactory. "We verily sow in tears, and for us this is not a figure of speech. . . . We have not as yet seen an awakening among the people." The schools, however, are well attended and flourishing. There is an easy access for evangelistic work. The congregations on the Lord's day are good and serious. Moreover, Kanjundu, the Christian chief of Ciyuka, well known to the American Congregational West Central African Mission, has himself come on an errand to the king of the Barotse with the main thought of "telling him The Words"; and at a recent public service Kanjundu related the story of his conversion. For a whole week it was the talk of the town, and specially of the head-men. The black tribes generally despise each other, therefore the Barotse wondered much at the advent of the Biheans. "What!" they said, "those people are Christians, and they come to teach us!" M. Coillard is, therefore, not without hope in the promise of harvest, and it is thought that the reaping time is near.

The AMERICAN PRESBYTERIAN MISSION reports encouraging results from the Korean field. The attendance at a prayer-meeting of the Pyeng Yang Church seldom falls below seven hundred. There are 11,905 adherents, and a large number of others come under the influence of the Gospel. Forty-six new church buildings have been erected during the year. The medical work is two-thirds self-supporting, and 58,912 persons have been treated within eight years. In the Philippines, at Iloilo, more than one hundred Natives sleep in the evangelist's house on Saturday night in order to enjoy the Sunday services! The Churches in the Central Brazil Mission report an increase of twenty-six per cent. in membership for the year. At Quezaltenango, Guatemala, a city which has just been destroyed by earthquake, eighty-three consecutive meetings were held last November. We are glad to read that a number professed conversion.

Twelve denominations are at work in the island of Cuba:—Episcopalian, Presbyterian (North and South), Methodist (South), Congregationalist, Baptist (North and South), Disciples, Friends, and two undenominational, and one inter-denominational, Gospel Missions. The missionaries employed have lately been holding their first Annual Conference at Cienfuegos. Three resolutions were carried: (1) on the absolute necessity of establishing day-schools in connexion with the Gospel work in Cuba; (2) that no town of six thousand or less in population was to be entered when the field was already occupied by another denomination; or a town of fifteen thousand or less, when there were already two denominations; or one of twenty-five thousand, when there were three; and (3) it was also determined that the transfer of ministers or members from one denomination to another for trivial causes should not be encouraged.

The statistics reported at the above Conference were as follows:—Denominations, 12; cities and towns occupied, 28; Churches (organized), 41; out-stations, 51; pastors and preachers, 70; other helpers (not including teachers), 67; church buildings owned, 8; value of same, \$153,500; members—male 900, female 1447; total members, 2347; probationers, 551; candidates preparing for the ministry, 17; Sunday-schools, 69; pupils in Sunday-schools, 3359; Sunday-school officers and teachers, 213; day-schools, 51; teachers, 83; pupils in day-schools, 1880.

J. A. P.



## EDITORIAL NOTES.

SUNDAY, June 1st, 1902, will long be a memorable date in English history. In years to come the younger amongst us will, as they grow older, recall with grateful emotion the joy with which the nation received the good tidings of Peace, the sense of *rest* that fell upon us all, and the deep satisfaction that the great Coronation ceremony would not be marred by the thought of War still casting its dark shadow over the Empire. The eyes of the people have been fixed without distraction upon the Abbey and the solemn function there to be performed; and before this our July number has found its way to the tables of its readers, we trust that a profound thankfulness that all has gone off happily may be uppermost in every heart. To hundreds of praying people the great Devotional Meetings at Queen's Hall on the previous day, though little noticed by the gay and busy world, will have given a more confident assurance of blessing upon our Sovereign and his dominions even than the truly beautiful Coronation Service. Let us watch in faith for a gracious and abundant answer to those united supplications.

"Good tidings of Peace," we say; and thousands upon thousands of mouths have uttered the words. How many, we wonder, thought of the "Good tidings . . . Peace on earth," proclaimed by the angelic host hovering over the little town of Bethlehem nineteen centuries ago? Yet even a secular historian, reviewing the course of human events during those centuries, will acknowledge that no other "good tidings of Peace" have ever achieved such practical results in the world as those. "Good tidings" indeed—*εὐαγγέλιον*—*evangelium*—Gospel. How is it, then, that men are so blind to the transcendent importance of proclaiming this Evangel throughout the Empire, throughout the world? When we really stop to think of it, can there be any greater sin against Him Who sent the "good tidings"? Suppose the whole British people, with King Edward at their head, had solemnly resolved that the proclamation of Peace in South Africa should be followed by the proclamation of God's Peace to all King Edward's subjects, of every race and colour and language, in the name of Christian England and of the God of Christian England! Can we not see how inexpressibly grand and joyful an event the Coronation would have been? Suppose the doctors had discovered a medicine infallibly securing the doubling of the length of human life, would not its distribution among the people have been the ideal Coronation gift? Yet "the gift of God is *eternal life*," and we fail to declare it! What is the Christianity of England really worth?

CAN we account for this strange blindness to the realities of things? Yes, we can. St. Paul gives us the solution in 1 Cor. ii. 14: "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him"—(is not that true? is not "foolish" the very word that most men would apply to the preceding paragraph?)—"neither can he know them, because they are spiritually discerned." But then, suppose we turn to those who can thank God that this verse does not describe them, and that the next verse does: "He that is spiritual." How many of *these* have shown in the past few weeks that their chief thought has not been a good seat to view the Procession, but the proclamation of God's Peace to those who have never heard it?

On another page we give, as intimated last month, the striking article written by Josiah Pratt for the *Missionary Register* on the Coronation of George IV.

That was a period of *ebb-tide* (so to speak) in Missions. The ardent expectations of rapid success which had found expression in years following the great Peace of 1815 had given way to more chastened feelings, in view of the many repulses and disappointments met with in the mission-field. And then men began to remember that what was needed was an outpouring of the Holy Ghost upon the Church and upon the world. Does there seem to be a sort of *ebb-tide* just now? If it be so, the same remedy is indispensable. No other can avail.

We have received a highly-interesting letter—too long for insertion—from the Society's valued missionary in Ceylon, the Rev. J. G. Garrett, earnestly urging a new way of dealing with deficits. He thinks the Society should be a great partnership, and that the salaries and allowances should be like dividends, variable according to the amount available. If at the end of a year there is a deficit, that deficit should be regarded as an amount overpaid to missionaries, secretaries, and all others paid from the funds, and it should be repaid by deducting it *pro rata* from all the salaries, &c., in the year ensuing. This, he urges, would be a real "policy of faith." On the other hand, if there is a surplus, it should not be divided, but carried forward as a balance in hand for use in extension. This scheme Mr. Garrett sets forth with great fervour. "Are God's own trusted ones," he asks, "never to be allowed the privilege of bearing for His sake what many a worldling has to 'grin and bear' as best he can?" Perhaps, some one says, it would mean starvation. "Well," says Mr. Garrett, "would not all true workers, acting on the policy of faith, willingly starve if their Loving Father asked them so to show their love for Him?" The martyrs in China and Uganda died for Christ, he reminds us; "and shall we shrink from a shortage, not of the 'life,' but of the 'meat'?" "In insisting on the 'pound of flesh' we are endangering our cause." "There are things that missionaries like better than bread and butter: our Father's good name, and the honour of His cause." "Is not the true remuneration for Mission work described by St. Paul?—'To me . . . is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ'?" He foresees that such a plan might result in some labourers giving notice to quit, and seeking employment elsewhere. "The rats leave a sinking ship; but some of us have no fancy for such co-workers! The ship may *appear* to sink, just to frighten off those whom we would be better without."

Mr. Garrett foresees the objection, Why should the Committee throw the burden on the missionaries?—and he proposes that the same principle of self-denial should rule the personal affairs of the Committee themselves; but he does not explain how the *pro rata* method is to be applied to those who receive nothing from the Society's funds.

Our readers will all admire the spirit of the above proposal. But we do not suppose that Mr. Garrett himself thinks it really practicable. A more effective way, to our thinking, of applying the *pro rata* arrangement would be to allot the Society's funds among the Missions, so much for China, so much for Ceylon, &c., and so much for the various departments of home expenditure (administration, training of missionaries, &c.), and let each Mission or department govern its expenditure accordingly. But then, to do this, it would be essential to know, before the year begins, what the year's receipts will be; and this is impossible. The plan could only be carried out by keeping the income of (say) 1902 back to meet the expenditure of 1903; but then how is the expenditure of 1902 to be covered? Mr. Garrett will fairly say that this is the reason for adopting his plan of dividends. Rail-

way shareholders do not know what they will get in the way of dividend till the year is closed, and the expenditure has already been completed.

One thing is certain, that if the spirit of Mr. Garrett's scheme governed the personal expenditure of Christians at home, there would soon be large surpluses, and indefinite extension.

THE deaths that have with sorrow to be recorded this month comprise those of a Vice-President, an Hon. Life Member, and another young missionary. The Earl of Chichester, who succeeded to the title on the death of his father, the much-honoured President of the Society, in 1886, was a cordial friend, and held the office of President of the Brighton and East Sussex Association. Mrs. Patteson, wife of Canon Patteson, of Norwich, was a sister of Canon Edward Hoare, her grandmother being one of the brilliant band of sisters described by Augustus Hare in *The Gurneys of Earlham*. Not less revered in Norfolk than her husband and her brother, Mrs. Patteson was looked up to as indeed a mother in Israel, especially in C.M.S. circles. Miss Mary Casswell only went out at the beginning of this year to join her elder sister in the West China Mission, and, as we learn by cable, has been called away almost immediately to an early reward. May we not, thinking of her and our venerable Norwich friend together, remember the words which the Lord puts into the mouth of the householder in the parable, "I will give unto this last even as unto thee"?

WE sometimes wonder how many of our friends and fellow-helpers who do not attend our Committee realize the annual problem which in each June the Executive in Salisbury Square have to face. Shortly it is this. Given a certain number of posts in the mission-field urgently needing to be filled, how to distribute amongst them a number of recruits not more than one-third of the number required. At the time of writing the figures are these: 120 places—an irreducible minimum—demanding new workers, thirty-nine such workers ready to go. That is, for each of eighty-one Mission posts there will probably be another deep disappointment to tired workers, another year of sad waiting,—perhaps bringing broken health and opportunities lost for ever; all the more terrible as that means souls passing away untouched by the Gospel because there were none to bring it to them. One thing only could be worse, and that would be that Christians cognizant of such a fact should be content to have it so—should be busy about anything, however trivial, however temporal, and indifferent to that which so closely touches the honour of our Lord. And yet there are some who say that we are asking too much, and giving undue proportion to the world's claims! And some would soothe their consciences by interpreting the double deficit of our faith and our works as an indication of Divine Providence. It is true that the Lord can do His work without us, but He certainly will not do it through our unbelief or laziness.

RARELY, if ever, have the Committee welcomed guests more distinguished and interesting than they did on Tuesday, June 17th, when they had an interview with Apolo Kagwa, the Katikiro of Uganda, and his secretary, Ham Mukasa. The Katikiro, whose name must be familiar to every reader, and whose story is told by the Rev. J. Roscoe in the current number of the *C.M. Gleaner*, is tall and well built, with strongly-marked features, and gave the appearance of one who could be both a man of counsel and of action. After a few words from the President, the Bishop of Uganda briefly described his experiences of the two brethren, and spoke in warmest terms of the splendid services which the Katikiro had rendered

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to his country, of the foremost part which he took in the emancipation of the slaves, and of his constant loyalty to the British authorities which had more than once averted a great disaster. The Honorary Secretary then read the following address in the name of the Committee:—

"To their brethren in Christ, Apolo Kagwa, Katikiro of Uganda, and Ham Mukasa, Muyoza, the Committee of the Church Missionary Society offer very hearty greetings. They are glad to meet the honoured representatives of a country and a Church to which for so many years their love and prayers and labours have earnestly gone forth, and they are especially glad to meet their brethren as the guests of the King of England on the occasion of his Coronation.

"They recall with deep gratitude to Almighty God the great things which He has done for the people of Uganda and what He has enabled them to do. They remember with affection the noble lives, both of European and Waganda, which were laid down for the sake of the Gospel. They thank God for the victories of that Gospel over the forces of disorder and slavery. They rejoice to hear of the earnest desire on the part of the people of Uganda to read and understand the Word of God, and of the great numbers who, through the leading of the Holy Spirit, have become true Christians. It has been an equal joy to the Committee to know of the zeal shown by the Church in Uganda for spreading the good news of a Saviour both among the people of that land and of the neighbouring countries, and that none have been more forward in this work than their honoured brother the Katikiro.

"They assure their friends of their constant prayers for Uganda, for the king, his chiefs, and people, that it may please God to give them the blessings of righteousness and peace; that the knowledge and love of God may increase more and more through the land; that Jesus Christ may be magnified in the sober, diligent, and pious lives of all who dwell there; and that so the Gospel may spread from Uganda far and wide till it has reached all the tribes of Africa who know not God.

"They specially pray that it may please God long to spare the life of the Katikiro and give him all wisdom and power to fulfil the responsibilities of his high office, that so by his counsel and influence the Kingdom of Uganda may be strengthened and become as a bright light in a dark land.

"Finally, they trust their brethren may be preserved in safety during their sojourn in England, and may see and hear much that may interest and profit them; that their hearts may be cheered and their faith encouraged by intercourse with fellow-Christians; and that both those in Africa and those in England may ever be united in their efforts to fulfil all the good pleasure of the will of God, to the praise of the glory of His grace."

The Katikiro then addressed the Committee, being interpreted by the Rev. E. Millar. He told briefly and with modest manliness the story of his life, and pleaded that at least 200 European teachers might be sent to his own and the neighbouring countries. "I would like to go," he said, "to each of your churches and say to them, 'Each of you give us one man,' and I would like to take these men back with me, and I would send one here and another there all over the country." If English parishes were to welcome the suggestion as warmly as the Committee received it, Africa would no longer be a "waiting" continent, and the "black nets," as Bishop Selwyn called them, would soon have their full supply of "white corks." A few graceful words followed fitly from Sir T. Fowell Buxton and Dr. R. N. Cust, and the memorable interview was concluded with prayer by the Bishop of Uganda.

Ham Mukasa, who accompanies the Katikiro as his secretary, was licensed as a lay reader by Bishop Tucker in 1893. He is the writer of a commentary on St. Matthew's Gospel, which has been found very useful to teachers in out-of-the-way places who have no books to help them and no missionary to ask when difficulties arise. .

As we go to press, Bishop Ridley is on his way back to his distant diocese

of Caledonia, having collected, we rejoice to say, the whole 7000*l.* he asked for to replace the buildings destroyed by fire last autumn. He says that he has never worked harder in his life than during the past eight months, travelling from town to town and preaching and speaking continually. There is no Mission in the world that calls for our warmer sympathy, and we trust it will now prosper as never before through the good hand of the Lord upon it.

AFTER some years of reluctant, though by no means unfruitful, residence and work in this country, while slowly recovering the health so severely shaken by his untiring labours in China, Archdeacon Arthur Moule is at last, to his unfeigned joy, permitted to return once more to the land where his heart has always been. His years are advancing now: forty-one have elapsed since he first went forth; but for some time he has been earnestly begging for the Committee's sanction to his rejoining his still older brother, the Bishop in Mid China. At length, sufficient medical testimony being unexpectedly favourable, this sanction has been given, with true thankfulness for the zeal and devotion so conspicuously manifested. More than ever will the name of Moule be now indissolubly associated with the Society. Not that the connexion needed this courageous resumption of missionary work to ratify it. Ningpo, Hang-chow, Shanghai, Dorchester, Cambridge, and now (thank God!) Durham, would cry out against such a thought; and on the Mid China roll of living and working missionaries there are no less than thirteen Moules (including wives). Still, our honoured brother's going forth ties, so to speak, an additional love-knot between the family and the Society.

IN our last number we recorded the names of the newly-appointed Honorary Governors for Life and Honorary Members for Life, but did not mention the grounds of their selection. The two lists, for men and women respectively, are a kind of roll of honour for "essential services to the Society." Not that we would give even to the best of friends the glory due unto the Lord only. Not that they have rendered the "essential services" from any other motive than a desire to promote His holy cause. Still such a recognition, properly understood, is right and reasonable. It should be explained that a salaried official is not available for the list, though his services in that capacity may be recognized in this way if he ceases to receive pay. More than one of our present paid officers appear on the list, but they were appointed before they became such, for services previously rendered. Of the new ones, the Revs. A. E. Barnes-Lawrence, Hubert Brooke, Canon J. G. Hoare (Hon. Sec. of Norfolk Association), and G. F. Whidborne, are too well known among us to need further mention. The Rev. W. E. Rowlands was for some years a leading missionary in Ceylon at his own charges, and he has given two sons to the Society, one now working in the Punjab and one in Japan. The Rev. F. W. Chatterton, as Hon. Sec. of the New Zealand Association, the Rev. T. R. O'Meara, as Hon. Sec. of the Canadian Society, and Mr. John Kent, as Treasurer of the New South Wales Association, have rendered services which those who know anything of our Colonial Associations will recognize as indeed "essential."

THE ladies selected to be Honorary Members for Life are the following:—Mrs. Armitage, the munificent friend, not only of the Society, but of not a few of its individual missionaries, but whose kindnesses must not be more particularly referred to; Mrs. Strahan, of Surbiton, who, with the late Mrs. Carpenter, started the Ladies' Union for London, and in other ways is one of our oldest friends (how it is that she was not thought of before we do not

understand); Mrs. Thwaites, of Salisbury, to whose ardent devotion to the cause many missionaries would give grateful testimony; Mrs. F. Orton, of Throwley, Kent, daughter of the late Canon R. J. Knight, another untiring fellow-worker; Miss Sophia Nugent, whose writings and personal influence have done so much, not only for Missions, but for the "experimental religion" without which it is not possible that there can be any true missionary interest and zeal; and Miss Janvrin, who represents two sisters as well as herself, all well known in Marylebone, at Red Hill, in Salisbury Square, and in the C.E.Z.M.S., for their zealous labours.

In our Notes last month on the Colonial Associations, we mentioned the remarkable success of the Victoria Association in its efforts to cover the deficit in its funds. The Rev. E. J. Barnett, the Secretary, now sends the following very graphic and encouraging account. He begins, it will be seen, by reminding us of the meeting, just ten years ago, when the Association was formed during the visit of the Editorial Secretary and Mr. Stewart to Australia:—

"You will not have forgotten the meeting held in the Deanery, East Melbourne, on June 16th, 1892, when the Church Missionary Association for Victoria was established. Since then we have enrolled thirty-six missionaries, of whom thirty remain on active service, seven of these being engaged in Victoria amongst the Aborigines and Chinese. Knowing as you did the apathy of the Church here with regard to its missionary privileges, you will be able to appreciate the rapidity of this expansion.

"You know also that the financial support of the Church has been so inadequate that at the end of our financial year, January 31st, we were faced with a deficit of 3214*l.*, almost 500*l.* more than the amount of last year's income! Prior to this, a movement had started in the Gleaners' Union to clear away this steadily increasing liability. The C.M.A. Committee decided upon a three years' enterprise to the same end, but an anonymous friend stepped in with the offer of 25 per cent. for all moneys subscribed for the Debt Extinction Fund before March 31st. This generous offer was afterwards extended for one month. The Gleaners as a whole took up the matter most heartily with prayer of faith and labour of love, and in many cases gave beyond their ability. The self-sacrifice was most touching and has resulted in great spiritual blessing to those concerned, and an increased interest through the Church generally. During the last month, Sunday-schools also gave their help, and sent in about 200*l.*, some of which came from Tasmania, and some from Western Australia. The regular subscribers, of whom we have not very many, gladly sent additional contributions, mostly with the regret that the amounts were not larger.

"On May 1st we were able to announce that, including the promised 25 per cent. bonus, the whole debt had been wiped away. Truly that was the *Lord's* doing, and it was *marvellous* in our eyes! On May 5th our anonymous friend received a statement showing that the receipts for the Debt Extinction Fund had reduced 3214*l.* to 590*l.* The next morning I received a letter from him containing a cheque for 750*l.*, conveying also the congratulation and gladness of his wife and himself for the Lord's answer to prayer, and saying, as the ordinary funds would probably have suffered through the special effort, the balance might go towards meeting that deficiency. Can you imagine the relief and joy that has come into our hearts now that the Lord has been pleased to remove the barrier which was likely to hinder some of His messengers from going to the foreign field?

"Yesterday, May 6th, the C.M.A. Committee and the members of the Women's Council had been invited to a Thanksgiving Service in the Cathedral Buildings. Here a statement of accounts was made, and we had a most glad and helpful time together with the Lord. At the close of the meeting I arose to suggest that as this was the Mother Society's 103rd Anniversary it would be nice to send a congratulatory message. Before, however, I could speak, two other members on different sides of the room made a similar suggestion, and immediately money was placed on the table in order to defray the cost of the cablegram; and when

counted up lacked only twopence of the sum needed to send the message, 'Birthday Greetings. Praise! Our debt extinguished.' We are sure you will gladly rejoice with us, and will not forget sometimes to remember this work in prayer."

WE call attention to the four Annual Letters from India inserted in this number. Three describe work in settled Churches of long standing, and the fourth pioneer efforts among Mohammedans. We have before now compared in these columns Travancore and Uganda, and Bishop Hodges does so again in a quite different way. His plea will be noticed for a Tamil Cooly Mission, in the north-east part of his diocese, with an eye, as in Ceylon, to English planters as well as Indian coolies. Mr. Douglas and Mr. Kember show us the actual working of the Church in Tinnevely, and it is especially encouraging to see the readiness of the people to relieve the Society pecuniarily. Mr. Goldsmith's letter from our new Hyderabad Mission in the Deccan (new in the sense that it is now purely C.M.S., see *Intelligencer* for February last, p. 115) is highly interesting, and no one can read it without feeling fresh assurance of blessing upon work among Moslems.

We sometimes think that the double-column matter in our pages is only just skimmed. For this reason we now and then point out that it is worth reading, marking, and inwardly digesting.

THE parish of St. Matthew's, Cambridge (Rev. J. Hargrove, Vicar), has an "University Guild" of its own, consisting of University men who during their course have worked in various ways in the parish. Of these there have been at least 600. Mr. Hargrove's last Parochial Report gives a list of thirty who are now in the foreign field, viz. seven S.P.G., thirteen C.M.S., and ten others. The C.M.S. men are Douglas Hooper, Barclay Buxton, J. M. Challis, G. K. Baskerville, A. R. Cook, A. H. Storrs, W. B. Heywood, C. Grant, H. Clayton, H. W. Weatherhead, H. B. Durrant, A. F. Ealand, and G. T. Manley; a very interesting band.

SINCE our last notice the Committee have accepted offers of service from Miss Annie Kate Attlee, of Eastbourne; Miss Annie Geraldine Bewley, also of Eastbourne; Miss Jessie Biggs, of Brentwood; Miss Alice Carpenter, of Cheltenham; Miss Mary Elizabeth Commin, also of Cheltenham; Miss Jessie Christine Gillespy, of Billingshurst; Miss Jane (Jeanette) Harrison, of Dublin; Miss Eleanor Goodridge Lear, of Dawlish; Miss Rose Mary Wyatt, of Ventnor; and Miss Barbara Mary Newton, of Rathdrum. Miss Attlee has been trained at the Willows and Bermondsey; Miss Bewley (an honorary missionary), Miss Carpenter, and Miss Harrison at the Olives and Bermondsey; Miss Biggs at the Willows; Miss Gillespy, Miss Wyatt, and Miss Newton at the Willows and Bethnal Green; Miss Commin at Highbury, Bermondsey, and Luton; and Miss Lear at Highbury and Bermondsey. On the recommendation of the South China Mission Conference the Committee have taken into local connexion Mr. Norman Mackenzie, who has been at work (not under C.M.S.) near Pakhoi.

WE are requested to state that any missionaries now at home on furlough who were "Student Volunteers" before they went out are heartily invited to the Annual Students' Conference at Matlock, July 22nd to 31st. Apply to the General Secretary, S.V.M.U. 22, Warwick Lane, E.C. It is a great pity that these useful Conferences are always now held at the same time as the Keswick Convention.

## HOME DEPARTMENT.

## Notes and Comments.

THE formation of Committees in large centres of population to deal with the work among the young proceeds slowly but steadily. Proof is continually being afforded of the desirability of entrusting this work to those who have special sympathy with children, and are in a sense experts in dealing with them. During the last few months series of meetings in different towns were organized by these Committees. At Plymouth arrangements were made for visits to private schools and to day-schools; gatherings of Sowers' Bands and Junior Associations were held, and one or two children's services conducted. The attendances were encouraging, and the deputation who went from headquarters was much impressed with the importance of the work. At Manchester, also, there was much to cheer. The Hon. Secretary of the Committee in that city reports that during the campaign three new centres were opened for work among the young; at one of them several boxes were asked for, and thirty *Gleaners* ordered, besides a number of copies of the *Round World*. At another centre, not a new one, one result of a drawing-room meeting and an evening gathering was that twenty-one boxes were taken.

Of the use on "Simultaneous Missionary Address Sunday" of the Sunday-school Lessons published by the Society, one of the Association Secretaries writes:—

"I think it will interest many of the readers of our periodicals to learn of the success which attended the use of a Sunday-school Missionary Lesson-Leaf, in October last (which was prepared by the C.M.S.), in the Sunday-schools of Sheffield City and Deanery. I secured the information through the kindness of one of the Secretaries of the Sheffield C.M.S. Lay Workers' Union. The Lesson was that on *Andrew the Apostle*. It is cheering to learn that this Missionary Lesson-Leaf was used on the said Sunday in forty-five parishes, and was taught in about seventy Sunday-schools.

"The number of these Leaves issued to the teachers by the clergy (to correspond as nearly as possible with the number of classes) was 1657; but the number of 'scholars' who studied the lesson cannot be accurately stated, as the classes vary considerably in the number of members. But I am informed that if I reckon six scholars to a teacher, as an average, I shall certainly not exceed the total; and this would mean that close upon 10,000 children, in addition to the 1657 teachers, were studying the same Scripture missionary lesson on the same Lord's Day. This is both encouraging and important.

"It may well be hoped that the day is near when every populous 'centre' of C.M.S. work will adopt a similar plan, quarterly or half-yearly, for informing the minds of the children of the Church of their bounden duty and privilege, and then we may soon hope to see the smaller towns and the villages following so wholesome an example, until we have four, or at least two, distinctly marked Sunday-school Missionary Lesson Days (of which the Epiphany should be one) throughout the whole country. What blessing such system would bring!

"In the case of Sheffield, this united effort was quite distinct from their now well-established 'Simultaneous Missionary Address Sunday,' which fell this year on February 23rd, and was scarcely less cheering, on account of its wide observance. On this occasion (Second Sunday in Lent), nine of the local clergy preached sermons to the young folk, and thirteen ladies and forty-nine laymen gave addresses to the scholars and Bible-classes. The secretaries of the C.M.S. Lay Workers' Union (under the auspices of which the scheme was carried out) issued a printed paper, with a list of these seventy-one appointments, saying, 'We trust that all engaged in this work will make it a subject of definite prayer that the effort may deepen and extend missionary work throughout the city.'

"The Rev. Jas. Smith, M.A., Curate of St. Peter's, Abbeydale, prepared the



outline for the addresses, the title being, 'The Divine Example in Mission Work.' The passage considered was St. Matt. iv. 23 to end of chapter. Mr. Smith dealt with the three main points as a 'three-fold method—the only successful one'—viz. (a) Teaching, or educational; (b) Preaching, or evangelistic; (c) Healing, or Christian philanthropy. His syllabus showed how the C.M.S. endeavours to be loyal to this teaching, and adopts this three-fold method (a) by her schools; (b) by her preaching; (c) by her medical work.

"May other towns follow suit!"

"P. B. DE L."

Proof is continually being afforded that an advance in contributions to the Society can frequently be attained by dint of earnest work. One of the most recent is furnished by a parish in the Isle of Wight. The population is not large, and the sum of 109*l.* sent up to the C.M.S. and other societies in the year 1895-1896 appeared as great as could reasonably be expected. The Deputation, however, had the temerity to suggest that the contributions might be advanced to 150*l.*, but it was thought that that was almost out of the question. But the statement of parochial accounts shows that in some of the years 1896-1901 upwards of 300*l.* was contributed to Foreign Missions.

Systematic steps are being taken at St. George's, Brighton, to bring about an increase in the contributions to the C.M.S. The forward movement commenced in February by a meeting of those members of the congregation who were interested in Foreign Missions, at which a committee composed of communicants was appointed to consider what steps could be taken towards the attainment of the desired end. This committee appointed an honorary secretary, and carried the following resolutions:—

"1. That each member of this committee shall, as far as possible, take charge of a definite district, to be worked systematically by such member in the distribution of missionary literature, notices of forthcoming meetings, collection of subscriptions, and all clerical work connected therewith.

"2. That a special letter from the Rev. W. M. Selwyn be distributed from house to house by the members in their respective districts in the months of May or June, accompanied by a parish canvass paper, to be subsequently collected and acted upon according to the replies given therein.

"3. That half-yearly missionary sermons shall be preached in St. George's Church in May and November, followed by special meetings, to be addressed, if possible, by a missionary Deputation, and thoroughly advertised throughout the district.

"4. That intermediate meetings shall be held as circumstances will allow, either quarterly or otherwise.

"5. That the prayer-meeting on the first Saturday in each month shall be essentially a missionary prayer-meeting."

The result of this effort will be awaited with interest and confidence.

C. D. S.

### Church Missionary House.

**A**T the monthly meeting of the Ladies' C.M. Union for London, held on April 17th, the subject of Medical Missions was brought before the members. Dr. H. White, of Yezd, gave an address on preaching the Gospel and healing the sick in Persia. The Annual Meeting of the Union took place on Friday, May 16th, when a devotional address on "The Master's Call" was given by the Rev. C. J. Procter, Vicar of Islington.

On Tuesday, June 10th, the members of the London Lay Workers' Union had the pleasure of meeting the members of the London Banks' Prayer Union. The programme of the evening was divided into two parts, with tea in the middle. In the first half, addresses were given by Dr. C. F. Harford, on West Africa, and by the Rev. R. S. Heywood, on Western India—in which Mission the

London Banks' Prayer Union has an "Own Missionary" at work. After tea, further addresses were given by Mr. H. R. Arbuthnot (the Chairman), Mr. A. E. W. Gwyn, Dr. W. F. Adams, of the Punjab, and Mr. G. L. Dashwood (Child's Bank).

### The Clergy Union.

THE annual meeting of the delegates of the C.M.S. Clergy Union was held in St. Mary's Hall, Crumpsall, Manchester, on Thursday, June 5th, Canon Keeling presiding. The report stated that the past year had seen another change in the Secretaryship of the Union, the Rev. J. D. Mullins being obliged to resign on his appointment to the Secretaryship of the Colonial and Continental Church Society. The Rev. G. T. Manley was appointed Secretary *pro tem*. Two new branches had been founded during the year, one in Dorset and the other at Oxford; and the branch at Leeds had become duly affiliated. The present membership of the Union is 1453. In the afternoon a conference was held, at which papers were read, one by the Rev. H. S. Mercer on "The Clergy in reference to the present position of the C.M.S.," another by the Rev. C. F. Knight on "The reciprocal influence of Foreign and Home Missions," and a third paper was read by the Rev. G. T. Manley. All three speakers made interesting suggestions as to the best means that could be taken by clergymen to stimulate missionary interest in their parishes.

The Lord Bishop of London received a hearty welcome from the members of the London Branch of the C.M.S. Clergy Union at their monthly meeting on Monday, May 26th. The Bishop said that the S.P.G. Junior Clergy Union owed everything to the C.M.S., for the whole idea came from them. A good title for what he was about to say would be, "Thoughts which might dim our missionary ardour." His Lordship controverted the argument so often raised by opponents of Missions, that Christianity was only meant for the Western world, and that different religions were adapted to different countries. He recommended an excellent book by a Presbyterian minister (R. E. Welsh), *The Challenge to Christian Missions*. Another objection was that politically Missions were a nuisance. The Bishop expressed a strong opinion that missionaries should stand on their own spiritual commission, and that the less they were mixed up with politics the better; although, of course, they were entitled to the protection of law and order. There could be no doubt that missionaries in many cases were the forerunners of enlightened public opinion, the harbingers of liberty, freedom, and kindness. Having spoken of the value of regular united intercessory prayer, the Bishop said he hoped his little talk might have done something to dispel difficulties, and to make them see that prayer and co-operation with God in Mission work was His will till the earth be full of the knowledge of the Lord as the waters cover the sea. The Bishop was listened to with rapt attention by the members, nearly one hundred of whom were present, and at the close of the address there were loud and long-continued cheers. The Rev. Dr. Landsell proposed a vote of thanks to the Bishop, which was seconded by the Rev. G. E. Asker; prayer was offered by the Rev. W. Horne, and the Bishop closed the meeting with the Benediction. Nine new members were elected.

The Rev. G. T. Birch gave a paper on "Missionary Heroism" at the meeting of North Staffs. branch, at Stoke, on May 2nd. Much interesting and useful information was given both in the paper itself and in the subsequent discussion. The Rev. P. G. Wood, Association Secretary for the district, presided.

At the request of many of the clergy of the diocese, the Bishop of Liverpool has sanctioned for use in public worship Bishop Cotton's prayer for Missions. Two petitions, "Give power to Thy witnesses, and send forth labourers into Thy harvest," have been added at the suggestion of Bishop Royston, who felt the need of their insertion when he commended the prayer for use in his own late diocese of Mauritius. Both petitions are taken from Holy Scripture. The prayer itself has already been recommended by Convocation in the Forms of Missionary Intercession.

The Liverpool Branch held its monthly meeting on May 12th at the Adelphi

Hotel, under the presidency of the Rev. George Peters. The meeting was devoted to prayer on behalf of the work abroad. The secretary, the Rev. J. E. Woodward, reports the branch to have enrolled sixty-one new members since November last.

The Rev. H. G. Grey presided at the meeting of the Oxford and District Branch which took place at the Hannington Hall on May 27th. A paper was read on the subject of "Inland China Missions" by the Rev. W. Wynne Willson.

### Women's Work.

THE annual meeting of the Ladies' Church Missionary Union for the Diocese of Liverpool took place on May 13th, under the presidency of Mrs. Chavasse. The report showed a slight increase in the number of members. Bishop Tugwell proved the impossibility of raising African men without the women, of whose daily life he drew a vivid picture, and made a most earnest appeal to the mothers present not only to be willing for their children to be missionaries, but to put this career before them as the greatest honour to which they could be called.

W. J. L.

### Local Associations and Unions.

THE half-yearly meeting of the Sussex C.M. Prayer Union, and of the East Sussex Auxiliary, was held at Brighton on May 16th. The proceedings commenced with a conference of the Honorary District Secretaries in the vestry of St. Margaret's Church; this was followed by Holy Communion, at which there were eighty communicants; and a devotional address was given by the Rev. J. S. Flynn, the new Central Secretary in London. At 3.15 a public meeting was held in the Dome, over which the Dean of Chichester presided, supported by a large number of clergy from Brighton and from all parts of Sussex. The chairman spoke warmly in support of the missionary work of the Church, and two excellent addresses were given by Bishop Reeve (Mackenzie River) and the Rev. J. S. Flynn. The Rev. E. D. Stead gave a brief report of the Prayer Union, and of "Our Own Sussex Missionary Fund," to which 152l. have been given in the past year. E. D. S.

The C.M.S. anniversary in Plymouth, Devonport, and Stonehouse was held on May 25th, 26th, and 27th. Sixty-two sermons, including those at eleven services for children, were preached. The meetings began by a breakfast at the Duke of Cornwall Hotel, given by the treasurer, Mr. Charles King, on the 26th, to the clergy and some lay friends, when two stirring and very appropriate addresses were given by the Revs. A. R. Blackett and H. S. Mercer. The new Vicar of St. Andrew's, the Rev. W. E. Burroughs, in thanking the host for his kindness, drew attention to the fact that the Three Towns were not doing as much as they ought and could do for the missionary cause. The Plymouth public meeting, presided over by Sir John Kennaway, in the evening, was crowded to the doors, and Sir John was supported by a remarkably strong platform of laity (naval, military, and others) and clergy. There was a special choir, which much brightened the meeting. The speeches were much appreciated and did a real service for the good cause, the collection being much above the average. The annual meeting at Devonport was held on the 27th, as also was that at Stonehouse; Captain Winnington-Ingram, R.N., presiding over the former, and Lieut.-Colonel A. N. St. Quintin over the latter. The speakers were the Revs. A. R. Blackett, H. S. Mercer, and W. E. Burroughs. N. V.

A conference of Honorary District Secretaries and a few prominent workers of the C.M.S. in the Diocese of Llandaff was held, by the kind invitation of Mr. and Mrs. Bosanquet, at Dingestow Court, Monmouth, on Thursday, June 5th. The proceedings commenced with a devotional address by the Ven. Archdeacon of Monmouth, who based some inspiring remarks on the subject of the "Revival of Work," on the third chapter of Habakkuk. Mr. Bosanquet occupied the chair after lunch, and referred to the need there was of renewed energy on the part of all present in view of the expansion of the Society's work. The Rev. Precentor Lewis dealt with the beneficial effects of foreign missionary enterprise on home work; other addresses were given by Mr. C. O. Lloyd, president of the Newport L.W.U., Miss Davies, and the Rev. H. S. Mercer. It is hoped that

the outcome of the conference will be renewed zeal for the greatest of all enterprises.

The Barnstaple Archdeaconry held its annual meeting on May 15th at Eggesford House, North Devon, by the kind invitation of Lord and Lady Portsmouth. The Earl of Portsmouth, who presided, adverted to a recent conversation of Sir Harry Johnston, British Representative in Uganda, in which the latter had spoken very cordially of the work of missionaries as agents of civilization. The Bishop of Exeter had just returned from the meeting of Bishops at Lambeth, where he had conversed with Bishop Hoare of China and Bishop Tucker of Uganda, and he expressed his warm admiration of the work they had respectively been able to describe to him. The Rev. A. R. Blackett, of Persia, also addressed the meeting. About seventy people were present, and the collection amounted to 20*l*.

J. D. W. W.

The annual meeting of the Liverpool Auxiliary was held at the Philharmonic Hall on Monday, May 12th. The Bishop of Liverpool presided over a vast assembly, and was supported by the Archbishop of Dublin, Bishop Tugwell of Western Equatorial Africa, Bishop Royston, and Archdeacons Madden and Taylor. The Rev. Canon Hodgins, in submitting the report, said that the receipts were 216*l*. less than in the previous year, the total being 6565*l*. The Bishop of Liverpool proposed the adoption of the report, and expressed the hope that Liverpool would emulate the example of the Diocese of Dublin, which, with its 90,000 Protestants, had sent a far larger sum to the C.M.S. during the past year than had their own populous and wealthy city. He trusted no one would be disheartened because for the moment the tide of C.M.S. had ebbed in the diocese; he believed it was only a temporary ebb which would be followed by a great advance. Further speeches were made by the Archbishop of Dublin, Bishop Tugwell, and the Rev. J. W. Hall (of the North-West Provinces of India).

The ninetieth anniversary of the Wakefield Auxiliary was held on May 11th and 12th. On the Sunday, special sermons were preached in the principal churches of the city and district. A children's gathering took place on Monday afternoon, when a large company of little folk was addressed by the Rev. A. E. Bowlby. The annual meeting was held in the Music Saloon on the Monday evening, Archdeacon Donne presiding. A letter of apology was read from the Bishop, expressing his regret that he could not attend. The Rev. H. Brownrigg read the report, which showed that the year had been one of quiet, steady progress, the amount sent up, 325*l*., being larger than that of any previous year. The chairman moved the adoption of the report, and addresses were given by the Rev. A. E. Bowlby, of the N.-W.P., the Rev. R. Palmer, and the Rev. A. Audley Parry, who had recently taken the place of the Rev. T. T. Smith as Association Secretary for the district. The Wakefield Branch of the Gleaners' Union held its annual meeting in the Church Institute on the Saturday evening, when Archdeacon Donne presided, and Miss Tunnicliffe, the secretary, read the eleventh annual report.

The South Derbyshire Auxiliary held its anniversary on May 11th and 12th. On the 11th sermons were preached in the various churches of Derby and the district. On Monday afternoon the annual meeting was held in the Victoria Hall, when the Bishop of Derby occupied the chair. The Rev. J. E. Matthews read the fifty-sixth annual report of the branch, from which it appeared that the total amount contributed from the district during the past year had been 2791*l*., an increase of 194*l*. on the previous year. The Bishop of Derby, in the course of his address, said that the Society was one which seemed to him to take a very high aim, and its methods were worthy of all encouragement. The Rev. Prebendary Fox also addressed the meeting. At half-past six a missionary tea was held in the Albert Hall, after which there was a public meeting presided over by Sir Henry Bemrose. An address was also given by the Rev. Dr. Richards, of Travancore, and during the evening selections were rendered by the missionary choir. On Tuesday evening a meeting for children was held in the Temperance Hall under the presidency of Mr. G. Hanson Sale.

On Sunday and Monday, May 11th and 12th, the annual sermons and meetings

in connexion with the Cambridge Auxiliary took place. On Sunday special sermons were preached in most of the churches; and on Monday, at twelve o'clock, the Holy Communion was celebrated at Holy Trinity Church, when an address was given by the Rev. T. W. Drury. In the afternoon a meeting was held in the Victoria Assembly Rooms, the Rev. Dr. Chase, President of Queens' College, presiding. The report was read by the Rev. S. Symonds, and addresses were given by the chairman, the Revs. G. T. Manley and H. S. Mercer. The Principal of Ridley Hall, the Rev. T. W. Drury, presided at the evening meeting, and addresses were again given by the deputations who addressed the afternoon gathering. Mr. G. Barclay (the treasurer) announced that the total receipts of the year for the Auxiliary amounted to 1712*l*.

The annual meetings of the Bedfordshire Auxiliary took place on Tuesday, May 20th. In the afternoon the Rev. R. Lang, Vicar of Old Warden, and formerly Secretary of C.M.S., presided, and addresses were given by Mr. Eugene Stock and Mrs. Bishop. The latter said she had travelled in Asia for ten years, and at first she was indifferent to missionary work; now, however, she was convinced that those heathen nations could not be set on their feet without a knowledge of the Gospel of our Lord Jesus Christ. In the evening the Town Hall was well filled, Colonel Wroughton presiding, and addresses were again given by the speakers of the afternoon. The total receipts of the Auxiliary for the year amounted to 1660*l*.

The Sheffield Auxiliary held its anniversary on May 11th and 12th. Sermons were preached in all the churches on the Sunday, the Bishop of Ossory preaching at St. Mark's in the morning and the Parish Church in the evening. On Monday morning a meeting was held in the Cutlers' Hall; the Master Cutler (Mr. A. R. Ellin) presided. The Rev. C. F. Knight presented a statement of receipts, from which it appeared that 3549*l*. had been remitted to the C.M.S., and also a sum of 327*l*. for the medical side of the work. The Master Cutler, in the course of his address from the chair, said he had taken an interest in Missions all his life, and had been a subscriber to the Society for over forty years. The Revs. B. Baring-Gould, and D. A. Callum of West China, also addressed the gathering. In the evening a large public meeting was held at the Albert Hall, under the presidency of the Ven. Archdeacon Eyre, and addresses were given by the Bishop of Ossory and the Revs. B. Baring-Gould and D. A. Callum.

The annual meeting of the Newcastle Auxiliary was held in the hall of the Church Institute on May 12th, Mr. G. B. Hunter occupying the chair. The Rev. C. J. Hamer presented the report for the year, from which it appeared that the contributions from the Auxiliary amounted to 3139*l*., being an increase of 190*l*. over the previous year. The missionary van had visited thirty-two parishes during 1901, and forty-four services, together with 145 meetings, had been held. Addresses were given by the chairman, who regretted the absence of the Bishop from the chair, and by the Revs. F. Swainson, lately a missionary in North-West Canada, and J. Williams, of Japan.

The anniversary of the Reading and District C.M.S. Association was held on May 11th and 12th. Special sermons were preached in several of the churches on the Sunday, and services were held for children. On Monday afternoon a meeting was held in the small Town Hall, Reading, the Rev. G. Collett, Vicar of Basildon, presiding. Addresses were given by the Rev. G. B. Durrant, and the Rev. Herbert Clayton of Uganda. At six o'clock a children's meeting was held in the Abbey Hall and was largely attended by the scholars from the Sunday-schools, accompanied by their teachers. There was a large attendance at the evening meeting in the small Town Hall, the Dean of Windsor occupying the chair. The chairman, in his address, said he would like to impress upon the audience that their interest in the work of Missions ought to be "keen, intelligent, active, and prayerful." If it was of this character, then the victory for the Cross out in the heathen world would be multiplied a thousand-fold. Addresses were also given by the Rev. Herbert Clayton and the Rev. H. G. Grey (Principal of Wycliffe Hall, Oxford).

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## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, May 20th, 1902.*—On the recommendation of the Ladies' Candidates Committee, Miss Margaret C. Outram was appointed Lady Superintendent of the Hostel for Medical Students.

The Committee had the pleasure of interviews with the following Missionaries on their return from the mission-field:—The Rev. T. Kember (South India), the Rev. E. A. Causton (North-West Provinces), and Mr. F. D. Coleman (Yoruba).

Mr. Kember, after alluding to his thirty-seven years of missionary service in Tinnevely, gave a brief account of the aims, methods, and results of the work of the Vernacular Training Institution in Palamcotta, of which he had had charge.

Mr. Causton spoke of his work as Incumbent of Holy Trinity Church, Allahabad, and of the efforts made to develop the spiritual life of the members of the congregation.

Mr. Coleman spoke of his first term of service, spent partly at Oyo, helping at the Training Institution, where he had been much struck by signs of growth in the spiritual life of the students; and partly at Abeokuta, in close touch with the Native Church there. He described developments at Abeokuta in connexion with the Scripture Union, which had been reorganized under voluntary lay workers, and some special temperance work begun with an organized band of young men, but spreading to children, and then to their mothers. He described also interesting medical work carried on at the Abeokuta dispensary with an average of about 130 patients coming three times a week.

On the recommendation of the Committee in charge of the Missions in Persia, Bengal, North-West Provinces, Punjab and Sindh, Western India, South India, and Mauritius, various arrangements were agreed to with regard to those Missions.

The Committee had the pleasure of an interview with the Right Rev. L. Kinsolving, Bishop in Southern Brazil of the Protestant Episcopal Church of the United States. After a cordial expression of his pleasure at being present, the Bishop referred to the sphere of his own work, and dealt with the question of intrusion by an Episcopal Church into a country already occupied by the Roman Church. He said that a great change of opinion had come about in America, which had been confirmed by that expressed in the Lambeth Conference on the Reform Movement in Spain. He described the condition of religion and morality in South America as at extremely low ebb. Superstition and infidelity were dominant. There was no open Bible, and few knew about Christ as a Saviour. Four-fifths of the people could neither read nor write. In a town with a population of 30,000 the total number of communicants at Easter was 160. The Bishop claimed the country as one needing the Gospel quite as much as a heathen land.

*Funds and Home Organization Committee, May 27th.*—The Secretaries reported the resignation of Miss Gage-Brown as Central Secretary of the Sowers' Band, which was accepted, and Miss Whately was appointed in her stead. The Committee instructed the Secretaries to convey their warmest thanks to Miss Gage-Brown for the happy way in which she had carried on her work in connexion with the Sowers' Band, and their appreciation of her services.

Reports of the work of the Church Missionary Vans from Durham, Exeter, and Carlisle were received, and regulations for the future working of the vans were considered and passed.

*Committee of Correspondence, June 3rd.*—The Committee had the pleasure of an interview with the Right Rev. the Bishop of Caledonia, on taking leave of him before returning to his diocese.

Bishop Ridley, referring to the new scheme with regard to the administration of North-West Canada, stated that some of the methods adopted were not according to his own judgment, but that God in His providence had left openings for remedies to be made. He lamented that two hospitals which had been built without money from the Society now stood closed, two doctors having been lost from the staff of the Mission, while Medical Missions are forwarded by other organizations. He pointed out the importance of making Metlakatla a strong centre for educational work, and lamented that during the last ten years, while

the Mission staff had been diminished by seven, it had only been increased by two recruits.

The Committee had the pleasure of interviews with the following Missionaries on their return from the mission-field:—The Rev. A. R. Steggall (East Africa), Mr. and Mrs. F. T. Ellis (Palestine), the Rev. B. F. Buxton and Miss M. Tapson (Japan), Miss M. E. Turnbull (Mid China), the Rev. Canon Stocken (North-West Canada), the Rev. F. G. Macartney (Western India), and the Ven. Archdeacon Buswell (Mauritius).

The Rev. A. R. Steggall reported progress as visible at Taveta. He was afraid that self-support did not promise to come so soon as he had hoped, and he explained the way in which the railway had affected Taveta in the direction of making the people less able to support workers. There was not the demand from them now for food for caravans, which used to provide them with a surplus income. He felt that some industry among the Natives was much needed.

Mr. F. T. Ellis spoke of thirteen and a half years' work in Bishop Gobat's School, Jerusalem, which in 1888 was the first boarding-school of the kind in the country, and had ever since been foremost; in fact, the only one of its kind. He reported as the latest statistics seventy-five pupils, most of them children of Protestants, about one-third belonging to the Greek Church.

Mrs. Ellis, at the request of the Committee, spoke of the Women's Conference in Palestine, which had been held since 1894, and of which for five years she had been secretary. The Conference had enabled them to enter into one another's work better, and had given good opportunity for devotional meetings.

The Rev. B. F. Buxton expressed the hope that, although compelled for the time to retire from active Mission work, in due time the way might open for his return to the field. He spoke of the recent wave of inquiry and revival which had been witnessed in Japan, and expressed his conviction that the time had now come when much reaping should follow the previous time of sowing. He pleaded for earnest evangelistic workers to be sent out who had proved themselves to be soul-winners while in England.

Miss M. Tapson testified to the changed attitude which now marks the conduct of especially the commercial classes in the Hokkaido. She believed that many of them now recognized Christianity as a real and growing power, and gave several incidents illustrative of this opinion. She spoke most hopefully of the results which had followed upon the Training Home for Girls. Though half of them entered as Heathen, several have ultimately become valuable Christian workers.

Miss M. E. Turnbull, of Ningpo, in reviewing what she termed "a very happy five years' work," bore witness to the improved tone evidenced by the girls in the boarding-school, and said that many who had recently left the school are living useful and consistent lives as Christians in the district.

The Rev. Canon Stocken spoke highly of the Blackfeet Indians, whom he described as truly noble of heart, most of their evil habits being laid at the door of the white man. When he joined the Mission seventeen years ago, there were no converts among the Blackfeet, and the Romanists in those days had not commenced work in the diocese of Calgary, but in 1899 they commenced active opposition. He spoke of the steady increase in encouragement which they had received in working amongst the Blackfeet since the first convert was baptized in 1898.

The Rev. F. G. Macartney alluded to the work in which he had been engaged at Malegam, which had many encouraging features. The quality of the agents had much improved owing to the training given at the Divinity School in Poona. The recent famine had thrown hundreds of children upon the care of the missionaries, and the prominence now given to industrial work was causing missionary work to enter on a new phase.

Archdeacon Buswell, looking back over a period of thirty-six years of missionary service in Mauritius, spoke of the changes which he had witnessed since his first connexion with the Mission. He expressed his thankfulness to the Committee for having undertaken women's work in the island, and emphasized the importance of schools as a missionary agency, some of their best converts having been the result of educational work.

The Committee sanctioned the return of Archdeacon Moule to China as a Missionary of the Society. They cordially recognized the devotion of their beloved brother in desiring to resume his labours in China, and they earnestly prayed that

the favour of God might be upon him, and that he might be preserved in health to minister among the people for whom he has given so many years of his life.

The Committee heard with regret of the death of Miss M. M. Jacombs, on the Mount of Olives, on May 18th, 1902. She joined the Palestine Mission as a Missionary in local connexion in 1899, having previously served for thirty years in the same land as a Missionary of the Female Education Society. The few years of her connexion with the C.M.S. were therefore of unusual value, and the Committee felt that the loss of her services will be severe to the Mission. The Committee desired an expression of their sympathy to be conveyed to Miss Jacombs' relatives.

The Secretaries reported the death of the Rev. J. W. Ellington, who was from 1885 to 1891 engaged in work in the Selkirk diocese, when his health failed and he was compelled to return home. The Secretaries were requested to convey to the relatives the Committee's sincere condolences.

The Committee accepted with regret the resignation of Miss E. S. Shields, an honorary Missionary of the Society since 1898.

The Committee heard with regret of the death of the Rev. A. A. Pilson on April 30th, 1902, after a missionary career extending only over about two years. They placed on record their high appreciation of the spiritual tone which had characterized his work, and they tendered their heartfelt condolences to his bereaved family.

On the recommendation of the Committees in charge of the Missions in Sierra Leone, Yoruba, Niger, Eastern Equatorial Africa, Uganda, Egypt, Palestine, Ceylon, South China, Fuh-Kien, Mid China, Japan, and North-West Canada, various arrangements were agreed to with regard to those Missions.

*General Committee, June 10th.*—The Committee heard with regret of the death of the Earl of Chichester, a Vice-President of the Society; and of Mrs. Patteson, of Norwich, an Honorary Life Member.

On the recommendation of the Patronage Committee, the Rev. the Earl of Chichester was appointed a Vice-President of the Society.

The Secretaries reported the acceptance of the office of Vice-President by the Right Rev. E. F. Every, Bishop-designate of the Falkland Islands.

## FINANCIAL NOTES.

### The Adverse Balance.

IN response to the appeal of the Dean of Peterborough and other friends, the sum of over 8600*l.* had been received to the date of going to press. Out of the several graduated sums for contribution suggested in the appeal the following had been given:—Eight sums of 500*l.* each out of ten suggested; thirteen of 100*l.* each out of 100 suggested; forty-four of 10*l.* out of 500 suggested; and seventy-five of 5*l.* out of 1000 suggested. But amounts differing from those suggested have also been received, making up the amount stated above.

### Suggestions for Giving.

A friend, feeling strongly that any departure from the present policy of the Society would be a hindrance to the spread of the Gospel, writes:—"To assist the raising of 500*l.* within the next *three* months, I am prepared to offer 20*l.* subject to fourteen others presenting a like sum, and 10*l.* subject to nineteen others giving the same amount." Who will take up the challenge?

A Scripture-reader writes:—

"As a Scripture-reader in a large parish, one cannot give much; in fact, one is thankful to be able to give extra to the annual subscription, &c., to the Gleaners. There are, no doubt, many of God's people who are poor, and who would willingly give, only the anxiety of the morrow prevents them. Might one humbly suggest a method that could be adopted by us poor members of God's flock? This year we have a new coinage; the coppers reach the coffers of the poor. It would not be too much for each one to put aside the new pence for God's work. It is easy to give one-tenth when there is a snug nine-tenths behind. Our Father looks upon the spirit of the gift, and not the value, and surely our Father will not send us more new pence, half-pence, and farthings than He knows we can spare. Besides, it would also increase our trust in Him. We are a family of six, four being our young children, the eldest being eight years. 1901 coins were sold on the streets at a premium; all ours went



into the missionary-box. *We did not miss them, and to-day we are able to send an extra 5s. to the C.M.S. Surely our Father is gracious and His mercy endureth.*"

A working-man writes:—

"I have decided to give one-tenth of my wages to God's services, and this subscription is one-tenth of my fortnight's wages, with the exception of 6d. I have been led to do this through reading the correspondence on proportionate giving in the *Life of Faith*, a paper which I have recently commenced to subscribe to. And although I am only a poor working-man, with wife and family, and could find plenty of ways to spend my money at home, yet this subject of proportionate giving so impressed itself on my mind that I decided to make it a matter of prayer that God would reveal His will to me on the subject. I had not long to wait; the answer came clear and beyond doubt that in future I should give proportionately, and I have decided, after praying about it, to send the first subscription to the C.M.S., and I pray that the faithful prayers of God's people for the spiritual welfare of the Society may be answered, and that the deficit of both men and money may be made up by the time you get these lines."

#### Gratitude.

The English congregation at St. Matthew's Church, Poona, have given special offertories, amounting to 18*l.*, as a token of their gratitude to the Society for providing them with a simple evangelical service.

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for peace in South Africa; prayer that over these new dominions the Kingdom of the Prince of Peace may shed its blessings in ever-increasing measure. (Pp. 481, 543.)

Thanksgiving for the many blessings vouchsafed to this realm and people; prayer for the King, and for the speedy evangelization of the various races within His Majesty's Dominions. (Pp. 481—488, 543.)

Thanksgiving (with prayer) for the efforts towards self-support of congregations in India (pp. 491—499), and in China (p. 530).

Thanksgiving for the encouraging increase in the Native Christian community in India; prayer for a still larger proportionate increase in the new decade, and that the Christians may grow in the graces of the Christian profession. (Pp. 500—502, 516.)

Thanksgiving for all that God has enabled the Society to do in the past; prayer that the Church may rise to her great responsibilities. (Pp. 503—510.)

Thanksgiving that the Japanese Episcopal Church is steadily growing in power and influence; prayer that its members may rightly value the trust committed to them. (Pp. 510, 511.)

Prayer for the Church in Uganda. (Pp. 523, 524.)

Prayer that God will so pour out His Spirit upon the Church at home and abroad that many may offer themselves for vacant posts in the Missions. (P. 545.)

Prayer (with thanksgiving) for the Katikiro of Uganda. (Pp. 545, 546.)

### NOTES OF THE MONTH.

#### ORDINATIONS.

On Trinity Sunday, May 25, at St. Paul's Cathedral, by the Bishop of London, Messrs. W. Browne, J. J. Butler, G. Clark, E. S. Daniell, T. S. Johnson, and A. W. Smith, to Deacons' Orders; and the Rev. A. M. MacLulich to Priests' Orders.

*Palestine*.—On Trinity Sunday, May 25, in St. George's Collegiate Church, Jerusalem, by Bishop Blyth, the Rev. F. Carpenter to Priests' Orders.

*North-West Provinces*.—On Trinity Sunday, May 25, at St. Paul's Cathedral, by the Bishop of London, Mr. H. Blackwood to Deacons' Orders.

#### DEPARTURE.

*Yoruba*.—Miss M. Blackwall left Liverpool for Lagos on May 31.

#### ARRIVALS.

*Sierra Leone*.—The Rev. and Mrs. J. A. Alley left Sierra Leone on May 31, and arrived in London on June 13.

*Yoruba*.—Miss J. Palmer left Lagos on May 20, and arrived at Plymouth on June 6.

*Palestine*.—Miss E. E. Brodie left Jaffa on May 7, and arrived at Newhaven on May 22.—Mr. and Mrs. F. T. Ellis left Jaffa on May 7, and arrived in London on May 27.—Miss A. M. Elverson left Jaffa on May 14, and arrived at Dover on May 24.

*Turkish Arabia*.—Mrs. H. M. Sutton left Baghdad on March 26, and arrived in England on May 17.

*North-West Provinces.*—The Rev. H. B. Durrant left Bombay on April 8, and arrived in London on May 25.—The Rev. and Mrs. J. M. Challis left Benares on May 9, and arrived in London on June 15.

*Travancore and Cochin.*—The Rev. and Mrs. F. Bower and the Rev. J. J. B. Palmer left Bombay on May 3, and arrived in London on May 23.

*Mauritius.*—Archdn. Buswell left Mauritius on April 11, and arrived in London on May 16.

*Japan.*—The Rt. Rev. Bishop Fyson left Hakodate on April 21, and arrived in England on June 5.

## BIRTHS.

*Uganda.*—On May 20, at Manchester, the wife of Mr. H. E. Maddox, of a son.—On June 2, at Mengo, the wife of Mr. A. G. Fraser, of a son.

*Palestine.*—On May 3, in Palestine, the wife of the Rev. C. A. Manley, of a son.—On May 30, the wife of the Rev. D. M. Wilson, of a son (Richard Percival).

## MARRIAGES.

*Uganda.*—On March 11, at Kabarole, the Rev. A. B. Fisher to Miss R. Hurditch.

*Bengal.*—On Sept. 17, 1901, the Rev. A. C. Kestin to Miss Hardie.

## DEATHS.

*Palestine.*—On May 31, 1902, Richard Percival, the infant son of the Rev. and Mrs. D. M. Wilson.

*Western India.*—On May 17 (buried at sea), Alan Wynne Jones, son of the Rev. and Mrs. E. J. Jones.

*West China.*—On April 16, at Mien-cheo, Ethel Mary, the infant daughter of the Rev. and Mrs. A. A. Phillips.—On June 11, at Mien-cheo, Miss M. Casswell, of malaria (by telegram).

On May 23, at Northampton, the Rev. J. W. Ellington, formerly of the *N.-W. Canada Mission*.

On June 13, at Higham, Bury St. Edmunds, Winifred Dorothea, daughter of the Rev. and Mrs. W. Thwaites, formerly of the *Punjab Mission*, aged 4 years.

## PUBLICATION NOTICES.

**C.M.S. Centenary Volume.** This book will be published about the middle of July. It contains an Introductory Historical Sketch, details of events leading up to the Centenary, full accounts of the Commemoration in London, Provinces, Colonies, and Missions, complete Statistics of the Century, List of Subscribers, &c., &c. Demy 8vo, about 980 pages, with plates of Portrait groups, &c., cloth boards, bevelled edges, price 6s. net (6s. 6d. post free).

**Apolo Kagwa, Katikiro and Regent of Uganda.** To C.M.S. friends, the Katikiro of Uganda is one of the most interesting of the King's guests for the Coronation. The Story of his Life by the Rev. J. Roscoe, C.M.S. Missionary in Uganda, has been published by the Society in booklet form, with a Portrait of the Katikiro on the cover. Price 1d. (1½d. post free).

**Annual Sermon.** The Sermon preached by the Rev. E. A. Stuart at St. Bride's Church on May 5th, 1902, is published in separate form. Single copies can be obtained by members and other friends, free of charge, on application.

**Extracts from the Annual Letters of Missionaries for 1901.** Part VI., containing Letters from Egypt, Palestine, and New Zealand Missions, is now ready. 48 pages, price 3d., post free.

**Business.** This is the title of a booklet for judicious use in placing in the hands of Business Men. Friends who may desire to have copies are asked kindly to state how they propose to use the booklet.

**Missionary Exhibitions, their Aim and Object.** A new Paper on this subject. Copies supplied free of charge for distribution before the holding of a C.M.S. Exhibition.

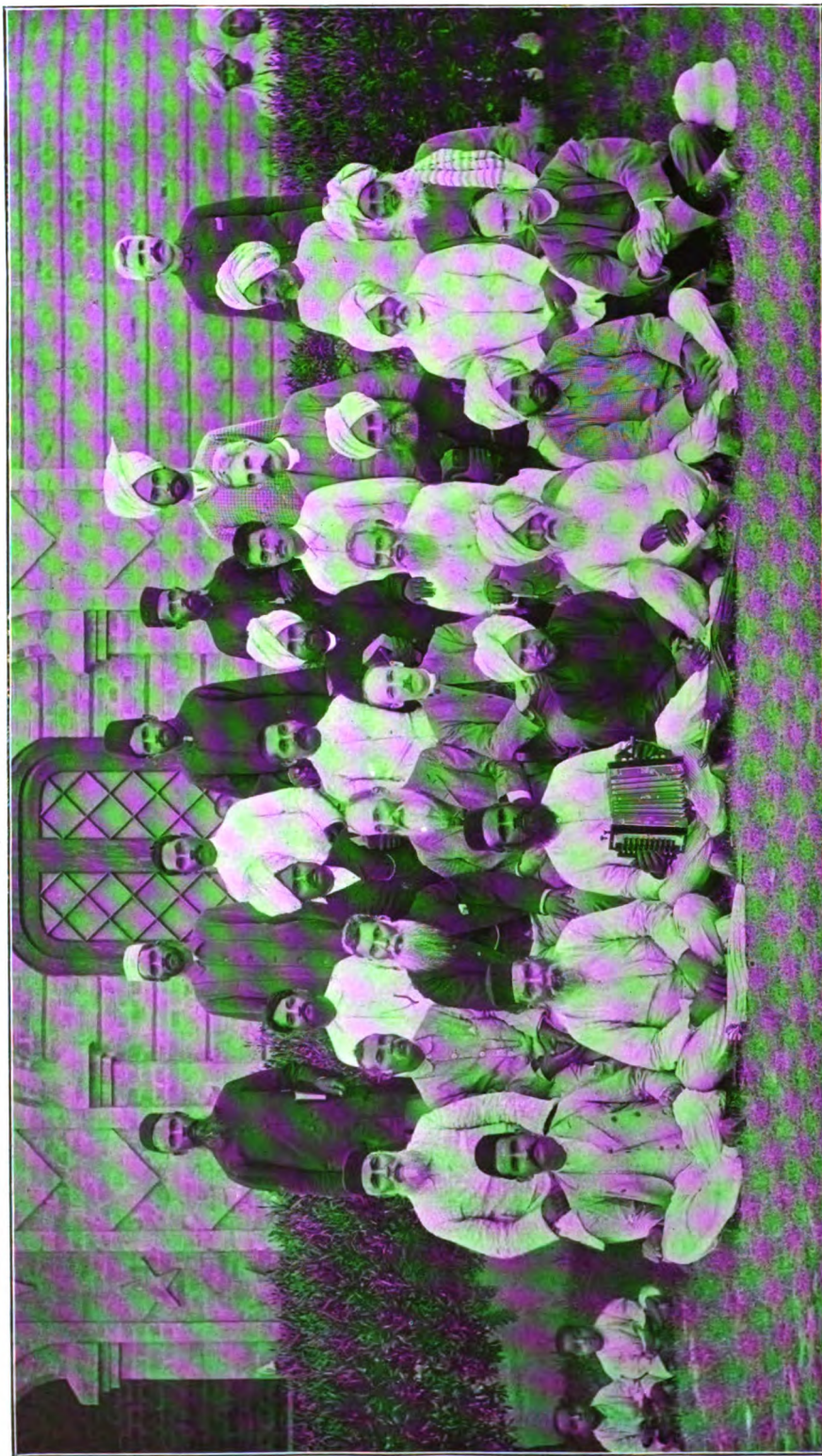
**What is the Church Missionary Society?** A new leaflet explanatory of the object and methods of work of the Society, for general distribution. Free of charge.

**Punting in Kashmir.** Under this title is published the Annual Report of the work of C.M.S. Schools in Srinagar, Kashmir, written and published by the Rev. C. E. Tyndale Biscoe, and beautifully illustrated. Copies can be obtained from the Publishing Department, Salisbury Square, price 6d. net (7d. post free).

All orders for books, magazines, and papers, should be addressed to  
THE LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.







ST. JOHN'S COLLEGE, LAHORE, RE-UNION, APRIL 15th to 19th, 1902.

*Seated on ground in front, reading from left to right:* Munshi Muhammed Hussain, Jhang Bar; the Rev. O. K. Nehemiah, Amritsar; Babu Jonathan Charles, Kasel; the Rev. Wadhawa Mulli, Bahrwal; Munshi Gulam Mash, Bahrwal; Munshi Fazi-ud-din, Majitha; the Rev. P. Ireland Jones, Secretary, Punjab and Sindh Mission.  
*Second row:* The Rev. Qutb-ud-din, Tarn Taran; Munshi Ibrahim, S.P.G., Gurgaon; the Rev. Jaswant Singh, Kotgur; the Rev. T. R. Wade (former Professor); the Rev. E. F. E. Wigram (Principal); the Rev. Thomas Howell, Montgomerywala; the Rev. Talib Mash, Batala; the Rev. Mian Sadiq, Ajnala; Munshi Sayyad Shah, Amritsar.  
*Third row:* Babu Bilas Das, Cambridge Mission, Delhi; Babu R. M. Massey, Multan; the Rev. J. Ali Bakhs, Professor; the Rev. Fath Mash, Clarkabad; Tulai Das, Hyderabad, Sindh; the Rev. Dr. H. U. Weitbrecht (former Acting-Principal); Munshi Rahmat Mash (Chairman, Native Missionary Society).  
*Back row:* Babu Isaac Nanu, Ajnala; Munshi Allah Diya, Sukkur; William Francis (about to join); Moulvie Gul Muhammed, Delhi (present student); Babu G. Thomas, Dehra Dun; the Rev. Yaqub Masih, S.P.G., Jammu; Munshi G. H. Daniel, Abbottabad.  
 (See pp. 616, 630.)

# DICTIONARY

## ALPHABETICALLY

The first part of the dictionary is a list of the names of the various tribes and nations of the North American Indians, arranged alphabetically.

The second part is a list of the names of the various tribes and nations of the North American Indians, arranged alphabetically.

The third part is a list of the names of the various tribes and nations of the North American Indians, arranged alphabetically.

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The sixteenth part is a list of the names of the various tribes and nations of the North American Indians, arranged alphabetically.

The seventeenth part is a list of the names of the various tribes and nations of the North American Indians, arranged alphabetically.

The eighteenth part is a list of the names of the various tribes and nations of the North American Indians, arranged alphabetically.

The nineteenth part is a list of the names of the various tribes and nations of the North American Indians, arranged alphabetically.

The twentieth part is a list of the names of the various tribes and nations of the North American Indians, arranged alphabetically.



THE  
CHURCH MISSIONARY INTELLIGENCER.

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THE EMPIRE ON ITS KNEES.

**V**ERILY there is a God!—and a God to Whom it is worth while to pray! To us it seems that the existence, after all, of this conviction, suddenly and spontaneously manifested in unmistakable word and act all round the world, was the most wonderful thing in that “Coronation Week,” as it was called. It may be presumed that there are persons who deny that there is a God at all; certainly many who are very doubtful about it; and assuredly a still larger number who do not believe in Prayer, who think it a superstitious and useless form, or who, with a reverence by no means insincere, cannot believe that the Supreme Being can be moved by human supplications. But what became of all these persons in the “Coronation Week”? If there were sneers, or shakings of the head, they were carefully concealed; and, for once, the British Empire openly avowed its belief in a God, in a prayer-hearing God, in a prayer-answering God. It is very likely that many persons took but a formal and official part in the Intercession Services, or attended them because “Society” thought it the proper thing, without any real sense of the presence and power of the Lord or turning of the heart to Him. But Prayer was *recognized*, in a degree, to an extent, never seen before. Such a triumph of Religion has not been witnessed in the lifetime of any of us!

Who could look unmoved upon that grand cartoon in *Punch*, called “The Vigil,” representing Britannia on her knees on the stone steps of the Abbey? Not seldom has *Punch*, “of the earth earthy” as it is and professes to be, given striking expression to the best national feeling; but never before like this. That cartoon will be seen by multitudes in all parts of the world. Wherever there are half a dozen Englishmen you will find *Punch*. What may not the Lord in His mighty power do by means of that picture! It is a pictorial “Lest we forget!”

We know that in moments of supreme danger men will pray who never prayed before, albeit to One who is really to them an “unknown God.” Often in a sinking ship has this strange sight been seen. But in the “Coronation Week” it was no case of personal peril. Not fear, but sympathy and loyalty, inspired that wonderful burst of national feeling. Even disappointment—sudden and bitter as it was, after such elaborate and minute preparations and plans of all kinds, official and personal—scarcely found expression. The one cry was, “God save the King!”—not sung as a kind of pæan of national pride, but *prayed*, prayed (literally in many places) on the knees, with a new meaning in many hearts attached to the word “save.” How often has “save” only meant “give honour and triumph to,” or at most “bless”? Now it meant “deliver from pain and death”—yes, and in thousands of hearts it had a yet deeper meaning, for the King is after all a man, and,



like all other men, a sinner, and his stricken body is not the whole of him.

What will be the issue of this great imperial crisis? We find in that magnificent seventy-eighth Psalm—the Psalm which emphatically enjoins the teaching of “God in History,” “that the generation to come might know, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep His commandments”—in that Psalm we find these solemn and significant words:—

“When He slew them, then they sought Him: and they returned and enquired early after God.

“And they remembered that God was their rock, and the high God their redeemer.

“Nevertheless they did flatter Him with their mouth, and they lied unto Him with their tongues.

“For their heart was not right with Him, neither were they stedfast in His covenant.”

Now for us who do believe in real prayer, here is a subject for prayer: that these latter verses may not describe the people of the British Empire. Yet if we cannot but feel that to some extent they must do so, we fall back for comfort upon the next verse:—

“But He, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned He His anger away, and did not stir up all His wrath.”

But the great sight we have seen, the Empire on its knees, has a lesson for all who are, as it were, an inner circle of living Christians, and who in very truth are no strangers to Prayer. The national intercessions for the King may have been to some extent unenlightened, to some extent formal. But for the most part they were at least sincere, and were inspired by a certain kind of faith. The King was in danger of his life; the people had but one common desire, that he should be spared; and they fell to prayer because they really believed that this was the right way, the surest way, to obtain their desire. They did trust the doctors; but they had an instinct that, after all, there was a Divine Guidance that might be vouchsafed to those doctors, a Divine Arm that could be stretched forth to save, a Divine Hand that could give the healing touch; an instinct that Prayer does “move the Hand that moves the world.” “More things are wrought by Prayer than this world dreams of,” wrote Tennyson; and it is said that Queen Victoria, when driving with the then Prince of Wales to return thanks for his recovery from the typhoid attack of thirty years ago, and seeing these words emblazoned on the walls of the Sunday-school Union, was more struck by them than by any other of the loyal mottoes displayed along her route. But true, literally true, as the words are, the world does now and then dream—and more than dream—of wonders that may be wrought by Prayer.

Now the question for us is, Does the Church of Christ really, and always, believe in Prayer, as the world did, for a few hours at all events, in that never-to-be-forgotten week? Do we believe in its power in other matters? Let us in these pages confine ourselves to our own great enterprise. Do we believe, just now, in 1902, that Prayer to the



Lord of the Harvest will issue in the sending forth of labourers into His Harvest? If so, is not this emphatically a time to show our faith?

The wonderful gathering in London of the races that people the Empire has not been without its reminders—not very widely noticed—of what God has done in the mission-field. We will not speak here of the Katikiro of Uganda; let us call humbler witnesses. All the papers noticed the striking action of the Hindu and Moslem Indian troops encamped at Fulham Palace, in at once going off to pray when they heard of the King's illness; but the papers have failed to mention what the Bishop of London said at the Queen's Hall Prayer Meeting, namely, that the Christians among those same troops came to him and asked leave to join in the Christian intercessions in the Bishop's chapel. From which fact we learn that there have been *Christian* Indian soldiers in London this summer. Many Colonial contingents were quartered at the Alexandra Palace. Did any of them say grace at mess? Well, the English chaplain stationed there did so at his table; but elsewhere? Yes, *one* contingent did—the Fijians! They were Methodist Christians! In that same Palace, Bishop Taylor Smith arranged for a Communion Service on a certain Sunday morning, and attended himself to officiate. *Five* soldiers communicated: one was a white Colonist; the other four were Negroes from Sierra Leone!

Of those most impressive Queen's Hall Prayer Meetings, originally arranged for June 25th, on purpose that the united prayers might immediately precede the Coronation, and then proving to come exactly at the right moment, on the day following the crisis of the King's illness, we say a few words on another page. But one note struck that day we wish to echo here. Bishops, and clergy, and Nonconformist ministers, and laymen, alike expressed, both in speech and in prayer, the hope that the Voice from Heaven which had so startled the world and overturned in a moment all our plans might prove to have brought a blessing to the Empire. It could only be a hope and a prayer that day: it had not time to be a realized fact. But is it not a realized fact now? Has the Lord ever manifested His wondrous love to our nation as He has done by this sudden Divine interposition? He revealed Himself as the Supreme One: what greater blessing could we have?

And now, what is our part? Surely this: Tell it out among the Heathen that the Lord is King!

E. S.

### THE CORONATION.

εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος γένοιτο, γένοιτο.  
(Psalm lxxii. 19, 20, Sept.)

SO let it be! We go to crown our King!  
The chastening Hand of God has lighted down;  
Now saving health that Mighty Hand shall bring,  
And on bow'd heads Himself shall place the crown.

Flashed through the stillness of the under-sea,  
And sounded on the silent upper air,  
The tidings came in blessed harmony,  
"The Empire falls upon its knees in prayer."

Crown'd first with fairest diadem of Peace,  
Then with the wreath of sorrow and of pain ;  
Laid low, but lifted now by God's release,  
All England breaks into glad song again.

Ah ! sacred wonder of prevailing prayer,  
The faithful converse hold with God most High ;  
Not far we climb that radiant soaring stair,  
When God Himself with answers full is nigh.

Yet one great prayer from lips Divine did fail ;  
One prayer from Him in Whom all prayers are one ;  
Love dies triumphant, though the Man's heart fail ;  
" Let this cup pass ! " — " Ah, no, Thy will be done ! "

The King of kings has died to conquer Death ;  
Not through the shade, but act, of death He lives ;  
In Him and by th' Eternal Spirit's Breath,  
Life to the world, eternal life, He gives.

Now pass, great Church of God, and crown THE KING !  
In His Bless'd Name swift compass land and sea ;  
Let the strong voice of prayer triumphant ring :  
" Thy Kingdom come, dear Lord ; so let it be ! "

A. E. MOULE.

#### A BABI PAMPHLET.

" From hence they proceed to a higher point, which is persuading of men credulous and overcapable of such pleasing errors, that it is the special illumination of the Holy Ghost, whereby they discern those things in the word, which others reading yet discern them not.

" Most sure it is, that when men's affections do frame their opinion, they are in defence of error more earnest a great deal, than (for the most part) sound believers in the maintenance of truth apprehended according to the nature of that evidence which Scripture yieldeth. . . . It is not therefore the fervent earnestness of their persuasion, but the soundness of those reasons whereupon the same is built, which must declare their opinions in these things to have been wrought by the Holy Ghost, and not by the fraud of that evil spirit, which is even in his illusions strong."—Hooker, *Laws of Ecclesiastical Polity*, Preface, chap. iii.

#### I.

THE Babi Pamphlet, of which an account is given below, is a little manuscript book of 118 small pages, written in the beautiful Persian character, but, like most native books, with very few stops or spaces to show where paragraphs and sentences begin and end. It came into my possession in the following way. A Persian friend, a Babi, used often to come and see me, and we occasionally discussed points of Babi doctrine. The pamphlet was shown to me by him, because it contained a passage bearing upon a question we had been considering. He suggested that a copy should be made for me in town, the price of which was five kraus (about 2s.); and the manuscript when finished was corrected by the author himself, who is a leading exponent of Babi teaching here.

The little book was written in the first instance for a European friend of the author's, as a duty of friendship, in order to acquaint him, and through him other Christians, with the weighty matters therein

mentioned, relating to the latest divine manifestation, viz. Behaullah, who is declared to be Jesus returned again, and in one remarkable passage "the everlasting father" himself. It was originally composed before Behaullah's death in 1892.

We here see a deliberate attempt made to convert Christians to Babiism by means of arguments derived from their own Bible, many passages of which are quoted, chiefly from the Prophets and Gospels; and we are able to study the manner in which a Babi champion sets about his task. We who have to acknowledge and experience the difficulty of successfully approaching the subtle, mystic Oriental mind, cannot help noting with satisfaction his ineffective handling of weapons borrowed from the Christian armoury.

Few probably go so far as a well-known Indian missionary, who reads all the unorthodox books he can lay his hand upon, in order to keep himself sound in the faith. The reading of such a pamphlet as this, though in places it may provoke a smile, challenges the reader to bring forth and test his reasons for the hope that is in him, and re-examine the grounds of his acceptance of those articles of his belief which are here called in question (1 Cor. xi. 19).

It is always interesting, and sometimes amusing or even humiliating, to see ourselves as others see us. This is a point well worth a missionary's consideration, not so much for his own sake, as for the honour of the message with which he is entrusted, in order that he may be prepared to satisfy legitimate curiosity, remove prejudice and misconception, and give a true and right idea of his motives and spirit. This is only a part of the study of the native mind and character, and the best way of dealing with them, so incumbent on every worker among them—their religious attitude and environment, their habits of thought and reasoning; telling arguments and aspects of truth, points of vantage and agreement; and, in addition to the needs of the human heart in general, the particular state and standpoint of the individuals who come to us, often shown by their questions and gropings after truth. Thus may we be able to apply the heavenly medicine of God's Word with greater clearness, definiteness, and precision.

The little pamphlet before us is specially worthy of notice in this connexion, in that it shows us the working of a native mind in an unusual field. Its aim is not to overthrow the foundations of Christianity, but to approach the Christian with a missionary purpose, to enlighten his understanding, to rouse him from the sleep of careless indifference in which he lies, to wean him from his errors and misconceptions of Jesus' life and work and teaching, and to persuade him to forsake his obsolete creed and embrace the only true and binding religion in existence in the world to-day.

The votaries of this new sect of Mohammedanism are to be found everywhere throughout Persia, and in all walks of life. They have more in common with the Christian than the ordinary Mohammedan has. They acknowledge his Scriptures as genuine. They are taught to treat all men with brotherly kindness and courtesy; and they readily mix with Europeans where this can be done without fear of attracting undue attention. For they still outwardly conform to Mohammedanism, arguing that the duty of self-preservation and providing for those

dependent on them is a paramount one, and that there is no obligation to make an open profession of their faith in such a land of bigotry and intolerance. In certain places the Babis are said to number the bulk of the population. Wherever he may be, the missionary is not likely to be long before coming into contact with them and becoming acquainted with some of their special characteristics in the field of religious discussion—their pertinacity, their assumption of superior enlightenment, their unproven assertions of vast numbers of adherents in Europe and America (the only alleged fact to support such statements being the numbers of letters said to have been received from these followers by the leaders of the movement,) their special pleading, and their method of handling the Christian Scriptures. This last is very sad. Quotations are made solely to support preconceived ideas, without reference to history or context, and without regard to time or place, and with a real and painful want of appreciation of the scope of the Bible and of the divine plan of salvation therein unfolded. The Bible is not regarded as containing the sum total of revealed truth. It is a convenient field from which to glean arguments to prove this latter-day theophany, which has superseded all previous manifestations, and which it is the duty of all to acknowledge.

The Babi use of the Scriptures is very disappointing. After hearing that, in their acceptance of them as genuine, this sect is favourably distinguished from other Mohammedans, it is not unnatural to hope that they will be prepared to assign them a position and authority and interpret them in a similar way to the general practice of the Christian Church. In place of this, the Babi ignores, denies, or explains away everything which it does not suit him to believe, and forces into the words of the sacred book, or rather into his own interpretation of them, everything he desires to find there; e.g. the fact of the Resurrection is impugned, and the word is explained in a different sense; the Ascension is denied; the miracles are not actual occurrences, but are to be figuratively explained in a spiritual sense; the writers of the New Testament are to be regarded as men liable to error in their apprehension and transmission of the teaching of Jesus; while the prophets are quoted in the most independent manner, and forced to give testimony to the so-called present manifestation, which is only one of a series each suited to the moral and spiritual condition of the particular age to which it was vouchsafed. Thus it may truly be said that Christ is Moses come again, and Behaullah is Christ. The difficulty of argument with men, often earnest and eloquent, holding such views, and making such use of the Bible to uphold them, may be easily imagined.

## II.

It is now time to give some account of the pamphlet itself. At the head of it are placed the numbers 152 and 9, both of which, according to the *abjad* notation, are the numerical equivalent of the word Beha, and the brief invocation, "In the name of the incomparable Lord."

The introduction is devoted to the praise of the one Divine Being. Who has purposed that all men and all nations should live together in love and harmony, in the enjoyment of the same law and religion, and has sent the Holy Spirit to rouse the careless and indifferent—of which

glorious day of unity and harmony the prophets have spoken beforehand. (Joel ii 28, 29.)

While in Yezd, the author of the pamphlet met a European, with whom he was greatly charmed, and who continued to refer to him in his letters even after his return to London.\* After a time the writer of the pamphlet went to Shiraz, and enjoyed the society of his friends there, gathering an ear from every harvest-stole of love, and some treasure from every retreat. Among these was the delightful news that his European acquaintance of Yezd was in correspondence with a dear and honoured friend in Shiraz, the very pearl of integrity and sincerity, and had laid firm hold of the rope of inquiry and was clinging fast to the skirt of truth-seeking. To help him in this admirable endeavour, to acquaint him with the proofs, from reason and Scripture, of this most holy, latest, and supreme affair, which has created so great a stir in all quarters of the world, is a very congenial task to the writer, as well as incumbent on him as a friend. His desire and aim is, that the followers of the religion of Jesus may arrive at the knowledge of this merciful manifestation, viz. His Excellency, Behaullah (exalted be his name!), and by means of the new Holy Spirit obtain life, and enter the new kingdom of the Lord of hosts, and drink of the heavenly water which giveth life eternal.

Those who would obtain these blessings must first of all purify their ears and hearts from all that they have previously heard from their fellows, and all that has come down to them by tradition from their predecessors, and use their God-given powers of mind and intelligence to discern truth from falsehood.

Christ's rejection by the Jews is full of solemn instruction and warning for to-day. How came it to pass that the Jews persecuted and finally crucified their expected Messiah? What was it that intervened between the Seeker and the Sought, and drew a veil between the Lover and his Beloved, on the very morn of His arrival, and of the rising of the Sun of Beauty from the horizon of glory?—It has ever been thus. The manifestations of the Deity have always been repugnant to the understanding and ideas of mankind. The Jews only imperfectly understood their Scriptures, and clung tenaciously to preconceived notions, and to this day curse and revile His Excellency Jesus. God intended the manifestation of Christ (which is the same as that of Moses in a different guise) to be a test of the religious professors of that day: and those who discerned Him were only a few poor and despised fishermen and tax-gatherers.

The Christians of the present age have been similarly proved, and most of them have failed to stand the test. They are adhering to the *letter* of Scripture, and looking for a literal descent of Jesus from the skies above them, with the sound of the angels' trump. And all the while *He has come again*, and His followers have failed to recognize Him as His Excellency Behaullah (exalted be his name and his praise!) who is the manifestation of the eternal Beauty, the

\* The friend here alluded to is Dr. Browne, author of *A Year Amongst the Persians*, who in that work speaks in high terms of the Babi leader's eloquence, and describes him as "one of the most distinguished poets who have consecrated their talents to the glory of the New Theophany."

sublime Luminary, who descended a few years ago from the "heaven" of power with glory and the sound of the trumpet; whose message (typified by the angels' trump) has reached the ears of all mankind, and multitudes from different nations and religions have joyfully accepted it and placed his yoke upon their necks, while professing Christians have not yet raised their heads from the sleep of indifference.

No one, asserts the writer, will ever descend from the visible heaven. The Christians, who cherish this expectation, are committing a precisely similar error to that of the Jews, who interpreted the lying down of the wolf with the lamb, &c. (Isa. xi.) as a sign of the Messiah's coming, in a literal sense. The signs of Christ's Second Coming are figurative. And when Behaullah claims to be Christ returned again, on the evidence of these signs thus understood, the Christians are only asked to explain them in the same way as they interpret the words of Christ in which He says He is the living Bread which came down from heaven (John vi.).

This leads on naturally to the important question of the recognition of God's messengers to man. If, according to the Gospel narrative, incredible though it seem, Jesus after His resurrection with the same material body was not recognized by one of the Apostles, how are the people of the present age, who have never seen Him, to recognize Him when He returns?

"I would possess clear penetrating eyes,  
To recognize the King in every guise." (1)

The manifestations of Truth, though differing outwardly, are in reality one, and are absolutely identical in spirit and purport: all are waves of one sea, and lights from one horizon.

"The souls of wolves and dogs do not in harmony accord:  
United are the glorious souls of Lions of the Lord." (2)

These pure essences appear in some appointed city in every age, issuing forth from the invisible world into the world of sense, with a law and precepts suitable for the guidance of God's servants in that age, and with an invitation to all men to enter the everlasting kingdom. The manifestation can only be apprehended with unprejudiced eyes, on the strength of the proofs shown forth by itself. Men may not demand their own proofs, nor will miracles be granted on request. (Cp. Jesus' refusal, Matt. xii. 38, 39.)

The miracles of Jesus are declared not to have been, as Christians believe, actual occurrences, but parables of spiritual truth. This theory is maintained both (a) on general grounds, and (b) from the words of Christ Himself.

(a) Had the miracles of Jesus, it is said, been visible facts, the Jews could not have been so incredulous as to ask for a yet further sign (Matt. xii. 38); no one could have refused to believe Him, but, on the contrary, large numbers would have accepted His teaching, especially from among those who had been benefited by His miracles, and the fame thereof would have drawn vast numbers from all parts to participate in them.

(b) Again, had the miracles actually happened, as reported, Jesus would not have said, "There shall no sign be given" (Matt. xii. 39). As

for "the sign of the prophet Jonas," the Jews did not see it, and the story rests on the authority of Mary Magdalene.

The figurative and parabolic character of the miracles of Jesus is still further illustrated by His words in such passages as Matt. viii. 21, 22, and 13-15, where the "dull ears" and "closed eyes" and "the dead" are clearly to be understood in a spiritual sense; John vi., in spite of which all the Apostles died, showing that the life spoken of is that of the soul, not of the body; and Matt. xvii. 20 (quoted as such, but in reality an inaccurate quotation and combination of parts of that verse and John xiv. 12), "Whosoever hath faith as a mustard-seed, these works that I do, he can do also," in virtue of which the Christians are challenged to show a single miracle of bodily healing, and told that their failure will show one of two things, either that Christ's miracles were spiritual, or that there is not one true follower of Christ among them able to do his Master's works.

Who, then, are the true followers of Christ to-day? Those who, as in Christ's own time, are true to their convictions in spite of opposition and danger. This description obviously cannot apply to the Christians of this age, who are wealthy, powerful, and honoured everywhere. Their missionaries, drawing their salaries and secure from insult, and claiming to be the host of salvation wherever they go, invite inquirers to prove their sincerity by abusing the head of their own religion, and then bestow large stipends upon them: whereas the sincerity of converts ought rather to be proved by giving money than by receiving it. The lady missionaries, attractive in face and dress, try to draw people to the churches by playing and singing. This is not Apostolic practice. This is not taking up the cross, or preaching the strait gate and the narrow way. Let this one text judge and decide between Christians and Babis! These Christian missionaries are the very false prophets foretold by Christ as one of the signs of His second coming (Matt. xxiv. 24). They were scarcely heard of 300, 200, or even 100 years ago; but now that this new and glorious manifestation (Behaullah) has come, which his followers regard as Christ's return, the rising of the sun of truth is necessarily accompanied by the appearance of the false teachers foretold by Christ. We may further see the fulfilment of 2 Pet. ii. 1-3 in the large sums expended by the State and the Christian body on the comfortable living of the preachers and the subsidizing of the converts. We hear Christ's terrible denunciation pronounced against them (Matt. vii. 22). He has descended under the name of "the Lord" from the heaven of power, and is dwelling at Sion (!), as foretold by Zechariah (ii. 10), and the Christian preachers and professors are alike in error and blind to his presence.

"'Twere good to bring, to test the thing, the precious touchstone rare,  
And put to shame all in His name who false deceivers are." (3)

All people cherish the belief that their religion will remain unchanged until the *Resurrection*, and resent any proposed alteration. But the Resurrection (qiyamat) is not what they think, but "the arising (qiyam) of the promised manifestation from the invisible world into the sphere of visible existence." (See John xi., especially verse 25.) Christ's *second coming* (Matt. xxiii. 29; xxv. 13; Mark xiii., especially verses 31-fin.; Luke xii. 35) is Behaullah's descent from the "heaven

of grace, clemency and munificence," and His warnings in the Gospel directed against carelessness and negligence are explained away by the Christians conformably with their prejudices as referring to sudden death or the day of Resurrection and Judgment (e.g. Luke xvii. 30)—the very words of Scripture being thus used to hide the truth, as was done by the Jews also.

" 'Tis sleep unseasonable keeps thee from thy way,  
Else would not seem ill-timed the morning call to pray." (4)

God's own test of the truth or falsity of a new manifestation ought to be applied, instead of asking for signs and miracles, and making the non-appearance of certain expected signs a reason for unbelief:

" The sight of prophet's face appears a miracle in sooth  
To him whose heart a relish hath for blessed light of truth." (5)

This Divine test is found in Deut. xviii. 18, Isa. xlv. 24-26, and Acts v. (Gamaliel's counsel), viz. that false pretenders will be brought to nought, and the word of God's true messengers established. No false prophet, declares the writer, has ever succeeded in establishing a new religion, with a new law and holy book; otherwise the religion of Jesus Himself might fall under suspicion.

This test is next elaborately applied in the pamphlet to the Babi religion, and the conclusion drawn, that a faith like this, which started with no external aids or advantages, which is contrary to men's cherished opinions, invites to risk of impoverishment and hazard of life, and has been so bitterly opposed and persecuted, and in spite of all has achieved such remarkable success, must be from God. The founder of a new religion must be prepared to suffer distress and persecution, as was the case with Christ, the First Point (the Bab), and Behaullah, whose sufferings are mentioned.

First of all, there were his constant persecutions and imprisonments in Persia; then twelve years spent in Baghdad, while his enemies and the 'ulama were constantly day and night seeking to kill that "tree of the Paradise of God"; next his sojourn in Constantinople and six years' imprisonment in Adrianople, and finally his deportation to Akka by the Porte in conjunction with the Powers, in the hope that the unhealthiness of the place and the absence of the society of friends would put an end to his life. But, notwithstanding all, his religion grew and flourished all the time, for neither can the sun be hidden with mud plaster, nor the religion of God exterminated by hatred. Honour, instead of despite, became the portion of Behaullah's friends at Akka. The place itself was transformed under the benign influence of the august stranger. The climate improved, the ruined places were repaired, and fine gardens and buildings sprang into existence, while from all parts crowds thronged to see the manifestation of God residing there.

We now come to the longest section of the pamphlet—the Scriptural proofs brought forward to attest the Divine mission of Behaullah, many of which are highly ingenious and curious.

(a) *Behaullah's Sojourn at Akka.*—Akka is the "Valley of Achor," the "door of hope" of Hos. ii. 15, "the strong city" of Ps. lx. 9; cviii. 10. Behaullah's residence there fulfils Isa. xxv. 6-9, which foretells the spiritual and temporal bounties he bestowed on those who thronged to see him. The expression "wines on the lees well refined" points to



the tea with which his guests were regaled, which is the only beverage answering this description.\* Of Christ, on the other hand, nothing of the kind is recorded, and He fulfilled none of the particulars mentioned in the prophecy. (One of the most singular features in the application of Scripture in this pamphlet is the way in which prophecies referring to Zion or Jerusalem by name are quietly transferred to Behaullah and his residence at Akka.)

(b) *The Jews and Behaullah*.—A few passages (Jer. ii. 26; ix. 16; xxiv. 9, 10), which speak of Judah's punishment, are adduced, and their fulfilment seen in the abasement of the Jews after Christ's death. Many other passages are also brought forward which speak of the salvation and glory of the Jews "in the last days"—the fulfilment of which has been reserved, as is here alleged, for the present dispensation of Behaullah, in which the Jews in all countries enjoy a peace and freedom from oppression and ill-treatment, and legal protection, unknown before. Every particular given in these prophecies with reference to this glorious time has been fulfilled, down to the giving of the "new name which the mouth of the Lord shall name" (Isa. lxii. 2), viz. the name of the "desired land" given by Behaullah to Akka. (It is not shown in what way his mission has wrought such happy results for the Jews everywhere.) The "new heart" and the "new spirit" of Ezek. xxxvi. 24-27 are referred to the conversion of Jews to Babiism.

(c) *Other prophecies* are mentioned, the fulfilment of which is claimed for Behaullah instead of Christ. Thus, Joel iii. 16 ("The Lord shall roar out of Zion," &c.), cannot, it is said, have been fulfilled in Christ, Who was always wandering in retirement in deserts and on mountains, and not able to remain as much as four days in a single place because of the enmity of the Jews. Isa. xl. 3, 9, 10 ("Prepare ye the way of the Lord," &c.) similarly does not allude to Christ, for Whom no such thing was done, but to the railway made before Behaullah's going to Akka. In connexion with Ps. cii. 16 ("When the Lord shall build up Zion," &c.), mention is made of the large colony of monks and merchants near Akka,† who rightly expected the Lord's return at that very spot, but, through their gross carelessness, failed to discern Him in Behaullah, who fulfilled the prophecy (!) by staying there for a while and having intercourse with them on his way to Akka. With reference to Isa. ii. 2-4, the jealous ambitions of the Christian Powers and their ceaseless invention of deadly explosives effectually prevent us from seeing the fulfilment of the prophet's words under the Christian dispensation. But Ps. xlv. 9

\* See Smith's *Bible Dictionary*, art. "Wine," "if it [the wine] were designed to be kept for some time, a certain amount of lees was added to give it body (Isa. xxv. 6). The wine consequently required to be 'refined' or strained previously to being brought to table (Isa. xxv. 8)."

† The Rev. Wm. Jones, who has travelled much, and visited Persia last year [1900] on his way to India, gave me the following information about the colony at Haifa, near Akka, alluded to above:—"I am afraid I know very little of the German colonies except that they are looking for the visible appearance of Christ in Palestine to rule over the whole world, I suppose. There are two colonies, one at Haifa and one at Jerusalem. They live in families, have a church building where they meet every Sunday, and a school-house where the children are educated. Their houses are neat and clean. They have gardens and fruit trees, and a number of them have become well off in this world. I presume they look for Christ to reign a thousand years, but I saw little of themselves—my information is mostly second hand."

("He maketh wars to cease," &c.), has been fulfilled (though it must be confessed it requires a large amount of oblivion to perceive it!) by Behaullah, who (in his "Epistles to the Kings") forbade war and the greed of conquest and the use of murderous weapons, and enjoined peace, good-will, and brotherliness, which, however, it is judiciously added, must not be expected to come to pass all at once.

Four interesting applications of Scripture are still to be noticed:—

(i.) "The everlasting *Father*" of Isa. ix. 6 cannot, we are told, be Christ, but does refer to Behaullah, who is in truth "the mighty God, the everlasting father," foretold in the Parable of the Vineyard (Matt. xxi.), in which, after the murder of the *son*, comes "the lord of the vineyard" himself! (This, it need hardly be said, is quite in harmony with the theory of Divine manifestations so often referred to; but at first sight it sounds very strange to hear Behaullah at one time spoken of as Christ, and at another as God the Father.)

(ii.) Dan. viii. 13, 14. The "two thousand and three hundred days" point, so it is asserted, to this manifestation. No explanation is given in the pamphlet, nor could the author himself give any satisfactory one when asked on two occasions to do so.

(iii.) Mal. iv. is quoted in full, and the Hebrew "*Elijah*" declared to be the same as the Arabic "*Ali*," which accordingly denotes Mir-ya Ali Muhammad, the Bab and forerunner of Behaullah.

(iv.) 2 Thess. ii. 1—8. Subh-i-Ezel, "the Morning of Eternity" (a portrait of whom is given as the frontispiece to Browne's *New History of the Bab*), who was the original successor of the Bab, and for a time after his death commanded the allegiance of his followers, is so unfortunate as to show forth in himself, according to our writer, the signs which mark the man of sin, who is destroyed by the breath of the Lord's mouth—i.e. the signs of Behaullah. He is treated in consequence to a very emphatic condemnation, and a crowning instance is here seen of Christian blindness to the truth in their failure to understand the supposed allusion of the prophecy. The writer expresses a wish that four fair-minded men of understanding would visit both Akka and Cyprus and judge between the rival claims of Behaullah and Subh-i-Ezel. But, he sadly laments, there is no desire to search for truth, otherwise it could be easily ascertained.

"Ever ready is the FRIEND for distraught lover's heart to feel:  
Were you sick, sir, there's PHYSICIAN close at hand your grief to feel." (6)

The writer concludes with an appeal for earnest, serious inquiry, without delay or hindrance from worldly concerns and business, points a warning from the results of prejudiced unbelief in the case of the Jews, not one of whom, he says, has ever yet repented of his errors; requests his friend to read the pamphlet often, and finally expresses the hope that its arguments and Scriptural proofs will lead him, and through him those who are still careless and indifferent, to the present light of truth.

Christian and Jew are both conciliated by Babiism through the acceptance of their Scriptures, and invited to lay aside their prejudices and slavish adherence to the letter of Scripture, and embrace the present fulfilment of what the prophets long ago foretold.

The Mohammedan, often dissatisfied with Islam as he finds it, is

appealed to by a religion which teaches justice and brotherhood, which does not bid him break with the past, but pass above and beyond it into fuller light, under the guidance of the divine guide sent for the present age. It is a religion adorned with a glorious roll of martyrs and heroes, while at the same time it comfortably allows its adherents to conform outwardly to the prevailing faith, and save themselves the inconvenience of presenting to the wrath or cupidity of powers secular or spiritual so inviting a bait as that of a renegade from the faith.

Babism is just as truly as Mohammedanism a "religion without faith." It has added more prophets to the already long list of 124,000 accepted by Mohammedans, but it has not recognized the uniqueness of the personality and redemptive work of the Lord Jesus Christ. And in this case, as always, the Truth vindicates itself in no more striking way than in the capacity for error of those who are unacquainted with, or refuse to accept, the truth as it is in Jesus.

Our duty is a plain one. It is no new one, but simply the privilege of letting in the light (with God's help) through every opportunity accorded to us. Very much remains to be done. But we know that the power of Truth is not broken, but that it *will* prevail—yea, and DOES prevail!

W. A. RICE.

*Shiraz, Persia.*

*Sources of Verses quoted in Pamphlet.*

A Persian friend tells me that (1), (2), and (5) are from the Masnavi, (3) and (6) from Hafiz, and (4) from Sadi. In the latter, the original reference was to the Jews.

## THE PARABLE OF THE POKER, AND ITS APPLICATION TO CHINESE AND OTHER PERSECUTIONS.

By the Rev. RICHARD GLOVER, M.A.,

*Rector of Wotton, Surrey.*

IT was a bitter and freezing night in the latter end of February, and quite a deep snow lay around. "The owl for all her feathers was a-cold." I had returned to my study after a distant meeting in my parish, in which we had been speaking and praying about the troubles in China. I was feeling very chilled, and longing to get to my comfortable fire. But when I drew up to it to get warm, as I hoped, it was without any blaze and so dull as to be nearly out. I felt angry with it, I confess, and, seizing the poker, I vented my wrath upon it, feeling inclined to rake it out altogether. But after this poking, there was a little flame, and it soon began to revive, but very little warmth did it give out. So, instead of poking at it a little more, I thrust the poker into it. Its iron was deadly cold, but the little fire imparted some warmth to it, and then it grew hotter and hotter, and at last grew glowingly red-hot. And then did the little fire, which had imparted all this heat to it, itself begin fiercely to burn all round the poker, and very soon became so revived and glowing as thoroughly to warm myself and all the room.

In the comfort of its warmth I dozed into a nap and had a dream. And as I dreamt there appeared to me a Shining One who seemed to speak aloud and say to me,—

"Hear, my son, the Parable of the Poker. Like unto that poker is the persecutor of the cause and Church of my Heavenly Master. Urged to attack it by the wrath of man, it would be likely to extinguish it altogether. But, strange to say, it only roused its dulness, awakened its hidden fire, and caused it to flicker and to flame. It might have put the fire



out altogether had passion attacked it somewhat more fiercely, but the remainder of wrath was restrained, and so it only had the effect which you have seen and felt. That, my son, is how God restrains the wrath of man and makes it to praise Him. The work of the persecutor does not put out the Church's fire. It only stirs it up and rouses its latent heat and prevents it from dying down into coldness and death. And God Himself uses the persecutor when He sees His Church thus 'waxing cold.'

"Was it not so in the case of every persecutor from the beginning? Pharaoh was such a poker when the life and fire of Israel were almost dead in Egypt. But he only the rather stirred up its latent fire, and made it glow with the renewed heat of Miriam's song. Nebuchadnezzar was a fierce poker, and there seemed to be a danger of his raking out the godly from the holy grate altogether. But there were a few live coals, such as Daniel, Shadrach, Meshach, and Abed-nego, even in the midst of the poor depressed Church of the Captivity, and when he thrust his iron-shod hand into the midst of them, how it revived their latent fire, and caused the flame to spread among their fellow-believers! So it was after every persecution in Old Testament times; and so it has been emphatically in the history of the Christian Church. The Herods were terrible pokers—but oh, how they benefited the Church that they seemed likely to destroy! Pontius Pilate and the High Priests, again, what were they but pokers employed by God 'to do whatsoever God's hand and God's counsel determined before to be done,' and to intensify the love and zeal of all Christ's disciples?"

"It is very noteworthy in the Acts of the Apostles that after every persecution the Church grew holier, more active and diffusive; and this is the refrain continually after each, 'And the multitude of them that believed were of one heart and one soul: neither said any of them that ought of the things that he possessed was his own; but they had all things common. And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.'\* 'And the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.'† 'So mightily grew the Word of God and prevailed.'

"But, my son, the most striking instance in illustration of the parable of the poker is the case of Saul of Tarsus.‡ You were angry that the fire gave out so little heat. He was angry that it gave out so much. So, he 'made havoc of the Church, entering into every house, and haling men and women committed them to prison. Therefore they that were scattered abroad went everywhere preaching the Word.'§ *Therefore! That was the effect of the poker!* But presently the Lord of His wondrous wisdom and grace puts him into the fire. And accordingly we go on to read of his wonderful conversion. Not one of the Apostles founded so many Gentile churches or influenced them with such an intensity of zeal and love. He was a red-hot poker in every church that he founded or visited, so that the faith of those churches was spoken of throughout the whole world."

As He thus spoke of Paul, the face of the Shining One became brighter still, and he continued:—

"And hast thou marked, my son, in the annals of the Church, how many of such former persecutors of the Church and fierce haters of Christ and His disciples have in all ages of her wondrous story been converted to Christ, and, when converted, have not only proved the most zealous and devoted of Christians themselves, but have proved as revivalists far greater blessings to the Church itself than many of its own children who

\* Acts iv., whole chapter.

† Acts v. with vi.  
§ Acts viii. 1—5.

‡ Acts viii. 1—4.

have never so opposed or hated it? Some of the most noted infidels have become the most earnest of preachers. Some of the saddest doubters the most joyful believers. Some of the most worldly and irreligious became the most devoted saints—witness St. Augustine, John Bunyan, John Newton, Colonel Gardiner, and in your own time, Hedley Vicars, Brownlow North, Sir Arthur Blackwood, and many others. And some of the most zealous Romanists, the most devoted Protestants: witness Luther himself, and many of your own reformers.

"All such pokers, that might have raked out the fire, and indeed in the hands of Satan were employed to do so, have not only stirred up the Church, the more to defend and cleave to their faith, but, when put into the fire, have been the very men that proved the greatest blessings to itself.

"So mysterious are the ways of God; so wondrous His grace, so all-wise His providence. So does He bring good out of evil, and so maketh He every weapon formed against His Church to prosper in serving it!

"And let all this comfort you, my son," continued the Shining One, "in regard to the late terrible persecutions in China. Very great trials of faith to His Church and people they have been, no doubt. And some Christians" (and here I saw a shade of surprise and sadness pass over the face of the Shining One)—"some that profess to believe the Word that assures them that 'His Kingdom ruleth over all,' and that 'all things work together for good to them that love God'—even some of these have been greatly staggered. But, my son, trust Him. Let all the past history of His Church console you, support you, and lead you to hope. He is King over all the earth.\* 'God reigneth over the Heathen; God sitteth upon the throne of His holiness.'† He sitteth above the waterflood be the earth never so unquiet. He can still bring good out of evil, and you may rest assured that He will. The persecutions of China have shown what grace can do for His tried people to support them even in sorest trials and unto martyrdom; and how marvellously His providence has delivered others in perils and in deaths off. For proof of all this, my son, read, and ask your brethren to read, *Martyred Missionaries of the China Inland Mission*.‡ It is a modern continuation of the Acts of the Apostles. Does anybody imagine that all that has recently happened in China will stop Christian Missions there, or for more than a brief while check them? Therein doth he greatly err. Believe, my son, that nothing will so stimulate and extend them. It will not only lead to thought and inquiry amongst the Chinese,§ but it will rouse the Church to more than wonted activity there and here. It has shown to demonstration the power of the Gospel over even the Chinese heart and mind, seeing how many thousands of the native converts have 'taken joyfully the spoiling of their goods, and were tortured not accepting deliverance,' rejecting deliverance at the price of apostasy, and have gladly laid down their lives for Christ's sake. And oh, how has it magnified the power of the grace of God in the heroic faith, patience, and courage of the missionaries, and in its efficacy to sustain under the most awful trials, so that they have 'rejoiced that they were counted worthy to suffer shame for His Name'! Let your adversaries of Missions read that story and be dumb!"

So spake the Shining One, and vanished, and I awoke, and, behold, it was a dream! But my fire was still very bright and comfortable, and I could not help musing on my dream for awhile. I said to myself, Ah, it is not only in the great persecutions of the Church that the truth of this explanation of the parable of the poker, which the Shining One had given, is seen.

\* 2 Chron. xx. 6.

† Ps. xlvii. 8.

‡ Morgan and Scott. 4s.

§ For proof of this, read *China's Only Hope* (Oliphant, 3s. 6d.), by H.E. Chung Chih-Tung, Viceroy of Hu-Peh and Hu-Nan.

But it has many an illustration in the quieter byways of ordinary life, as the author of the *Christian Year* says:—

“Nor deem, who to that bliss aspire,  
Must win their way through blood and fire.  
The writhings of a wounded heart  
Are fiercer than a foeman's dart.  
Oft in Life's stillest shade reclining,  
In Desolation unrepining,  
Without a hope on earth to find,  
A mirror in an answering mind,  
Meek souls there are, who little dream,  
Their daily strife an Angel's theme,  
Or that the rod they take so calm  
Shall prove in Heaven a martyr's palm.

This the following story will show. I knew a young Christian who by providential circumstances, not of his own arranging, was placed in business in the midst of a very godless and even profligate set of young men. They hated his religion, and constantly attacked him with their sneers at what they called his “Methodism,” though he happened to be a Churchman. They “poked fun at him” constantly on this account, and tried all they could to laugh him out of his religion, and even to tempt him into their wicked ways. But, by the grace of God, he was able to stand firm. But what was the effect of these their attempts to rake the fire of godliness out of his heart? Only to make it burn more intensely. For the shocking profanity of their ways not only made him abhor the ways of the wicked more than ever, and to say, “O my soul, come not thou into their assembly,” but they led him to more earnest prayer against contamination, and for the grace of consistency, so that they might find none occasion against him except it might be as touching the law of his God. In fact they increased his piety rather than destroyed it. One of those young men, as bad as any of them, but of a more thoughtful mind, was, in spite of himself, very much impressed with his young friend's moral courage and consistency, and would sometimes venture to ask him some questions on the subject of religion. So my Christian friend asked him to come with him to hear a famous preacher that was then in the town. The young man was half afraid to go lest he might be converted. The preacher took for his text, “The way of transgressors is hard,” and the Spirit of God led him to see that it was indeed, and before he left the church he felt he must turn out of it. He could not help saying so to his young friend on their way home. The latter persuaded him to go and see the preacher one day. He did so. The result was that the preacher so impressed him that he joined his church and was thus put into the fire. Not long after he became one of his best Sunday-school teachers, and determined to abandon the business with which he was connected and enter the University to prepare for holy orders. He did so, and became even a more zealous Christian than his young friend, and at length became a mission preacher, blessed to the conversion of multitudes of souls, and one who warmed up slumbering and decaying churches wherever he went.

Many such illustrations might be given of this “Parable of the Poker.”

So in every cloudy and dark day let us clear our tried faith by singing that glorious hymn of Cowper's, which always seems to me like “the song of the three children,” sung in the midst of the furnace into which they were flung:—

“God moves in a mysterious way  
His wonders to perform:  
He plants His footsteps in the sea,  
And rides upon the storm.”



## BISHOP WHITEHEAD'S "UPLIFT TO MISSIONARIES."

**T**HE annual Missionary Conference of the South India Missionary Association, representing the Missions of various Protestant Societies, English and American, was held at Ootacamund on May 27th-29th, in the C.M.S. Tamil church. The Conference was saddened by the well-known American missionary, Dr. Jacob Chamberlain, being struck by paralysis during the proceedings. The Bishop of Madras, Dr. Whitehead, presided over the closing session, and by request gave the concluding address "as an uplift to missionaries." We append his very interesting and impressive words, a full report of which has been kindly sent to us by the Rev. A. H. Lash:—

I have been asked to say a few words at the conclusion of this most interesting and helpful meeting as "an uplift to missionaries." If this meant that I was to say something to encourage missionaries, it would be a very easy task; because of all people, so far as my experience goes, missionaries are the most hopeful. No doubt we have as a class many faults of our own, but certainly despondency is not one of them. Indeed, I am inclined to think that the irrepressible hopefulness of missionaries is apt to be a little annoying to the general public. It is always rather irritating when people are quite sure they are going to succeed in what seems to us an impossible enterprise; and the general public is not unnaturally annoyed when missionaries declare that they are certain of success in what seems almost an impossibility. Yet our confidence is not the confidence of ignorance nor of arrogance. We are well aware of the immense forces against us: we have no special trust in our own powers or abilities. But we are certain that we shall succeed, because we know that our Cause is the Cause of God. We have not come to India to carry out any plan or scheme of our own, but simply because we have received a call from God. However we may differ upon other points of Scriptural interpretation of Christian doctrine, on this point we are absolutely agreed, that the evangelization of the world is the will of God, and that the work of Missions is an integral part of Christian duty.

As regards our Cause then there is no room for despondency and little need for encouragement; but what about ourselves? We live and work in the midst of a great spiritual movement; we are entrusted with a great work, a vast responsibility; we are sent to deliver a glorious message. But what is our own personal relation to this

message, this movement? How are we fulfilling the responsibility entrusted to us? Are we, like Balaam, the prophets of a message that will resound throughout the world to the end of time, and yet ourselves one great obstacle to its acceptance? An American writer once said with scathing sarcasm: "Do not speak to me: what you *are* thunders so loud, that I cannot hear what you *say*." It is possible that this is the case with us? Questions like these must often cause us deep searching of heart, and perhaps at times may lead us to the depths of despondency.

I will venture to say a new word to my missionary brethren, more especially to the younger among them, on this point, though I would rather listen to the advice of others. I will say nothing about the more private and personal causes that may hinder each one of us from fulfilling his ministry. As the heart knoweth its own bitterness, so it knows its own sinfulness. And we each one of us know what are the sins against which we have to watch and pray, and which we bring before God in the secrecy of our own chambers. But let me say just a few words about some of the more general causes which, I think, tend to prevent us all alike from rising to the full height of our opportunities.

First then we need to remember that *what we are* is of far more importance than *what we do*. Plans, methods, and organization are, of course, very necessary. I would not for a moment disparage them. And it is our duty to cultivate to the utmost every single talent and gift we possess, and use them all to the best advantage in the service of Christ. Let the man who has a talent for organization, organize to the best of his ability; let him who speaks, speak as the oracles of God; let him who rules, do it with earnestness and wisdom. But let us never forget that behind all these outward activities lies

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the man himself, with his personal life and character. And it is that inner personal life which gives to the outward work all its power and value. What is needed in the minister of God is that wherever he goes and whatever he does a spiritual power should go out of him. It was once said of a clergyman in England by one of his parishioners, "You could not shake that man's hand without feeling that he was full of the Holy Ghost." That is the kind of spiritual influence needed in the missionary. It has been truly said that the great need of the Native Christian community at the present day is more spiritual power; and that this spiritual power should be communicated by the European missionaries. That is true: but then, above all things, we must have this spiritual power. And we must not let the importance of organization or methods obscure the fact that the one thing needful to us all is an inner life full of the Holy Ghost.

Then, in the second place, we need to remember that this inner spiritual power can be gained, and can only be gained, by a constant daily communion with our Lord. Whatever else, then, we do or leave undone, that communion with Christ is an absolute necessity to us; and in order to maintain it we must, in our ordinary daily routines, rigorously make time and room for constant prayer, the reading of Holy Scripture, and earnest meditation upon Christ and His law. We live in an age when the whole tendency is to sacrifice the worker to the work. The moral and intellectual interests of the best workers are ruthlessly sacrificed in order to extract from them more external results. The same tendency is seen in religious work. Outward agencies and societies are multiplied, every one is expected to be as bustling and active as Martha, men and institutions are judged by the amount of their output. In the midst of all this, it is apt to be forgotten that no time is allowed for the spiritual cultivation and discipline of the worker himself. Bishop Selwyn used to tell a story of a native catechist who once came to him to Norfolk Island from a distant district. The man knocked at the door and was told to come in. He opened the door, put his head inside the room and said, "I want to be filled up." I am afraid that this simple native confession is what many of us ought to make. In the midst of all our

activity and bustling energy we want to be filled up with the power of the Holy Ghost by quiet, silent communion with God in the secrecy of our own chambers. Luther once said, "I am so busy, I cannot get on without three hours a day of prayer," and it is said that the saintly Bishop Andrewes was in the habit of spending about five hours every day in prayer and meditation. It would be well for us to imitate the example of these great workers of bygone days and put a check on our outward work for the sake of gaining more spiritual power.

And then, in the third place, let us also remember that in the Kingdom of God no spiritual force is ever lost. No spiritual effort that we ever make, however secret, however apparently void of result, is ever wasted. In the spiritual and moral world, as in the realm of matter, there is a law of the conservation of force. One day we shall find that some of the most fruitful work in God's Kingdom has been apparently barren of all outward fruit in the world. Two of the most apostolic and trusted missionaries in India of this generation, Mr. Bowen, of the American Mission, who worked in Bombay, and Mr. Philip Smith, of the Oxford Mission to Calcutta, never, I think, made a single convert between them during their whole missionary careers. Philip Smith, who was a very small and thin man, used humorously to say that he wished he were fatter, as he was sure that the Bengali Babu looked upon fatness as a mark of Divine favour, and would not accept a religion which made people as thin as he was. But I feel sure that, fat or thin, successful or unsuccessful, he was a centre of a spiritual life and power which is bearing fruit of untold value in the spiritual world. Let us then try, above all things, to be spiritual men ourselves; let people take note of us that, like the Apostles, we have been with Christ, and then we need not fear about the results of our plans and efforts. Our anxiety about results has been a source of great evil throughout the mission-field: let us give up thinking too much about results and be anxious about ourselves. And if our people know that we are "filled up" they will catch from us the fire of enthusiasm, and the Word of God, the message we have to deliver, will in God's own time mightily spread and prevail.



## ON THE NATIVE CHRISTIANS OF INDIA.

An Address at a Conference of Clergy, held under the auspices of the C.M.S. Clergy Union, at Hamilton House, Thames Embankment, on May 6th, 1902.

By the Rev. G. T. MANLEY, M.A.,

*Late Fellow of Christ's College, Cambridge.*

I WANT to lay before you a few facts which I have prepared about a subject which was a good deal of trouble to me before I went out as a missionary—the question of the state of the Native Christian Church in India. If we read our missionary magazines, we find sometimes little storiettes—if I may so call them—in the reports, which would lead us to think that the Native Christian was almost of a higher type of spiritual life than any of our most spiritual leaders in England. And one gets to the same sort of feeling by the reflection that since a man, in order to be converted, has gone through such a tremendous lot as he has to do in India, he therefore must be of a very high spiritual character. And then, at other times, our ideas have received a rude shock when we have perhaps read the simple statement that “there is also a dark side, which I intend to say nothing about here”; or when we read of some special case of sin or backsliding. And before I went out, I seemed to change from one idea to another: I first thought the Native Christians angels, and then began to wonder whether they were white or black.

Now, I think that we shall do well to raise a clear distinction between converts and born Christians. These two words are continually being used, in more or less contradistinction, in India. I suppose if we took an analysis of the number of Christians in India at the present time, we should find that the majority of them were born Christians. I say the majority—about sixty per cent. would be fairly near the mark, though that is guess-work on my part, based on the number of baptisms, which, as a rule, contain about an equal number of adults and children.

Now, I have gathered a few statistics about the composition of the Native Christians in India, which in themselves speak very loudly, and I think the impression they give is entirely correct. I have put down, in two columns, the statistics as regards Uganda and those as regards India; not, I need scarcely say, with the object of drawing invidious comparisons between the two, but rather because some may know well one Mission and some the other, and it thus helps us if we put them in relation one to the other. The number of Native Christians—I am speaking of the C.M.S. only—in Uganda is 26,157; in India, 129,855, or about five times the total number in Uganda. Now, first of all, the percentage of communicants in Uganda is 29·5 per cent.; the percentage of communicants in India is 29 per cent. I confess that I was surprised when I found that they were so near together. I wonder what the proportion of communicants is in England! Speaking of the parish in which I live, which I believe is a fairly vigorous one, I think about 7 or 8 per cent. are communicants. Now in India, you must remember that Christianity, in nearly all the large stations—I mean the centres where there are large numbers of Christians—has been established now for several generations; and these large centres supply the great mass of these numbers. And therefore you are dealing with a settled Christian Church, with a very large proportion, at any rate, of born Christians who have not gone through any particular difficulties in the way of conversion, like the original converts. Therefore, I think that is an extremely satisfactory fact. It means, practically, that half the adults are communicants. Now, I notice, again, that the clergy in Uganda form

just slightly over one per thousand of the number; the clergy in India form one and a quarter per thousand of the total number. And as near as I can judge, the clergy in England form about three-quarters per thousand of the total number. We notice, therefore, and with gratification, that India stands ahead in the proportion of native clergy. Now, speaking as to the native clergy I have met, I would say that the standard of education is fully as high as the standard amongst the English clergy, in comparison with the average of the people, of education in England, and perhaps even more might be said of their spiritual life. If there were no other justification for Foreign Missions, I think we might find one in this fact that the Indian Church is supplying a four times greater percentage of ordained clergy than the Church at home. Let those who wish to increase the number of ordination candidates see how India does it.

I then turn to the question of teachers. And here it is very difficult to draw comparisons between foreign countries and England. The number of lay workers in India represents nearly two per cent. of the Christian population; in Uganda they represent six and a half per cent. I certainly wish that we in India could show a figure a little nearer to Uganda. When it comes to women, we are still further behind; for in Uganda there are one and a half per cent. who take part in active Christian work as agents, and in India less than a half per cent. In schools, India is naturally very far ahead. There are ten schools for every thousand of the Christian population, or one per hundred. Whereas in Uganda there are one in five hundred, and I suppose in England about one per thousand; but I have no definite information about the last figure. I think these statistics speak fairly clearly as to the general state of spiritual life in India.

I would like now to turn to another point which is often raised, and which has, no doubt, troubled some, as it did me; and that is, the almost universal condemnation of Christian servants by returned Anglo-Indians. There are, of course, natural explanations for these which, I am sorry to say, the Anglo-Indian never seeks. The great natural explanation of it is that it is merely a tradition passed on from one Anglo-Indian to another. As a man said to me once, "Native Christian servants are very bad. I have never had any in my house"! But there are two or three other reasons, which are not so much thought of, but which are real reasons why there is a considerable percentage of bad Native Christian servants. And the first great reason is this, that travellers, and especially some with a little Christianity in their composition, have a disposition to employ Christian servants. No one finds this out quicker than the non-Christian Indian; and he says, therefore, that he is a Christian. A missionary in Mussoorie—I believe our own Mr. Bennett, working under the C.M.S., though I am not quite sure—was stirred up a good deal as to the Native Christian servants in that place. He undertook a census of them; and he found, as a result, that more than ninety per cent. of the "Christian" servants in English employ had never been baptized, and therefore were simply either Hindus or Mohammedans, who had called themselves Christians for the sake of the situation. Now, I do not say that a Hindu or a Mohammedan is a bad servant: I must say, in fairness, that the Hindus or Mohammedans who have come under my observation have been very good servants; but I do say that a man who will call himself a Christian, for the sake of service, is not likely to be a high type of character. Another point is this, that education is so far advanced among the Native Christian community that extremely few remain as servants. As a rule, in our orphanages the boys receive such a good education that nearly all the more intelligent of them find employment either in teaching, in Mission work, or in Government service. There

remains, then, a certain proportion of drones, who, being fit for nothing else, become personal servants.

Now, here is a certain thing in connexion with the Native Christians that people seem very little to think about. If you take an average of the Christian orphanages in India—and all orphans taken as infants become “Christians”—you select the very scum of the community. I mean that you select those who are, in most cases, children whose parents in times of famine were too poor to support them, or else so vicious that they have left them to starve and to die; and in almost all cases they represent the lowest caste, and the worst caste, of the people of the country. I say it is a remarkable thing that these orphanages turn out such highly moral and spiritual Christians as is the average of their results. Some of my most able and most honoured friends, one a judge, one a clergyman, were famine orphans. But it is no wonder if, in a certain percentage of cases, they turn out badly. What are these to do? It is unknown what their father was, and therefore they cannot follow on in his business. Of course, if the father had been a washerman, then the boy would be a washerman also, by every Hindu reason. If his father had been a goldsmith, then the boy would be one in due course also. And so on. But now the boy has nothing to follow, having no father. And he could not, moreover, follow a Hindu trade, for the Hindus will not employ Christians. Thus he cannot possibly get employment in the ordinary trades. And he is driven, therefore, into a certain few trades in big cities, where there are sufficient Europeans to employ him, or into the Government service, or else into the Mission service, or else to be a servant. And as they generally become servants against the advice of the missionaries, one may say that those from the Mission-schools who become servants are both unruly and unsuccessful. There are thus a good many reasons why we would expect the Native Christian servants, as a rule, to be bad. But the fact is rather otherwise. Speaking from personal experience—though mine is limited—I have only come across three Christian servants in India, and they were distinctly good. Two of them were not only extremely able and good servants, but also were earnest workers in Christian work. One of them would do most of his Sunday work on the Saturday, and get done very early whatever he had to do on the Sunday morning, in order that he might go to Divine service. And then he would rush through his work again in the afternoon, that he might also attend service at night. In another case, the man was a most extremely trustworthy servant, the best they had ever had in the house. And in the third case, I must say that his Christianity was somewhat partial. We were never quite certain whether he was really a Christian or not. For instance, we asked him if he had been baptized, and he only had a hazy notion about it. He thought he was an Episcopal Methodist of America, but he did not know who had baptized him. But he was an extremely good servant, and he has helped us in our Christian work in many cases, and his character was certainly quite above the average of Christian servants in England, I should say.

Now, for the sake of enlisting your prayers for the Native Christians in India, I would like to remind you of the extreme difficulties under which converts especially, and even born Christians, suffer. I wonder whether you have ever thought it really out, as to *when* it is right for a missionary to baptize a man. Take the case of an ordinary village convert. Here is a man who hears the Gospel, first, from a native preacher. Perhaps he has been thinking about his sin before, and so the seed falls on good ground. Perhaps he is struck for the first time by the individuality, and we will say the earnestness, of the Christian whom he meets; or perhaps he may

have been struck by some missionary, or by some famine work, or any of the other ways that first call attention to the Gospel. He begins to study: that is to say, in the ordinary case, he will hear perhaps one address a week, from a native catechist, who himself, very likely, is a convert—and goodness only knows what the style of the preaching is! But still there is, in this teaching, the essence of the Gospel. He gets to realize certain facts—namely, that he is a sinner, that Jesus Christ was the Son of God, Who came into this earth to save sinners; that if he puts his faith in Jesus Christ, and confesses Him, he will be saved from his sin; and then he applies for baptism. Is that sufficient? Surely the missionary has not got to wait until he is a first-class theologian and an angel before he baptizes him. The consequence is that a man who is baptized always reaches a certain stage of Christianity, but no further. It is impossible we should wait until he has utterly got rid of all his former superstitions. If so, then we should never baptize a single convert. And the consequence is that all converts have traces of their Heathenism left in them. That is a necessity of Christian work in India, and everywhere else in the missionary world. And that is one thing we have to take into account.

And the second point is this—that the Indian is, by his very nature, incapable of independence. He must be dependent upon somebody or other. The gifts of organization and leadership, so strongly characteristic of the Anglo-Saxon race, are markedly absent in the Hindu race. If we talk of their slackness in organizing their own Church, or in doing evangelistic work, we are apt to overlook the fact that two of the most important desiderata for this kind of organization are lacking in their natural character. And, in the case of converts, this is aggravated by the fact that they are wrenched from their surroundings, and have to come into an entirely fresh set of surroundings. A man, when he is converted, does not simply leave his family and go somewhere else. But he leaves the Hindu community as a community, and enters the Christian community as a community. Now, in passing from one community to another, he has not simply the change of heart that is necessary; but in addition he has to learn the change of creed—very often involving a change of fundamental notions as to his ideas of God, as to what the soul is, and such-like. And, what is also most important in connexion with the subject I am speaking of, there has to be the change of social conditions. He has to learn fresh social habits. Take the case of marriage, for instance. Here is a man who was married as a child; the marriage was arranged by his parents. That system of marriage is in his blood, I may say. Perhaps his child grows up, and he wants to marry his child. If he were a Hindu, at ten years of age he would go and ask the barber to please arrange a marriage for his girl with some suitable boy. But now as a Christian—what is he to do? The girl has also got in her very blood the idea of the zenana retirement, of the excessive modesty of the Hindu woman. She cannot change immediately into the whole atmosphere of English life. You have, therefore, a great anxiety at this stage; and missionaries very often to-day arrange marriages for such a man, thus taking the place of the barber. And when they do not, they are arranged by the parents. So a man has to come into a set of social conditions which are entirely new—as well as the change of heart and the change of religion.

And then, a third thing is this, familiar to many of you perhaps, that their progress is not to be measured by English standards, but by the standard of what they have left behind. I will just give you an example of what I mean. There is a Native Christian in Allahabad, one of the most

earnest Christians I know, and at whose feet I have sat and learnt many lessons in the Christian life. The other day he was talking to me about some of our lectures, which he had been advertising. He said he found it very difficult to get the heathen shopkeepers to post these advertisements of Christian lectures. "However," he said, "do not give it to any one else; give it to me, because I can persuade them. How I do it is: I tell them it is the Government's business, and then they put it up." Well, it rather took our breath away. We said to him, "Is that quite true, that it is the Government's business?" "Well, it is the Government's business, because you people belong to the Government." Now, that man is infinitely more truthful than the average Hindu, but scarcely as truthful as the average Englishman.

Another thing that we are not apt to make sufficient allowance for is in the matter of their missionary effort. But I must ask you to remember here that—after all their disadvantages, I find they contribute vastly more, vastly more, to the work of Foreign Missions than we do, in proportion to their power. In fact, unless I mistake some statistics I was looking at the other day, the average contribution of an Indian Christian is the same for foreign missionary work as the average at home. And our average income is 200*l.* a year, and theirs about 10*l.*—and yet they contribute the same as the English Christian! So it is not for us to speak of their backwardness. They are more forward than we are. But still, let us remember that they are under the same temptations as we are to regard Heathenism as a great fact to be let alone, and to get used to. Has not the Christian Church got used to it, very used to it? And are we to blame them, living in the midst of it, who are talking to Heathen every day, finding them decent people, business acquaintances comparatively honest and just as they have always known them to be,—are we to blame them if they sit down and feel pretty satisfied with the state of things?

And then, too, let us remember that every single word that is applied—I am sorry to say sometimes by the clergy—to stop people from going out as foreign missionaries is equally applicable to those Christians who offer themselves to Mission service? They are told they ought not to leave the sphere of their own work amongst the Christians, they are told of the valuable influences they are already having in their own villages, they are told of the far better employments they can get in other services, in the way of money; and, in fact, all those thousand and one things which I know were said to me when I went out, and I have no doubt will be said to you when you go, are also said to them. And yet the number of clergy there is greater, in proportion, than the number of clergy in England.

And then they find it very hard to lead a movement. I do not see that there is any necessity to enlarge upon this. But it is impossible to make you feel it in the way in which we have to feel it when we get to India. Now, for instance, I have an English Bible-class in Allahabad of Christian students and educated young men; about six or eight used to come every week to study the Bible. I made the suggestion that they should undertake a certain amount of missionary evangelistic work—voluntarily, of course—in the villages surrounding. Well, one of them said to me, "We would like to do this, but we have no one to lead us." I said, "Well, you are the man—the head-master of a school—the very man to lead the rest." He said, "Sahib, I cannot do it." So there was a dead halt. I tried to persuade him, but it was no good. And yet he was an earnest Christian man. And yet they are doing a great deal. I am glad to say that very man, a short time afterwards, got together some of his friends, and we all went together. They could not go in the week, because when

they came from their business it was about four o'clock. And in India there are only certain hours of the day at all suitable for open-air work. When they came back from their business they had to go home and have their dinners, and then it is generally too late. And further, on one night of the week they have this Bible-class; on another night a debate; a third night another meeting, and a fourth night again another meeting. Thus there are only two evenings on the average free of engagements for these young men. So they said, "Let us do it on a holiday." So when the holiday came, sure enough there was this young man and his friends; and they said, "Let us go and preach in the villages." In addition to this, we have another band in another part of Allahabad who came forward—of their own accord—to preach the Gospel on Sundays, as this was their only available time.

I have tried to present you with some material from my own experience of Indian Christians, and while I must apologize for many deficiencies in style, I hope it will provoke some further study of the question.

### SOME ANNUAL LETTERS FROM INDIA.

From the Rev. H. McNeile, of Bombay, Western India.

Nov., 1901.

ON arriving in Bombay last November, I found comfortable quarters ready for me in this mission-house, and the kindness with which I was first welcomed has been maintained throughout the year. No friends could have been more considerate than Canon and Mrs. Roberts have been to me on every occasion. Many missionaries, who have rested here for a short time on their way to or from their Mission stations, are, no doubt, willing to bear similar testimony; but it is one thing to spend two or three days with a friend, it is quite another to reside in his house for months.

As regards the work I came to do, making known the Gospel of Jesus Christ to the English-speaking Indians resident in Bombay, I feel that there is more cause for thankfulness for having been allowed to take part in such work than for jubilation over the success that has visibly attended it. My part has been to touch and try to help it on at every point all along the line, reaching persons of different positions and various attainments by lectures announced beforehand, by open-air preaching, by private conversations in their own houses or elsewhere, and also by taking a regular Bible-class in the Z.B. & M. Mission School; and, though there has certainly not always been readiness to listen, there has very seldom been any open expression of hostility or incivility.

Some of the men I have spoken to have professed total ignorance of Christianity; they had never read any portion of the Bible, and did not know what it was about, so that the opportunity was given me of commencing at the very beginning, and telling them the Gospel Message *de novo*. Others had heard lectures or addresses from missionaries, so that the subject was not altogether new to them, but still they needed to be told over again as if it were new, for they could give no account of anything they had heard, either of Christ's life or of His teaching. Others had been students at the Robert Money School, or the Wilson College, or some other Christian seminary, and had been carefully instructed in some book or books of the Bible, but most of these seem to have regarded it as a common lesson-book, a subject to be studied merely as a portion of the set course, but having no personal bearing upon their own lives, and consequently they have shown no desire for further or deeper acquaintance with the Word of God.

Some few, however, have been willing to accept further instruction, and have even asked for explanation of points of difficulty. Others, again, have expressed real interest in what they have heard of Jesus Christ, and instead of simply letting me go to see them, have come here to see me in order to inquire more about Him. And one or two have declared that they believe from

their hearts in the Lord Jesus Christ, but are held back from openly joining us by fear of the persecution to which they would be exposed.

Besides all this, I have had the privilege of admitting ten persons as catechumens, with the Form approved by our Bishop, and of baptizing two into the Church; but none of these were coming forward as the result of previous work on my part. Other men have laboured, and I have entered into their labours. Moreover, both in Bombay and elsewhere opportunity has been given me of speaking to Native Christians by interpretation, and for a few weeks a catechist was assigned to me for theological training.

In June I paid a short visit to Nasik, and in August I was able to spend a few days in each of the other stations of this Mission, Malegaon, Aurangabad, and Poona, going with my missionary brethren into their districts and seeing something of their work.

One of the catechumens, a convert from Zoroastrianism, has been laid hold of at the Methodist Church, and though his knowledge of Christian truth was feeble in the extreme, baptism was performed over him without further instruction.

Another one, who also had been a Parsi, died of the plague before he was ready for baptism. When he was in the hospital I was willing to forego any further preparation, and would have baptized him in his bed had it been possible, but his friends had taken him to the Parsi hospital, and the doctor indignantly, almost savagely, refused to allow it.

For a portion of the year I endeavoured to tabulate the different ways in which the offer of salvation through Jesus Christ was being received by the men I saw in my visiting, and the result is as follows:—

“Business indifference” heads the list, i.e. the largest number showed clearly, many of them saying as much openly, that the subject of religion had no interest for them, though they were willing enough to talk about their trade or other business. The next largest number is of those who would not listen at all; as soon as they knew my purpose in calling on them they terminated the interview politely or otherwise. And there were nearly as many who held to their own religion, Hinduism, or Parsiism, or whatever it

was, with unintelligent tenacity, making no attempt to answer me, but simply refusing to accept the offer of grace. Another large group is of those who listened, or appeared to listen, in silence, neither inquiring nor opposing; and yet another of those who maintained that all religions are equally good, so that they could gain nothing by relinquishing their own. A good many entered warmly into discussion, arguing for the superiority of their own faith; and about an equal number seemed desirous of learning what the New Testament really teaches. Some few brought forward captious objections, evidently for the mere sake of making objection. And among less usual modes of reception are the attempts made by a few men to defend themselves by finding fault with me. Thus I have been charged with making a disturbance by not leaving people to enjoy their own religion, and have had thrown in my teeth the adoration of the cross by Romanists, as though that proved that the worship of images is not contrary to Christianity. The former charge I admitted; we will not leave men to die of sin any more than of plague, if we can help it. But the latter I wholly repudiated, denying that any true Christians adore either the cross or any other material symbol.

There is, unhappily, a Portuguese church in this district of Bombay, and many of those who are not even called Christians know that the cross and other images are adored in that church.

The Instructions given to me at Salisbury Square were that, along with evangelistic work among English-speaking Indians, I should assist in ministering to the English congregation in the Girgaum Church. This I have been enabled to do, and with the exception of three Sundays spent up-country, I have regularly attended this church, and have taken such part in the ministrations as Canon Roberts has assigned to me. Missionaries have been often accused of luxury. I cannot but plead guilty to the charge in respect of English worship, seeing that every Sunday I have attended Morning and Evening Prayer, besides a celebration of the Lord's Supper. This is home luxury such as few missionaries can expect to enjoy.

Also I have tried to assist in the Gleaners' Union. The day of my landing last November was the day of the



G.U. quarterly meeting. At the next quarterly meeting in February the Gleaners decided to hold three meetings each month. Of the five modes of gleaning which are commended to us all in the prospectus of the Union, two are not specially suited to be the main object of meetings; the other three we have taken successively every month. Thus we have had gleanings from Holy Scripture on the first of our three days (and in this friends in England have joined several times, sending out their gleanings from the same selected passages to be read at our meetings), gleanings of missionary facts on the second, and the third we have made more exclusively devotional, following the lines of the C.M.S. monthly *Letter to Leaders*. A portion of the time at each meeting is given to some missionary reading and needle-work for missionary purposes. The meetings, I am sorry to say, have not been well attended, but we continue to meet, knowing that the Giver of all good things has promised His acceptance and blessing where two or three are gathered together.

It would not be honest on my part to refrain from mentioning a serious loss that this branch of the Mission has sustained. Not that we are any worse off than before in respect of the work or the workers; indeed, we are better off, but a perversion is always a thing to

deplore, and in this case the young man who has left us is one to whom more kindness has been done, and for whom more consideration has been shown, than I have ever heard of in the case of any other convert. He owes his education and position in life to the C.M.S., and has eaten the Society's salt for years. R— M—, a convert from Parsiism, who acted as catechist under Col. Freeman, and was assigned to me as a helper in the same capacity a year ago, was re-admitted into the Parsi community on the 3rd of this month.

No interruption has come to my work through ill-health, I am thankful to say. The medicine-chest which I brought from Salisbury Square has remained unopened and its contents untouched, except that on two or three occasions other people have asked me for some medicine out of it. The first of these occasions was when my servant fell sick, and a medical missionary, who happened to be in the house, prescribed for him. The disease proved to be plague, and the attack was fatal. I have seen younger and apparently stronger men than myself suffering from one sickness or other, but by the good hand of God upon me, and the thoughtful kindness of Canon and Mrs. Roberts in various details around, I have not had one hour's illness the whole year through.

**From the Rev. F. G. Macartney, of Malegam, Western India.**

*Malegaon, Feb. 7th, 1902.*

I hoped when I penned my last report that it would not be necessary to allude again to famine and its dire effects, but Malegaon, Manmar, and vicinity are still in a distressful condition. The number of people in the district who hardly know where the next meal is coming from must be very great. Owing to railway facilities there will be no want of grain, as other parts of India can easily supply the needs of this part of the Deccan, and the price of the staple food of the people is not more than five per cent. higher than the ordinary rate when crops are abundant. The difficulty is that a series of disastrous years has swept away the resources of all but the well-to-do, and the prevailing distress is likely to deepen till another rainy season has covered the land with crops. In the greater part of the Khandesh area there was a moderate harvest, but

Government are already starting famine relief works. . . .

Rivers and wells are low now in January. Possibly schools may have to be closed, and the Christians forced to migrate to places where water can be obtained till the next rainy season sets in. Surely the "seven years of famine" have well-nigh run out by this time, and for the sake of rulers and the ruled many will beseech the common Father of all for a return of happier times.

The progress made in making known the truths of the Gospel to non-Christians is what interests most of those who support evangelistic and evangelical Missions. Eight native preachers have been traversing this Mission district during the fair season, and a large number of people have listened to simple, earnest, Scriptural addresses. The villages in the neighbourhood of Malegaon and all the out-stations have



been visited, some of them several times during the year. There has been a marked absence of opposition. Whether this is good or otherwise for the Mission I am not prepared to say. Some of the preachers have been courteously invited to repeat their visits. Experience indicates that there is a growing feeling of friendliness between Christians and non-Christians. This, if rightly used, cannot but be for the furtherance of our Master's cause.

The most energetic of our itinerating bands is that which is working in Central Khandesh. One of the newly-ordained deacons has three evangelists associated with him; among them a man from North India, a convert from Mohammedanism, who has done excellent work among the Mussulmans of Malegaon and Manmar. He has lately passed our senior readers' examination with credit, and has been set apart for work among his former co-religionists. One needs to look at a big map of Khandesh to see what a number of large towns there are of from 5000 to 15,000 inhabitants now without a single resident Christian worker, which can be easily reached from Amalner, where we have a house.

These towns, and other large towns beyond the Tapti River, are getting more attention paid to them than we have been able to bestow in former years. The new deacon and his helpers are taking up this work heartily, and it must be persevered in if fruit is to be gathered.

There is a crying need for a European missionary to travel about with this and other preaching bands in this extensive field. Our Indian brethren themselves feel that it would be much better for the work if a missionary were constantly with them. . . .

Of several baptisms that have taken place during the past year I should like to make a few remarks about three different classes of converts.

Until a few weeks ago I had never received a Mang into the Christian fold. Soon after Christmas I baptized a well-known Mang belonging to Malegaon camp, his wife, children, and the children of a deceased brother—eight persons in all. The man I have known for years. Fifteen years ago he was a servant in my compound. Though of the Mang caste, he is intelligent, and is the only one among them here who can read and write. He has taught him-

self, and can now read the New Testament as fluently as most of our Scripture readers. He has been feeling his way towards the Christian faith for some time, and has at last made a decided avowal of his belief. By trade he is a maker of native brushes, and is still earning his living in that occupation. He has had to suffer persecution, and has been beaten since his baptism, but the Native Christians have received him kindly, so he is not disheartened, though he and his are quite a new element in the community.

Another unusual party baptized consisted of five Bhils (three men and two women) and two children. These are the first-fruits of the Bhil Mission in West Khandesh. I need hardly say that these people are very poor and very ignorant, but the catechist has known them for the past five years, and they have repeatedly asked for baptism. Two of them are quite young men, recently married, former pupils of the Bhil school we started at a place called Korede, twelve miles to the north of Nandurbar, where the Mission was first commenced. On several occasions during my visits to that quarter of the city the catechist has brought Bhils to me who professed to be catechumens, but I have not deemed it advisable to baptize any of them until this accession. So far other Bhils have not refused to have fellowship with these converts. This is a good sign, and argues well for the future status of those who may declare themselves Christians from among these jungle people.

From the Bhil to the Brahman is a big step in the Hindu social ladder. The workers in Nandurbar have been encouraged by the conversion of a young Brahman, who first came into contact with Native Christians at that station. He is about twenty-five years of age, and belongs to a well-known division of the Konkani Marathi Brahmans—the Chitalis. His father settled in one of the small independent states in Malwa. He lost his parents when quite a boy, and was brought up by relatives, his elder sister acting as mother towards him. As he grew older he seems to have drifted into the companionship of bad associates, and a misspent and wrecked life was the result. In a statement he has written he sets forth the disgust he eventually felt for his evil life. He was induced to go on pilgrimage to some of the

celebrated Hindu shrines in Western and Southern India.

In this way he made long journeys, seeking pardon and peace. It was while returning from the well-known place of pilgrimage, Dwarka—on the Kathiawar coast, *via* Surat and the Tapti Valley Railway—that he reached Nandurbar, where he had friends. One evening he strolled out to the C.M.S. settlement and got into conversation with the catechist in charge. After a time he made known his story, and came to the Orphanage regularly for Christian teaching. The books he was told to read, and especially the New Testament, proved to be a veritable revelation to him; he had found what he wanted, and with a deep sense of sin he looked to Christ for salvation. The usual course followed. Friends attempted to turn him aside from his purpose, and then cast him off. He was baptized in the presence of several of the Nandurbar people, and his joy and thankfulness for what he considers to be God's providential and loving dealings with him appear to be genuine.

About our schools I have not very much to write. In this department of the work we have felt the effects of famine. Three schools have been closed. One at Julgaon, twelve miles out from Malegaon, was started at the request of the villagers, and for the past four years the attendance varied from twenty to forty. I was exceedingly sorry that we had to shut it up, as it was the only village school in the Mission in which the scholars were Runabis—the farmer class—with a sprinkling of Mohammedan lads. Some officials showed themselves unfriendly towards this effort, but were unable to move the Christian master from his post. The school was broken up not for want of pupils; but when water became scarce last hot weather the villagers refused to supply the master with the quantity of water absolutely necessary for him and his family. Disputes arose, and at last the villagers boycotted him and he had to beat a retreat.

Another small school we had at the village of Dayane dwindled down to an attendance of four. We could not afford a master for such a handful. As there was no immediate prospect of a better attendance, the master was removed to another school where additional assistance was much needed.

The third school was one supported

by the local Gleaners, but the hamlet in which it was situated has been practically deserted, the people having left the place in search of work, taking their children with them. I am sorry that this has come to an end, as at one time we had nearly fifty children on the rolls, and there were boys and girls learning in the first three Marathi standards.

On the other hand, we have strengthened our existing institutions, viz. three Anglo-vernacular schools, six boys' vernacular, and five girls' vernacular. These are all of a permanent character, and contain, at the time of writing this report, 721 pupils. Grants about Rs. 40 less than last year. All are under Government inspection, with the exception of the new orphan schools at Nandurbar.

The Director of Public Instruction refuses to register any new schools for the present, owing to want of funds. When these are put on the list, and any Anglo-vernacular schools examined during the current year for a higher grant, we ought to make up a total grant of at least Rs. 2000.

The scheme of religious instruction which we have followed in this Mission for many years has been strictly adhered to in all our schools.

While the Mission-schools have their use and give occupation to several Christian masters and mistresses, I have long ago come to the conclusion that a better and more fruitful use could be made of Mission funds if the sums now spent on schools for non-Christians were devoted to boarding-schools and industrial training for the children of Native Christians and adherents. Sooner or later we shall have to do as other Missions are doing, and pay more attention to the rapidly-increasing rising generation of the Indian Christian community. . . .

There can be no two opinions as to the benefit that would accrue from such a line of policy to the Native Church, both as to its influence and in the number of adherents who would certainly cast in their lot with us when they saw that a suitable training was to be had for their children and that they would be put in the way of earning an honest living.

A new venture has taken shape at Nandurbar, in Western Khandesh, the most distant of the C.M.S. stations from Bombay of the Western India

Mission. The famine of 1900 threw a number of Bhil children on our hands, and it seemed advisable to gather them into an Orphanage, where they could be brought up under Christian influence. This has been accomplished, though not without opposition from friend and foe. Nandurbar is not a familiar name in the Society's publications, the reason being that it is only within the last five years that an agent of the C.M.S. has been stationed there. It is an interesting old town, with quaint streets and houses, and is one of the oldest settlements in the Province of Khandesh. It is mentioned in some of the ancient rock-cut cave inscriptions that date back to the third century. In Mogul times it was an important place, and there are still considerable Mohammedan ruins in the shape of old tombs and mosques to be seen there. In the seventeenth century, on one occasion when it was pillaged by a band of marauders, a sum of 170,000% was extracted from its Sowcars.

One of the earliest of "John Company's" factories was set up in Nandurbar in 1666. It proved to be such an important trading centre that the Ahamadabad factory was transferred to it four years later. Afterwards it suffered greatly in the Maratha wars and greatly declined. Owing to its being the most important station on the new Tapti Valley Railway, it is likely to see prosperous times again. Already five cotton-presses and ginning factories have sprung into existence, and the place has quite thrown off its former lethargy.

The Mission settlement is close to the railway station, where an acre of ground has been covered with suitable buildings. We have a boys' and girls' Orphanage with accommodation for fifty children in each; store and cook-house; catechist's and master's quarters; watchman's lodge; and a suitable church (St. Saviour's) which will hold 120 people.

At present there are seventy-six children in the Orphanage. Although the church was not quite finished when I paid my last visit, it was decided to make use of it, and we had special opening services on the second Sunday after the Epiphany. There were ten communicants at the first service of Holy Communion. At the special service of thanksgiving the Rev. R. G. Jagtap, the newly-ordained deacon,

who has pastoral charge of the station, preached an appropriate sermon from Deut. ii. 7, "He knoweth thy walking through this great wilderness," with special reference to the difficulties encountered by the first Christian workers among an hostile, wild, and ignorant people.

On the Sunday afternoon we had a most happy baptismal service, when seventy-five boys and girls, ranging in age from three to thirteen, were received into the Church of Christ, together with the Bhils and young Brahman already referred to. I have not been in any hurry to baptize the children, as it was well to wait and see whether any one wished to claim them. Not a single person has come forward. Most of them had been more than a year with us before they were baptized. It was quite an experiment placing these little ones in the care of native assistants, but, so far, all has gone well. The matron is a capable woman, and all the members of the staff have worked in a praiseworthy manner. The arrangements for the children are of a simple kind, and as economical as possible. In normal years I think it will be possible to keep a child for Rs. 2:8 per month, including clothing.

To show how prejudice has been softened, I may mention that from April till the end of the year the son of a Bhil Raja was learning with the other boys. The father, whose little kingdom is close to the Satpura, is known to the catechist, and he sent the boy, a lad about fifteen, with two servants, to learn under Mr. Bautoba's direction. He has now joined the municipal (English) school, as we could not arrange to give him an English education. In the hot season the father imported 14,000 mangoes, 2000 of which were distributed to the orphans, and the rest sold in the bazaar to keep the boy in food and other necessities. The Raja also presented a large Bhil drum to the school, which is in constant requisition when Bhil songs are indulged in at the close of the day. A much more valuable gift consisted of thirty cartloads of teakwood, which we have used for the buildings. The problem we must soon face is what to put the elder boys to that they may earn their living. Employers of labour have promised to take some of them, and I think it will be found, as time goes on, that none need remain idle.

Generous support has, I am thankful to say, been forthcoming for the Orphanage. Most of the grant from the Bombay Presidency Relief Fund, kindly forwarded by N. S. Glazebrook, Esq., will be invested in safe securities as soon as the accounts for the past year are made up and we can see what balance is available. The interest will pay for fifteen orphans, I reckon; eight more are provided for out of the rents we receive for Mission buildings; four are kept by the Indian Sunday-school Union; seventeen have been taken by the *Christian Age*; six have had their wants supplied for a year by the "Missionary Pence Association"; one is kept out of the profits of the Mission bullock-cart. "The Missionary Pence Association" also sent us a bale of well-made and good clothing, which gave the children great delight, and which they donned on their baptismal day.

Next to Nandurbar the most important development in the Mission has taken place at Manmar. The new church (St. Barnabas) was dedicated by the Lord Bishop of Bombay on December 16th, and thus a much-felt want has been supplied. The C.M.S. is responsible for both English and ver-

nacular services in that station. It has really become the centre of the Mission. The Z.B.M.M. have a large establishment there, and their work is rapidly expanding.

It is not within my province to report upon the operations of the Z.B.M.M. in the district; but I must say that during their first complete year at Manmar they have done most admirable work. It is a bright corner of the district from a missionary point of view, and I only wish that there were half a dozen more such institutions in other parts of this needy field.

Two men who have passed through the course at the Poona Divinity School were ordained deacons for this Mission by the Bishop last Advent. The Rev. S. S. Suryawanshi had the honour of reading the Gospel in the cathedral, having stood first in the examination out of four C.M.S. men who presented themselves for that office. He has been appointed to Manmar, and has nearly 300 souls in the pastorate to shepherd.

One loss the Native Church has suffered, not unexpected, but none the less keenly felt, in the passing away of the Rev. L. M. Joshi, who was indeed an elder in Israel.

#### From Mrs. E. Durrant, of Aligarh, United Provinces.

*Aligarh [no date].*

The completion of our new bungalow for Mission ladies, sufficiently to allow us to move into it on April 1st, forms an important feature in the story of our year. It had been projected, by the thoughtful kindness of the Committee, some two years before, but their financial difficulties would have delayed it indefinitely had not the liberality of our personal friends enabled us to carry it forward to completion—the stables, porch, &c., were not finished till July. Now that we are daily enjoying the comfort of it, we hardly know how to be thankful enough for the boon thus conferred on us and on our work. It is a good quarter of an hour nearer to the city, and therefore to our schools, zenanas, and dispensary, than the little railway cottages in which we lived for the first two and a half years. . . . There are four sets of rooms for missionary ladies; if only some in England could see how attractive they look, it might help to bring out to us the fourth worker, for whose energies there is such ample scope in our city; for this is a con-

spicuous feature of our missionary work in this place, that, as far as our present experience goes, it has no limit but the number of inhabitants. Missionary ladies seem to find a welcome in every home. Many of the women urge a daily visit, and one never seems to go too often. I have been much struck with the welcome I have received even on festival days, when European visitors are not generally supposed to be admitted.

Now that I devote my regular three morning hours to teaching in the schools (and I do not find I can do with less), I can go very little to zenanas, except on the festival days, when one or another of the schools will be closed, but its being limited to these occasions seems to make no difference. There is always a welcoming smile, and an eager hurrying to put a *charpai* or a *morha* on which I can sit down. I may have mentioned before that one of our many kind station friends, who is at the head of the Government works here, put into my hands, for our people, the netting of bags for the post-office letters and papers. The learning how to do it myself (in the first instance the

head of the gaol kindly allowed me to go there to be taught by the prisoners), the manufacture of suitable string, the teaching my workers individually has taken a great deal of time and labour, and it has only been very slowly that the industry has been fairly launched; but this year it has seemed really established, well over a thousand bags have been ordered, made and paid for, since the beginning, and they are said to wear so well that we only dread more may not be required by the time we are ready for more orders. It is the having no middleman in the trade which I think enables us to do it at prices which are moderate enough to tempt our employers. . . . It was very troublesome at first, but I think I may say is now a real success, as may be judged from the fact that I have paid out since the beginning nearly Rs. 200 to my poor women. It has helped to support many in extreme poverty; it has given a general impression that the "Mission log," as they call us, really care for their temporal welfare, although we habitually refuse them *bakhshish*, which in India is so constantly asked for.

The daily Bible-lesson given to our servants is a matter of deep and increasing interest to me. I think, perhaps, we hardly realize as we should the importance of the opportunity secured to us by our relations with them. Here, as the result of a little effort and a small sacrifice of time, we can secure eight or ten men, and probably an *ayah*, sitting before us, in perfect silence and order, to listen day after day to teaching from the Word of God, which we can supplement with prayer, with and for them. Our hour is always prefaced by singing, which they love, and enter into most heartily; first a *bhajan*, and then one or two of the texts which my daughter has set to music. I realize the grand width of the opportunities of sowing seed in the zenanas and in bazaar-preaching, &c., but it is sowing broadcast. How often one feels, "if I could only have them listening quietly and without incessant distractions," or, "if I could only repeat this lesson again and again until I was sure it would be remembered"; but we have to go our ways as they theirs, and perhaps we may never see them again. With our servants we have the priceless opportunity secured to us of their regular

attendance, and their being protected at the time from other calls upon their attention. Their presence at the class here is entirely voluntary. When admitting them into my service I explain about it to them, saying that though I do not insist upon it, I much wish them to be present, and, as a rule, their regularity encourages one to hope they are really interested, while their intelligent answers to questions on the lesson of the day before, prove that they have both understood and remembered.

You will naturally ask for results. At present, as regards the fruit that we long for, I cannot mention one amongst the men. They were all either Mohammedans or Hindus when they came to me three years ago, and Hindus and Mohammedans they have remained outwardly, but this I know, that there is not a single idol, or attempt at idol-worship, in any of their Hindu homes, and I am tolerably certain that Hindus and Mohammedans alike have learned to pray to our one true God, and to take to Him their little troubles and needs. The earnest assurances we have as to how they have prayed for our recovery when we have been ill, have often touched me. But the one result, which I cannot but trace exclusively to this habit of daily family prayer with them, has been the comfort we have had in their service. Nearly all of them have remained with us ever since we first came to Aligarh, and the evident willingness of the service, the quiet thought for our comfort, and study of our wishes in little matters, wonderfully oil the wheels of daily life in India, where there is much to fret. My daughter teaches their little ones, and I the wives, Sunday mornings.

I have left myself but scanty space to speak of our schools, which really demand by far the largest share of my time and work, as I give regular lessons in each five days in the week. The extraordinary number of marriages this year has seriously affected our numbers, at least, it did so before the last season came on. We are now picking up again, and I think an average attendance of about thirty-seven girls out of forty-three on the books is not bad. Our excellent teacher secures good order for us, and fair progress in their lessons amongst her children, but being a younger set, they are naturally more

backward than those of last year. The Bengali school has barely held on its way, through great hindrances. Our climate is so much colder than that of Bengal that the teachers' failure in health is a constant difficulty. The first four months since my last letter the school slowly rallied from the effects of their teacher's last year's illness, and going round myself to the parents, and promising to teach them English, we hoped we had reassembled them permanently; when the twenty were again scattered by the teacher being laid aside, and as I had to go away also, it was broken up for four months. Now we have made great efforts to start it afresh, and for a couple of months have had about sixteen on the register, with a teacher who, if less efficient in some ways, promises so far to stand the climate. The Mohammedan school, though requiring hard work from the wildness and dense ignorance of our little scholars, rejoiced my heart by its progress, until, alas, the children's very proficiency in repeating their little creed, and the *bhajans* they had learned, aroused their parents' fears that they were becoming Christians, and only two little girls were left when I got back to them after an attack of influenza. We closed it then for four months, and re-opened the beginning of October, engaging the help of an active Mohammedan woman to collect the children. She found she had to engage for me that I would teach them no creed and no hymns, and saying that then they would come; this has seemed to answer. So far I have over twenty on my

register, and an average of perhaps sixteen present. I do not mind at all about the creed and the *bhajans*, as I can teach them all I want them to know by Bible stories and pictures, and they are so sharp that even in this two months they have made good progress, but it is trying that all these "helps," in getting and keeping them together, involve very heavy expenses, about Rs. 25 a month; still when I think of the utter neglect and ignorance in which they were growing up, and watch their rapid improvement, it seems money well laid out. Mrs. Armitage most kindly gives and collects Rs. 112 a year towards its maintenance. For this school we ask no help from the C.M.S. I took a hint from a kind German friend, and am teaching them to knit dusters, as constantly used in Germany, by which I hope they may earn a few pence every week. It is very popular amongst them so far, though as yet the scheme is only in embryo. The amount of dusters required and worn out in an Indian household would surprise an English mistress.

In thus glancing backwards, I feel it is a humbling record, much attempted and apparently so little achieved; but be patient with us, dear friends, and pray that we may have patience also. We depend on you for the greatest of all necessities, prayer on our behalf and the supplies which cost you so much loving and self-sacrificing labour, and in due season you and we shall reap, if we faint not. "He that soweth and he that reapeth shall rejoice together."

#### From the Rev. S. Nihal Singh, of Allahabad.

*Jhoonsi Camp, Allahabad,  
Nov. 8th, 1901.*

☞ In writing my Annual Letter out, the first thing I have to do is to render thanks to the Father of all good for His manifold mercies in sparing me to work another year in His Vineyard. . . . My work may be described under two heads:—(1) The village work; (2) The city work.

(1) *The Village Work.*—From November to April I itinerate in the villages of the four Tahsils, Phulpur, Handia, Badshalipur, and Sorzon, dotted with villages numbering over 1200, with a population of about 640,000 souls, consisting of all castes, Brahmans, Kshatriyas, Vaisyas, and Sudras, of whom a third

are the followers of Mohammed, the Arabian prophet. Most of the Hindus are Hindus only in name, but they worship also Mohammedan saints, as, for instance, Ghazi Mian, Bale Mian, Faqi Shah, Makhdium Shah, Gori Bibi, Bilai Bibi, and many other saints whose history is generally unknown.

In the beginning of November a fair is held annually at Jhoonsi in honour of Bibi—some unknown female saint. Here hundreds of men and women assemble for two days, and those that are possessed of evil spirits are brought and exorcists drive the evil spirits out of them. Then the gathering moves in crowds to Makhdium Shah's tomb at Kachhanchha, a village in Azamgarh

district, about 120 miles from Jhoonsi, whence I write this letter. The audience in the fair is a mixed one, consisting of Hindus and Mohammedans, but seldom any respectable and educated Hindu or Mohammedan comes to this fair—the majority of the people are the persons forming the lower strata of society, who are, as a rule, immersed in the very depths of ignorance and superstition. The fair is known as the *Bibi Ka Mela*. When I asked an elderly Mohammedan, who brought his son to the fair to have the evil spirit driven out of him, who often troubled him, who this Bibi was, he said, "Sir, this is, properly speaking, *Bilal Bibi Ka Mela*, for Bilal means 'a cat.' Makhdium Shah, to whose tomb these crowds go, had a favourite cat. The saint was in the habit of drinking five seers of milk daily, which was boiled always in a large pan, and the cat used to watch it. One day it so happened that a large cobra got into the pan and was boiled in the milk. When the milk was brought to the saint to be taken, the cat pulled the cup out of the hands of the saint and it was spilt: again the cup was filled with milk, and as the saint was going to drink it off, the cat again jumped and spilt it. This was repeated several times, till the saint flew into a passion and killed the cat with his stick. Afterwards the saint said to his disciples, 'Why did the cat behave so to-day?' and he asked one of his disciples to go and see the milk-pan, and when it was examined out came a large cobra well roasted. The saint was very much grieved for having killed his favourite cat, which saved his master's life. On this he blessed the cat and got it buried, and raised a tomb over it, saying those that wish to be healed of divers diseases and of evil spirits must go first to the tomb of the cat. This cat was taken to the saint from Jhoonsi, where the fair is held, and it is known by the name of *Bibi Ka Mela*, properly *Bilal Bibi Ka Mela*, which, put in English, would be 'Lady Cat's Fair.' From this story it is quite evident that the masses in India are extremely ignorant and superstitious, credulous in the extreme, and ready to worship anything that falls in their way. Education has, as yet, done very little for the country folks. True, there are a number of vernacular village schools and a few vernacular town schools in which children are taught,

but these schools have no religious element in them. Hence the great necessity of multiplying Mission-schools and Mission stations.

The Rural Mission is talked about very much in our Conferences, but, strictly speaking, little or nothing has been done in this direction.

There are four out-stations under me—Bairahna, Jhoonsi, Sahson, and Kutwa. Of these four only two have Mission-schools, where nearly 200 boys of all castes are reading, and where the Scriptures are taught along with secular subjects. The Kutwa school consists entirely of high-caste Hindu children of the Kshatriyas class, who are extremely ignorant and superstitious. This school is doing good work and supplies a real want in the place. The headman of the village is favourably disposed to us and has given us a large house to hold the school. There are two Christian masters, who not only teach in the school, but also preach the Gospel in the village on bazaar days twice a week, and on holidays they visit the neighbouring villages. Accommodation for these masters is very much needed, and as the headman has given us land for building accommodation we should try to build as soon as the money is forthcoming.

In preaching the Gospel to the masses we are very much encouraged. The hearts of the people are ready to receive the seed of the Word of God; wherever we go they receive us very kindly, and ask us to sing *bhajans* and tell them about the Lord Jesus. In several villages I have been requested to provide Christian preachers and teachers to teach them and their children. At this moment there are openings at Phulpur, Handia, Ramapur, Utraon Mungarsan, and Basgit, where preachers could be placed and rural Mission stations be formed as big centres to work the adjoining villages. I hope the C.M.S. authorities will lose no time in strengthening this part of the work. Hitherto all the efforts to evangelize India have been confined to large towns and cities. The villages where the masses of the population live have been left in most places untouched. I do not at all agree with those who say that it is no good to preach the Gospel any longer to the city people, for their hearts are hardened. No, no! Do not leave that, keep it up by all means; rather man

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it well, but make ample provision as well for the rural population. Start centres of work with small dispensaries attached to them, and look, please, both to the bodily and spiritual diseases of these poor, helpless, deluded masses of the country.

There have been ten baptisms during the year—five grown-up men, two women, and three children, of whom one died two months ago. The little angel rests safe in the arms of Jesus.

There are seven catechumens under instruction.

(2) *The City Work.*—In the city I work with my fellow-workers from May to October during the year. The work may be treated under the following heads:—(a) Preaching in the bazaar with Divinity School students on Fridays in the evening; (b) Visiting the people at their houses with the Divinity School students on Tuesday evenings; (c) Preaching in the streets and mohallas on Friday and Tuesday mornings, and both morning and evening on all the rest of the days; (d) Reading the Word of God with my fellow-workers in the city on Saturday mornings, and seeing the English reading non-Christians in the evening, holding conversations with, and distributing tracts and handbills to them; (e) On Sundays preaching, as asked, in the Divinity School, Muirabad, and Holy Trinity Churches; in the city in the mornings, and holding Sunday-schools in the evening in four different mohallas—these are conducted with the help of my fellow-workers; (f) Paying pastoral visits to the Indian Christians living in the city among the Hindus and Mohammedans. Now I shall take each item one by one in order.

(a) Preaching in the bazaar is sometimes very difficult when some rowdy Arya or a fanatic Mohammedan turns up; but, on the whole, it is encouraging, as seed sown here takes root in the heart of the hearer in after years; lying there it bears fruit. Experienced missionaries know that many lost sheep have thus been gathered into the fold of the Good Shepherd, for whom He laid down His life. True, men do scoff and mock at us in the bazaar, but at the same time there are always seen some faces glistening with joy and wonder as the words drop from the lips of the preacher. Here tact and wisdom must be exercised in dealing with the audience, which experience alone

can teach, and ample grace of God is needed to be patient with the impertinent and angry objectors.

(b) On Tuesday evenings we visit the educated non-Christian inhabitants of the different mohallas of the city, holding conversation with them on religious topics, and leaving a simple verse of the Word of God with our friends on taking leave of them, or putting a handbill in their hands. We thus make ourselves acquainted with the people, and try to remove many wrong impressions about ourselves and our religion from the minds of our countrymen, most of whom think the Christian religion is meant only for the English people and not for them. We thus clear the way for the reception of the truth by removing the rubbish that has been accumulating there for centuries. We hope to reap a good harvest from this quarter in time.

(c) This is another encouraging sphere of work. Here we preach the Word of God not only to ordinary men and women, but to those of the respectable classes, who seldom go out of their houses. When we take a stand at a place where three or four streets meet and sing a *bhajan*, some covered heads are seen peeping through the windows to find out what is going on, and one of us preaches. They listen in wonder, as they have never heard before of the Name of Jesus, and of His miraculous work, death, and resurrection. In this way we are putting forth our humble efforts for the furtherance of the Kingdom of God and His Son.

(d) This is a very important and delightful item of work. We read the Word of God together, and questions are asked and answered, and doubts are removed. We thus arm ourselves with the armour of God in order to fight out the battle successfully under the banner of our Captain, and pray together that He may give us victory over our foes; and thus, like good and faithful soldiers of the Cross, we pull down from their very foundations the strongholds of Satan in India. On Wednesdays we read some books on doctrines, with the view of preparing our fellow-workers for their examinations.

(e) On Sundays I make myself generally useful in helping my brothers of the gown if they ask me to do so, otherwise I go and sit quietly in the congregation with my family. In the after-



noons I take Sunday-schools for non-Christian children with my fellow-workers in the city.

(f) Pastoral visits are paid to the brothers and sisters living among the non-Christians in the city, during their illness, with one or two of my fellow-workers. I read a portion of the Holy Scriptures, stir up those who neglect their Sunday services, and have a word of prayer with them. I also visit the sick Indian brethren in the hospital, and have a word of prayer with them, thus consoling and comforting them in their time of distress and suffering. Over and above this I visit once a

month at least, and as many times as I can manage, those brethren and sisters who are stationed in the out-stations under me, and celebrate the Holy Communion, and make a stay of three or four days with them, thus encouraging them in their work, lying far out in the country, remote from the city. In this way I am doing the Lord's work through His grace, and though at times I feel weak in body, yet through my Master's grace I always find myself strong in spirit. I ask your prayers for me and the work of the Lord that has been entrusted to me, for if I need anything I need your prayers most.

## THE OUTLOOK IN NORTH-WESTERN INDIA AND THE WORK OF A LITERARY MISSIONARY.

Annual Letter of the Rev. Dr. H. U. Weltbrecht.

[This extremely interesting and valuable letter we print in full, and doubt not that it will be read and noted with close attention. It is rare for so broad and comprehensive a survey of Indian thought and its developments to occur in the unpretending form of an annual letter.—ED.]

*Lahore, Jan., 1902.*

**D**URING the past year the same arrangement has continued under which I was sent out in January, 1900, that is to say, I have been working for the C.M.S. and the B. & F.B.S. jointly; and in the latter capacity I have remained in charge of the Punjab Bible and Religious Book Society, as secretary, with the invaluable help of Mr. Fazal Ilahi as assistant secretary. I will briefly write of this work first.

The Lahore Bible and Religious Book Depository, with its branch at Simla, has been the centre of an ever-growing work which extends far beyond the limits of the Province. Wherever Urdu is read or spoken, there our publications go—to the North-West Provinces of course; but also beyond them, to Calcutta and Bombay, to Madras and Haidarabad, and in fact wherever work among Mohammedan readers is being carried on throughout India. Furthermore, wherever Indian soldiers and sailors go, wherever Indian labourers and traders emigrate, our Scriptures, tracts, and books follow them; to Australia and Aden, to Hong Kong and Mombasa, to Demerara and Liverpool. The circulation of the Punjab Bible Society for 1900 amounted to 2337 Bibles, 5618 Testaments, and 46,636 portions in twenty-two languages; and the issues of the Religious Book Society

came to 53,470 books and 613,310 tracts, in ten languages. The publications in frontier languages (Pashtu, Baluch, and Tibetan) go beyond the bounds of the British Empire, where the foot of the missionary cannot as yet follow them; and that especially through the Medical Missions at Peshawar and elsewhere, from which the patients, full of gratitude for their healing, carry Scriptures and Christian books to their homes with the one stipulation that they shall show their thankfulness by reading them.

Another interesting instance of our connexion with foreign lands is the fact that several books for the C.M.S. Persia Mission have been published at Lahore and are supplied from our depository to Julfa as required. Among these is Mr. Tisdall's remarkable work on *The Sources of Islam*, which was reviewed by Sir William Muir in the *Nineteenth Century*. This book has been translated during 1901 into Urdu and is on the point of being issued for circulation in India. The translator, an able Indian Christian gentleman, has contributed an appendix from his own pen, which will be published separately, carrying out the same line of research still further on the basis of Mohammedan books much used in India. A biography of Dr. Imad u'd Din, and a brief one of the Rev. Pandit Kharak Singh, both of them authors whose loss

we deplore, have also been published; and the memory of our dear friend Mr. Perkins has been kept before us by the re-publication of his valuable Urdu Family Prayers. A good deal of time and attention too has been bestowed on a new edition of my Catalogue and Review of Urdu Christian Literature, and also on preparations for publishing a monthly Urdu magazine for non-Christian readers, containing both evangelistic and general matter, which is just now appearing. But of this and similar work I shall have to say more in the pages of the Religious Book Society's report.

Besides the work of this Society, which is interdenominational, I have also to do with a Vernacular Committee of the S.P.C.K. which publishes works intended for the members of our Church in and beyond this Province. A list of those issued during the past year will show the nature of the work that is done by this Committee:—A Short Service of Preparation for Holy Communion (Urdu); A Catechism for Village Schools (Punjabi), by the Rev. R. Bateman, fifth edition; Selections from the Psalter, for use in Village Churches (Punjabi), by the same; St. Gregory's Pastoral Rule (Urdu), adapted for Indian pastors by the Rev. F. A. P. Shirreff, second edition; Diocesan Order of Confirmation (English); Churchman's Almanac for 1902 (Urdu); Prayer-card for Schoolboys;—not a long record, but, I hope, a yearly increasing one. Since the establishment of the Committee in 1878, between one and two hundred works have been issued.

During 1901 the Revised Urdu New Testament has been subjected to scrutiny by Committees appointed for the purpose by different Missions. Only one of these has sent in its report as yet, and it is probable that the process will take another year before the final review is taken in hand. I spent some six weeks during my stay in the hills in collation of criticisms; but much more will have to be done in that way before the results are ready to be put before the Committee. Meanwhile the new version has had a rapid sale, about 6000 copies having gone off in less than two years.

In this connexion I may mention that some progress has been made with a scheme that was initiated by the Bishops of India and Ceylon in their Synod of January, 1900. Among other

resolutions, they passed one to the effect that a complete set of Biblical Commentaries for the Church in India was greatly needed. Our own Diocesan was commissioned to take the work in hand, and I have had the privilege of acting as his assistant in it. After a careful survey of the field and much correspondence, the whole of the New Testament, with the exception of one or two books, has been allotted to different writers, and it is hoped that the S.P.C.K. will assist in the publication of the Commentaries. They are to be drawn up in English on the basis of the Cambridge Bible for Schools and Colleges, with necessary adaptations to Indian needs. The Syndics of the Cambridge University Press have most kindly allowed us the use of their series for this purpose: at the same time each author is allowed a free hand as to how far he will keep to the Cambridge notes, and with each English writer is associated an Indian collaborator. The Commentaries in their English form are intended for the increasing class of Indian readers who prefer English, while they will also be available for translation into the vernaculars, as local needs may demand, and the existing supply of vernacular Commentaries may indicate. The prayers of our friends at home are asked that this undertaking may be fruitful in blessing to the Indian Church and to non-Christian Bible students also.

It is with sincere satisfaction that I have just heard of the Bible Society's intention to send out a secretary for their Punjab Auxiliary. His arrival will free me from a large amount of business work connected with the management of the depository and its sales; and I shall be thankful to be able really to give my time to work such as that which I have just described.

Besides the work of missionary literature, a certain amount of general work has fallen to one's share, both in aiding the local C.M.S. brethren in their work and services, as a member of the Corresponding Committee, of the Punjab University Senate, of the Bishop's Council, also as his examining chaplain, and in connexion with the local Y.M.C.A., which is used chiefly by Indian Christians.

Of the visit paid to the Christian village of Montgomerywala, in the Jhang Bar, last January, I wrote before. Not altogether unconnected with this line

of things was the ceremony of opening the new Jhelam Canal by Sir W. Mackworth Young in October last, to which I was kindly invited by the chief engineer, Mr. Sidney Preston, who has shown himself most ready to help in all that concerns our work in the newly-irrigated country. This new canal is taken out of the River Jhelam at a place called Rasul, about forty miles above Pind Dadan Khan, on the other bank. On October 28th a large number of guests went down by special train, starting the night before, and early in the morning, after speeches and a prayer offered by the Bishop of Lahore, the Lieut.-Governor cut a cord, by which a lever was released which pulled up one of the sluice-gates and sent the water of the great river down its new channel. This canal irrigates an area very much smaller than that of the Jhang Bar, the wedge of land above the junction of the Chenab and Jhelam being much smaller than that between the Chenab and Ravi. All the more completely, of course, is this tract (1771 square miles) protected from possible dearth, and it is generally supposed that the water of the Jhelam is specially fertilizing.

The newly irrigated tract will be mainly in the Shahpur district. In the northern part of this the American United Presbyterian Mission has a station, established a few years ago, at Bhera; and in the southern part is the old C.M.S. Mission at Shahpur, the head-quarters of the district. This forms part of the area worked at first from Pind Dadan Khan, the place where the revered "pilgrim missionary," George Maxwell Gordon, had his head-quarters. When he died at Kandahar, in 1880, he left by will half his property to support this Mission and that at Dera Ghazi Khan. Owing to the decay of Pind Dadan Khan as an emporium of the salt trade, the centre of the Mission was removed to Shahpur; but since Mr. W. E. Davies' lamented retirement the work there has been suspended for the last six years. Now, however, it is evident that, just as in the Jhang Bar, so in Shahpur district, there will, with the new colonization, be a large influx of Christian labourers from our older Missions, who will need to be gathered and shepherded. Not only so, but it is highly probable that more than one village will be colonized by Christians; and, in fact, the settlement authorities

have already made inquiry of the Bishop of Lahore as to how many Christian colonists are likely to be forthcoming. Under these circumstances, the resumption of work in the Shahpur district is engaging the anxious attention of the Conference and Corresponding Committee. The great difficulty in our way is the lack of men, owing to the fewness of reinforcements during late years. The future of the Shahpur Mission and the Christian and other colonists about to settle there is a matter on behalf of which we ask earnest prayer.

Membership of the University Senate entails a certain amount of work in connexion with the Arts Faculty, of which, for the present, I am secretary. Its special interest lies in the outlook that it gives on the intellectual movements of the Province, and the touch that it affords with its life. For one thing, one sees how, be the Government as neutral as it may, it is impossible to give a high-toned English education to young India without casting the leaven of Christian ideals and standards into the mass. I merely cull a few books from the B.A. course for 1902 by way of illustration. *Helps, Friends in Council*; Kingsley, *Westward Ho!*; Macaulay, *Boswell's Life of Johnson*; Tennyson, *Princess, Holy Grail, Lancelot and Elaine*; Ruskin, *Sesame and Lilies*. It is a common thing to find Biblical phrases or allusions in the writings of educated Indians, and sometimes extended applications of Biblical passages occur. If a man or woman of this class desires to go further in knowledge of Christian truth, it is not difficult to find English books that will open it up to him, though we have to face the fact that agnostic and anti-Christian literature also is circulated and read. For the special needs of Indian readers provision is made by the English publications of the Christian Literature Society at Madras, chiefly through Dr. Murdoch's exertions. But as the leaven of new thoughts and ideals spreads among the classes who speak and read the vernacular only, it is obvious that for them there is no heritage of Christian literature. What they get must be provided by Christians of the present age. In this connexion it is very interesting to note some remarks made by our Lieut.-Governor, Sir W. Mackworth Young (whose departure we lament), at the last Convocation of the Punjab Univer-

sity. Speaking of the needs still to be met, he said :—

"The next need of which I would speak is greater literary activity. I need not remind you that 'the improvement and extension of vernacular literature generally' is one of the objects for which the Punjab University exists. But what has the University done in this respect? Very little, I fear. It has, during the last few years, revised the vernacular Readers on the lines of the departmental text-books. But while availing itself of the labours of the Government Text-book Committee, of which I cannot speak too highly, I doubt if it can claim to have originated any work or devised any scheme for discharging the important duty imposed upon it by statute. And it is the more incumbent upon it to do so, because, without a vernacular literature to serve as the exponent of European scientific progress, it must needs fail in respect of another of its statutory duties, viz. 'the diffusion of European science, as far as possible, through the medium of the vernacular languages of the Punjab.' In looking about for a reason for this failure, I apprehend that it is to be found mainly in the lack of leisured study in which our English Universities and homes abound. Few are the favoured ones who are able, and few are the wise ones who care, to refrain from the pursuit of wealth or fame and seek knowledge for its own sake, or for the sake of imparting it to others. How earnestly I wish that I could fire some of you, my younger friends, with a noble ambition to adopt as your own this prerogative of your Alma Mater, to become yourselves means of diffusing true knowledge through the medium of the vernacular, either by the translation of standard English works, or, better still, by becoming yourselves aglow with inspiration and telling in your native tongue of the things which you know and feel."

The words that follow, too, are worthy of note as coming from one who is himself an earnest Christian and a long standing faithful helper of missionary effort :—

"And in connexion with this idea, let me gently remind you that learning and religion in this country seem in danger of being divorced, judging by the number of graduates who find em-

ployment in religious work. Of those who pass through our English Universities a fair proportion devote themselves to the direct service of God; but few graduates in this Province become teachers of the creed they profess or seekers after religious truth. Will you not seriously consider whether some of you may not be called to devote your lives to this search, and follow in the footsteps of men like Keshub Chander Sen, Daya Nand Saraswati, and Sir Syad Ahmad Khan, whose influence on the educated youth of India has been so potent and so beneficial. It is a noble ambition to become fellow-workers with God, and to help your fellow-creatures forward in spiritual things and true pursuit of the highest wisdom. But the true reformer must be first a deep student, and what I wish to suggest to you now is that the search for truth for its own sake and for the sake of mankind is a fitting employment for faculties which, like yours, have been quickened above those of your fellows."

One can scarcely doubt that the people of India will eventually be led to find Christ after much independent and painful search for truth as an ideal in various embodiments. But while we recognize this process as part of God's training of the race, it is all the more necessary that we should forward its purposes in every possible way, and especially by providing what will help and guide the student and the schoolboy when they go out into life, no less than by faithfully preaching Christ and leading to decision for Him those whose hearts are awakened.

It may be of interest to record some impressions of the movements of Indian thought as presented to one in Lahore.

So far as I know there is no equally frequented centre of learning in North India this side of Calcutta. The colleges of the North-West Provinces (now called the "United Provinces"\*) are much more scattered, so that up to date the capital, Allahabad, has had only one college with under 300 students. In Lahore there are four arts colleges (including the strong and well-manned American Presbyterian College), one law college, and one very large medical college with about 900 students, hence the total number of students mounts up to something like 2600. One result of this is that the

\* [See Editorial Note, p. 630, for an explanation of this change of name.—Ed.]

intellectual life of Lahore is brisk, lectures of all kinds are being delivered, and it is far from easy to get together students for Christian gatherings without some very special attraction. The native press is in full swing, printing-presses spring up like mushrooms, and the newspaper is a powerful institution. There are two widely circulated English journals of this class, the *Tribune* and the *Observer*, representing the Hindu and Mohammedan communities respectively. Of Urdu journals there are several good and influential ones, among which the *Paisa Akhbar* ("Farthing Journal") is notable for wide circulation and enterprise. Vernacular magazines, too, are increasing, and Lahore now has six, treating of religion, literature, or law, the latest arrival being our Christian *Taraqqi* ("Progress").

Political matters, of course, excite the most widespread interest. As education spreads and a sense of intellectual power is developed, aspirations for more political power and a certain discontent at the subordinate position of the Indian increases; at the same time the conviction gains strength that power must be gained, if at all, through the adoption of Western ideals and culture. The news that an Indian has come out Senior Wrangler, or passed first for the Civil Service, or has been elected a Fellow at a Cambridge college, sends a keener thrill of excitement and pleasure through all the readers of the country than any new religious development. It is inevitable that, as education arouses a sense of intellectual power and a knowledge of national progress in other countries, the thinking Indian should feel an increasing discontent with the backwardness of his own country and the disadvantages of his own position. His supreme ideal has for centuries been that of meditation and repose. This is now being exchanged for energy and progress. Hitherto it mattered little to him what *mlechhas* (impure outsiders) thought of the position of the congeries of tribes south of the Himalayas. Now he is ambitious that these should be regarded as an Indian nation. Add to this the fact that many Englishmen in India do not even now behave towards the Indian with that courtesy and consideration which the stronger owes to the weaker, and we cannot be surprised that there should be, with the spread of enlightenment, in some sense, a more widespread

feeling of estrangement between rulers and ruled; and this race jealousy is one of the difficulties that we have to contend with and overcome in the organization of the Indian Church itself. On the other hand, those Indians who think more deeply and act more seriously and unselfishly, come to realize increasingly the great need that India has of England, in that India cannot stand alone, and, to judge by history, would be substantially worse off under any other Power; and they also recognize the great amount of real goodwill and unselfish effort displayed by many individual Englishmen and sometimes by the English people on behalf of India. It is among this class of reflecting and public-spirited non-Christian Indians that we find from time to time a strikingly warm appreciation of missionary effort.

It is, I believe, one of the indirect results of missionary work and of Christian influence generally, that the political zeal of educated Indians is, like an Indian river, beginning to shift its channel. Taking the National Congress as an example, we find that the agitations for franchise, representation, and the like are comparatively much less prominent of late than systematic effort on behalf of social reform and advocacy of a lightening of land revenue assessment. The movement for social reform has spread far beyond the classes which enjoy the benefits of English education. Everywhere caste meetings and religious or general associations are occupying themselves in the matters of social improvement, revision of the ruinous marriage expenses which saddle so many of the peasantry with a life-long burden of debt, amelioration of the position of widows, and so forth. Industrial education of a systematic kind is being recognized as a necessity, and wealthy Indians are founding technical schools such as the Diamond Jubilee Industrial Institute, lately opened in Lahore.

While these tendencies help to bring the Indian mind into contact with fact and history, they may also tend to secularize it. What, then, of its present ideals, from the Christian point of view? "The Kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal." The fermentation is going on under our eyes, and to the literature worker it is specially evident. Men are busy pressing out

the new wine of Western thought and Christian morality, and for the most part they are still persuaded that the old wine-skins will hold it, and they are trying to pour it into them. How long they will hold together, who can say? Some of them are already bursting. Thus the Brahma Samaj is regarded by Indians as a half-Christian body. It reveres all great religious teachers as coming from God, but the preponderance in its teaching of Christ over other masters is marked. Its congregations have lately been keeping Christmas Day with a special service, and though the Brahma Samaj is a small body (yet split up into various sections) the efforts of its members in the cause of charity, temperance, purity, and social reform come nearer the Christian ideal than those of any other body outside the Church. The Brahma Samaj, however, hails from Bengal, and is something of an exotic in the Punjab. The Arya Samaj is indigenous, and claims a much larger following.\* It represents a more recent stage of enlightenment, and has, so far, stopped short at a stage which the Brahma Samaj passed two generations since, in that the Aryas profess to regard the Vedas as the soul-inspired source of revelation and knowledge. Their work in the cause of education, culminating in the large Anglo-Vedic College at Lahore, is the strongest side of the Arya Samaj; but their repudiation of idolatry, Brahmanical domination and social abuses is not without some effect. The society comprises very diverse elements, many bitterly opposed to Christianity, others more tolerant and progressive. Its tendencies are largely political, also. Like the Brahma Samaj, it is split up into sections, more or less conservative; chiefly the two bitterly opposed camps known as "flesh-eaters" and "grass-eaters," the former of which has thrown over Hindu vegetarianism. Each of these has its English journal, the editors of which vary their polemic against Christianity with attacks on each other's dietary and morals.

Though later in the race, the Sikhs are not altogether out of it. The Singh Sabha (Sikh Association), too, has its journal, and aims to vindicate the separate nationality of the Sikhs and to

promote its progress by means of education and reform.

Naturally the Mohammedan community has entered on the same path. Its progressive *Islamiya Anjumans*, its colleges and schools, show up at the centres of education, especially Lahore; its orthodox Divinity schools are *rari nantes in gurgite vasto*; the vortex of modern progress does not suit them, and they are relegated to backwaters, such as Deoband in the N.-W.P. The Oriental College in Lahore has done little to revive the scholarship of Islam as such. Walking one day in the spacious courtyard of the Royal Mosque at Lahore, where there used to be a fair number of Moslem students, I noticed a solitary lad conning a closely-written book, which I took to be Persian. "What part of theology are you reading?" I asked: "is it law or logic or exegesis?" "*Histori of England has, Sahib*," he replied in Urdu ("Sir, it is the history of England"). He was an Oriental College student reading for the Punjab University Entrance examination, and had got some former student's MS. notes.

That Western education and thought is profoundly modifying Moslem religious conceptions is sufficiently shown by the Anglo-Mohammedan College at Aligarh (N.-W.P.), and the influential sect of *Necharis* (believers in natural law, rationalists) which follows the late Sir Sayyad Ahmad Khan, and includes such men as Mr. Justice Amir Ali. It is interesting to notice that as in Hinduism, the more Westernized and progressive Brahma Samaj has been followed in the Punjab by the more conservative reform of the Arya Samaj, so in Islam the Punjab has given us a new Islamic reformer of more conservative tendencies than Sir Sayyad Ahmad, yet whose followers differ materially from orthodox Islam in their attitude towards Western thought, while, like the Arya Samaj, they are among the most determined and systematic opponents of Christianity. The person to whom I refer is Mirza Gulam Ahmad, of the village of Qadian, near Batala. This man claims to be an inspired restorer of the decaying faith of Islam. He pretends to be Christ come again, as John the Baptist was Elijah. Though his prophecies have again and again

\* For an account of these, see Lillingston, the *Brahma Samaj and Arya Samaj*. Macmillans.

turned out false, his literary gifts and persuasive personality and mastery of intrigue have secured him a considerable following, among whom are some able men. The lament of one of his prominent followers over the progress of Christian literature is characteristic :—

"First of all, attacks on the Koran were made by the Nazarenes. There is no need here to dwell at length on this subject, as, with the exception of hermits and recluses, there is hardly any one who is not well acquainted with it. They have published millions of books and tracts against Islam, and they can very well afford to do so, considering the boundless resources at their disposal. In a word, they have left no means untried to refute and demolish the Moslem religion. The result is that there are hundreds of men who have left Islam and embraced Christianity, and there are hundreds of others who, though nominally Moslems, are only carrying about a dead faith in their bosoms.

"Doubtless mercenary motives have been the cause of many of these perversions to Christianity; yet it cannot be denied that Christian tracts and books have also largely contributed to these apostasies. Not long ago an attractive book was distributed by Christians among Mohammedan students who had been successful in the Middle School examination. As the book was neatly printed, and was in the form of a novel, with the attractive title of *Asmar i Shirin* ('Sweet First-fruits'), it must have been very taking to young minds. Boys naturally like novels, and few would resist the temptation of reading an interesting book, written in a pleasant, simple style, and neatly got up. It is difficult to over-estimate the influence which such a book might exercise on the hearts of young students. Possibly no one became a Christian through reading it, but it is impossible that readers should have entirely escaped its perverting influence. At all events, those who are not acquainted with the real beauty and true merits of Islam cannot but be influenced for evil by the reading of such books.

"Some time ago an Englishman, Sir William Muir by name, compiled a Life of Mohammed in four volumes, with the express object of furnishing the missionaries with weapons to attack

Islam and its founder. Then Imad u'd Din, in his books entitled *Hidayat u'l Muslimin*, *Tarikh i Muhammadi*, &c., used such abusive language that the words well-nigh caused the heavens to rend and the earth to split. Then Thakur Das, Safdar Ali, Hisam u'd Din, and Akbar Masih have, by their compositions, raised such a storm that one can but say, '*Al Aman*' ('May God protect us')! The *Nurafshan* [a Christian newspaper] of Ludhiana has, as it were, taken a contract to revile the 'Chief of the Spotless Ones' [Mohammed], and every day hundreds of books and tracts are circulated by this sect in refutation of Islam, which create so much disturbance and strife that one's soul sickens at the sight."

Besides the clearly defined parties that I have described, there are many educated Moslems who, as the writer just quoted expresses it, without separating from their community, have "but a dead faith." One such I recently met with on a railway journey. He is a chief of some importance on the frontier, and was educated in a C.M.S. school. His attitude towards religion as such was very secular and unsatisfactory, and he at least professed himself quite insensible to the soul's need for God. Speaking of his indifferent attitude he said, "Do not suppose that I want to become a Christian; the observances of the Mohammedan religion are good enough for me, so far as I care to keep them. But there is one thing that does incline me to Christianity. Our nation" (he spoke as an Indian, not as an Afghan) "is backward because it is disunited. There is no hope of its union under the influence of Islam, still less of Hinduism. The only religion that can make one people of us is Christianity. If I saw any near prospect of that, I should be ready to become a Christian." Be his words worth what they may, assuredly we need to see to it that this unifying influence of Christianity in bridging over the gulf between races, indigenous and foreign, is manifested in the Indian Church.

In all this mass, Christian and non-Christian, the leaven of the Bible and its teachings in Christian literature is working, and one constantly comes across traces of its operation. On another railway journey I entered into conversation with a pleader. Finding that I had to do with the Bible Society

he at once began, "You do not go the way to circulate the Bible widely amongst educated people." "What would you suggest?" I asked. "See here," he replied, showing me some slips printed in Urdu and English. "I am greatly concerned at the amount of corruption in our courts; the bribery and false swearing is incredible. So I have printed these verses from the New Testament" (they were from the Sermon on the Mount), "and I give the slips to my clients and people about the courts; and at any rate they don't bring me fraudulent cases. Now if you will print the whole Gospel in parallel English and Urdu, you will find many educated people who will read it gladly." His suggestion is being carried out.

A missionary in the Hazara had the following conversation with a Mohammedan priest:—

*Moulvi* (who had come into a central place for the Friday worship) to *Padri*.—"I wish you would get me an Urdu New Testament and one or two other books."

*Padri*.—"With pleasure; but what book is that you have there in your hand?"

*M*.—"It is the Bible."

*P*.—"Well, the New Testament is in that."

*M*.—"Yes, I know; but the book is not mine."

*P*.—"Whose is it? It seems well used."

*M*.—"It belongs to your friend, *Moulvi M. Y.*"

*P*.—"How does he manage to lend it to you? Has he done with it?"

*M*.—"No, but he has got another, which he uses."

*Tahzib-ul-Niswan* is a small Urdu paper for women, published weekly in Lahore, under the editorship of a Mohammedan lady. In the issue of December 2nd we find the following among the editorial notes:—

"For the past two years a society called the Bhajan Mandli (Association for Worship) has been kept up in Lahore by a few pious Hindu sisters. This association was established by the efforts of *Srimati Bhagwati Devi*, wife of *Pandit Girdhar Rai Sahib Bishwashi*, and several other sincere Hindu ladies. At first it was composed of the ladies of only five families, who met for worship and the singing of devotional

*bhajans*. Now it has made considerable progress, and the ladies who join in it subscribe to the following covenant:— 'We will renounce lying, slander, quarrelling with friends and relatives, and all kinds of obscenity. And we will try to promote the welfare of our sisters.' Their actions are generally becoming conformed to this covenant. Accordingly, on October 15th last, when the annual meeting of this association was held, more than one hundred ladies were present. This meeting was a very successful one. Some very touching verses were read, after which the founder read a prayer in Hindi prose, and this hymn was sung:—

"Thou art my Lord, I Thy handmaiden  
Thou art love, I thirst for love."

"This was followed by a paper from *Sister Basanti Devi*, who also read the report for the past year. After other sisters had read papers, fruits were distributed and the business closed.

"We give our best wishes to these true-hearted, right-minded sisters who have made such efforts for the abandonment of idolatry and in the spread of righteousness, and of the worship of God, and we heartily pray that He will grant them success.

"Can any one inform us whether there can be found among the Mohammedan sisters in any town such enterprise, such ability and zeal as that they, too, should leave their necessary tasks and hold a meeting each week for similar purposes, and carry on this work in love and concord? Even if among the Mohammedans some artless, self-forgetful servant of God should bring forward such a scheme, this dispute would in all probability arise at its very beginning:—'I cannot come to your house: you must come to my house.'"

This self-knowledge and these spiritual sympathies are not born of the Koran. The gifted lady who writes these words is now reading the Gospels, which her husband already well knows.

To predict or even forecast results is mostly idle work. Only this much one seems to see, that God is working in the mind of India, through the Bible and its teachings, a gradual but radical change of conceptions which is even now producing the first-fruit of a harvest to be reaped by His labourers of every degree.



## AFRICAN NOTES.

**N**ORTHERN Nigeria.—In our last Notes, after commenting on the incursion of a French column into Bornu and the defeat and death of Fad el Allah, we mentioned the fact that Colonel Morland, Commandant in Northern Nigeria, had started for that region. Questions on both these subjects have recently been asked in the House of Commons, and from Mr. Chamberlain's replies we learn that while no representations have been made to the French Government, steps have been taken towards the effective occupation of Bornu. Colonel Morland's expedition has, in fact, been completely successful. On February 16th he occupied Bauchi without opposition; and as its ruler had disregarded repeated warnings and persisted in devastating the neighbouring country by slave-raids, this Emir was deposed and the principal chiefs invited to nominate a successor. The new Emir was installed by the Deputy High Commissioner, Mr. William Wallace, who had accompanied the expedition thus far; and a civilian official, Mr. C. L. Temple, was left as Resident. Colonel Morland then continued his march in a north-easterly direction to Gujba in Lower Bornu, which he entered on March 11th, after some fighting with a chief named Mallam Gibirilla, who was captured and his forces dispersed. This was the only opposition met with during the expedition; and, after leaving a small garrison at Gujba, the column proceeded into Upper Bornu without further difficulty, except from the scarcity of water, which necessitated some very long marches. On reaching Lake Chad, the water, though low at that time of year, was found to be quite sweet, not brackish as had been supposed. As Colonel Morland's force advanced, the French retired across the boundary into the German territory which divides our Protectorate from their sphere of influence. A military Resident with a British garrison was established in the vicinity of the lake at a place called Maiduguru, about twenty miles from the boundary. After these steps had been taken to secure for the future a closer observance of the Convention of 1898, the column returned to Lokoja, travelling *viâ* Yola and the Binue.

Another matter alluded to in the April *Intelligencer* was the fact, mentioned in General Sir Frederick Lugard's report on Northern Nigeria, that he had been contemplating the establishment of a Home for liberated slave children. In reply to inquiries on the subject, Sir F. Lugard has addressed an interesting letter to the Secretary of the Anti-Slavery Society, which will be published in the forthcoming number of that Society's journal. From this it appears that the scheme has already made considerable progress; and the writer says:—"Under Miss Grogona, the Lady Superintendent of the Home, the institution now promises every success. I have over 100 inmates, mostly very small children. They appear to be extremely happy, and look well fed and healthy. Many when received were dreadfully emaciated. There are constant additions, and the numbers are rapidly increasing."

Sir Frederick Lugard explains carefully the reasons which led him to establish this Home. At first he adopted the plan of boarding out children in respectable households; but to the native mind this appeared merely a seizure of property from one person and the giving of the same to another. Some were then handed over to the care of C.M.S. missionaries; but this was only a temporary expedient, and the Administrator remarks,—“I am wholly opposed to the custom which has obtained in East Africa for so many years of handing them over to the Missions (Roman Catholic or Protestant).”

The history of Sierra Leone, even more than of Frere Town, bears witness to the good that has resulted in the past from the policy to which he alludes; but probably none of us would wish that such plans should be repeated on a large scale. We entirely agree with him that proselytism is not the business of the Administration; but we notice that he applies the principle in a way that has not hitherto been considered necessary. If we rightly understand General Lugard's intentions, it will be curious to observe the effects of a "purely secular" education upon these "children of the State" brought up in the Home.

**Wadai.**—If we were asked to name the part of Africa which seems at present most inaccessible to the Gospel of Christ we should probably point to the Sultanate of Wadai, lying to the east of Lake Chad. Its political prospects have thus a peculiar interest for the student of Missions; and these appear at the present time to be in a somewhat critical condition. By the agreement of 1889, Wadai is included within the sphere of influence of the French; and in their eastward advance they are now nearing its frontiers. A battle has recently been fought at Bir Alali, which has cost them the life of a brilliant officer, and proves that they are now in contact with men of a very different fighting quality from the timid blacks of Central Africa. The power of the Senussi is making itself felt; and though the French were successful in this engagement, they have now to reckon with that fanatical Arab element against which Lord Kitchener had to contend in the Eastern Soudan.

Two articles on the subject in the *Times* of May 10th and 27th are worthy of careful study. In the former the writer notes that, "Wadai has passed under the complete control of the fanatical Senussi, who have removed their headquarters from their old position in Gerdoba, near Benghazi, to the oasis of Kufrah—the half-way house for caravans to and from Wadai and Benghazi." In the latter article he seems to think it may still be possible for the French to compete diplomatically with the Sultan of Wadai for the exchange of French influence against that of the Senussi: but this must depend on whether they are in a position to follow up their victory with rapidity; otherwise the Senussi will find time to stiffen the backs of the Wadai rulers. Referring to this powerful sect he remarks that:—

"Since the destruction of the power of the Dervishes at Khartum by Lord Kitchener, the chief of the Senussi has enormously increased his prestige in the Moslem world and represents the most fanatical anti-Christian propaganda. His influence is so strong as to completely terrorize all the intermediate tribes from Benghazi to Wadai, and they have made the caravan routes the safest in Africa. What the French are threatened with is the task of finishing the work begun by Lord Kitchener—the extinction of the last stronghold of Moslem fanaticism. Even during the war in the Soudan the Senussi were in constant communication with the Dervishes on the Nile, and since the collapse of the original Mahdi the chief of the Senussi is the recognized head of the anti-Christian propaganda. He has received accessions from the Dervishes of the Nile and has taken Wadai under his charge."

It is also to be noted that two Turkish expeditions have proceeded to the hinterland of Tripoli and Benghazi; and it is quite conceivable that the Sultan of Turkey may decide to support the Senussi either secretly or openly in resisting the French march towards the territories at present under his rule. In any case it is to be feared that the result of the present operations may be the complete extinction of all trade between Wadai and the Mediterranean, and that in place of trade may come the unrest and excitement of religious fanaticism, such as followed the capture of Khartum by the Dervishes.

If this should be the case the power of the Senussi may prove a formidable danger to ourselves as well as to the French. How are we to prepare for that danger? It will doubtless be urged as a strong reason for maintaining the prohibition of all missionary work in and around Khartum; but those who believe that God has laid upon us our responsibilities in that region may well question whether security lies in hiding the light of His Gospel, or whether the danger may not be seriously aggravated by unfaithfulness to the trust He has committed to us.

**Egypt.**—In his Report for 1891 upon the administration of Egypt and the Soudan, published in April as a Parliamentary Paper, Lord Cromer has a good deal to say about the vexatious hindrances imposed upon the country by the peculiar system of accounts necessitated by its international obligations. Among other subjects dealt with, he says, regarding slavery, that the main interest of anti-slavery operations has now been shifted from Egypt to the Soudan. Here we are reminded that "very great practical difficulties" have still to be encountered. Slave-raids accompanied with bloodshed still occasionally take place in the district of Kordofan and along the Bahr-el-Arab. The slaves are either sent westward or else across the White Nile into Abyssinia, where they are easily sold. It appears also that the Abyssinians make periodical raids over the frontier; but the kidnapping, which was very common shortly after the re-occupation, has been much diminished, owing to the energetic measures employed by the Soudan Government. An English Inspector, Mr. N. Wilkinson, is now stationed at Khartum to collect information concerning the slave traffic, and to organize a Camel Corps cordon which has been established to guard the south-eastern exit of the Soudan.

In concluding his report, Lord Cromer says:—

"The facts which I have stated in this Report are sufficient to show that the past year was one of steady and normal progress. The Soudan naturally lags behind, neither, in view of the general character of the problem which has to be solved in that country, is it to be anticipated that any very striking results will be speedily obtained. But in Egypt proper it may be said that the foundations, on which the well-being and the material prosperity of a civilized community should rest, have been laid. . . . The fiscal system has been placed on a sound footing. The principal irrigation works are either completed or are approaching completion. Means of locomotion, both by rail and road, have been improved and extended. The institution of slavery is virtually defunct. The *corvée* has been practically abolished. Although both the judicial system and the organization of the police admit of further improvement, it may be said that law and order everywhere reign supreme. The *courbash* is no longer employed as an instrument of government. The army is efficient and well organized. The abuses which existed under the old recruiting system have been swept away. New prisons and reformatories have been built. The treatment of prisoners is in conformity with the principles generally adopted in Europe. The sick man can be nursed in a well-equipped and well-managed hospital. The lunatic is no longer treated like a wild beast. Means have been provided for enabling the peasantry to shake themselves free from the grip of the money-lenders. A very great impulse has been given to education in all its branches. In a word, all the main features of Western civilization have been introduced, with such adaptations as have been necessitated by local requirements."

**Somaliland.**—Reference was made in the April *Intelligencer* to a French railway from Jibuti and to the financial difficulties which had arrested its progress and opened the question of a branch line to Zeila. It now appears that, by a convention concluded on February 6th between the railway company and the French Protectorate, and approved by an Act of the

Chamber promulgated on April 10th, the line is to be kept exclusively in French hands by an annual subsidy of fifty million francs for fifty years to be paid by the Protectorate and guaranteed by the mother country. The effect of this upon the trade of Zeila and upon the welfare of British Somaliland generally is discussed in the *Times* of March 29th by Mr. Alfred Pease, M.P., and by another correspondent on May 21st. While differing as to the extent to which Zeila may be injured, both writers agree in strongly urging the construction of a British railway between Berbera and the Harar district. While Zeila is a mere open roadstead surrounded by sandbanks, Berbera has a fine harbour capable of holding large ships; and a line from this port to the highlands of Southern Abyssinia would tap the Ogaden caravan routes, and would maintain the present balance of political influence.

But it is on other grounds that Mr. Pease urges that our *laissez faire* policy should be abandoned and prompt action taken to assert British authority in the interior of the Protectorate. He points out that five or six years ago the Pax Britannica extended much further than is now the case, and that many tribes whom we had undertaken to protect have latterly been abandoned to the tender mercies of Abyssinian raiders and now of the Mad Mullah. This is the more dishonourable, as by our action in preventing the Somalis from obtaining firearms in our Protectorate we had deprived them of the only possible means of self-defence. Under these circumstances it is not surprising that numbers who would gladly have remained loyal subjects have been forced to join the Mullah's ranks, and that in spite of the reverses inflicted upon him in June last year he is now said to be stronger than before.

A Parliamentary Paper describing this campaign was issued in March, from which it appears that both Colonel Sadler, our Consul-General, and Colonel Swayne, who so ably conducted the operations, were strongly of opinion that Burao should be permanently occupied and that a local corps should be formed for service in the interior. In September, however, a dispatch from Lord Lansdowne announced that His Majesty's Government were unable to sanction either proposal. Very few weeks had elapsed before the short-sightedness of this decision had become evident, for the Mullah was reported to be moving again, and on December 23rd Lord Lansdowne telegraphed to Colonel Swayne asking if he could resume the command against him. Thus a second campaign is now in progress. It is to be hoped that on its conclusion measures may be taken to prevent the recurrence of disorder and to convince the Somalis that for the future Great Britain may be trusted to protect those who come under her rule.

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**Uganda.**—Sir Harry Johnston's recently published work of the "Uganda Protectorate" gives us in two volumes practically all available information with reference to the physical features, the present condition and future prospects of a region which comprises within an area of about 150,000 square miles "nearly all the wonders, most of the extremes, the most signal beauties, and some of the horrors of the Dark Continent." The writer has availed himself largely of the assistance of the camera, and his black and white illustrations cover a wide range of subjects illustrating the different native tribes, the varied scenery, and the flora and fauna characteristic of different parts of the Protectorate, while the coloured plates, reproduced from sketches made by the author, give a vivid idea of the splendid colour effects which delight the eye in this part of our African Empire.

A comparatively small place is devoted to the known history of Uganda, and, as might be expected, no great prominence is given to the part which Missions have played in the opening up of the country. The writer notices, however, that the kingdom of Uganda may now be considered a nominally Christian country; and he estimates that the number of people taught to read since the commencement of missionary work has amounted to about 200,000. The facts given with regard to C.M.S. work are too well known to need repeating here; but speaking of the White Fathers he notes that in 1900 they had fourteen stations in the kingdom of Uganda, besides open in Toro and one in Unyoro. They claim to have over 50,000 converts, and about double that number of catechumens. The English Roman Catholic Mission, under Bishop Hanlon, has been a much shorter time in the country, and is at present represented most strongly in Busoga; but we are told that they have schemes for extension into the east and central parts of the Protectorate. There is an interesting coloured map, showing the religions professed in the different parts of the Protectorate.

With regard to future administration, Sir Harry Johnston pleads for the amalgamation of the Uganda and British East Africa Protectorates; and indeed he goes further, and advocates the appointment of a single High Commissioner, who should be responsible for the administration of the four Protectorates of Uganda, British East Africa, Zanzibar, and Somaliland. The publication of these volumes cannot fail to arouse interest and attention among many who have hitherto known and cared but little about this outlying part of the British Empire.

**French Congo.**—British merchants in French Congo have for some months complained of the treatment to which they have been subjected. The facts of the case appear to stand as follows:—By the Berlin Act of 1885 the regions forming the basin of the Congo and its outlets were declared open to “complete freedom” of trade, and it was further stipulated that “no Power which exercises, or shall exercise, sovereign rights in the regions in question shall be allowed to grant therein any monopoly or favour of any kind in matters of trade.” Now the whole of French Congo, with the exception of the district watered by the Gaboon and Ogowe rivers, lies within this free-trade zone. British merchants have for many years been trading in both sections of the territory, and had set up stations long before 1885. Since the passing of the Berlin Act, and relying upon the liberty which it guaranteed them, this trade has been considerably developed. In 1893 a territorial concession of 104,000 kilometres square was granted by the French Government to a company called the *Société du Haut Ogooué*; but its claim to the sole right of trade within the limits of its concession was not credited, and it made no attempt to enforce it. In 1899, however, two decrees were issued, the effect of which was, (1) to incorporate all “lands vacant and without ownership” into the domain of the state, and (2) to partition the whole of French Congo among forty odd “concessionaire companies.” These companies obtained the enjoyment of their respective territories with “all rights accruing therefrom”; but what those “rights” really consisted of only became apparent in September last year, when the text of a further decree, circulated by the Governor of French Congo, reached this country. It was then discovered that the concessionaires were granted the sole monopoly over the products of the soil, which the Natives might dispose of to no others. A clause in the agreement, instructing them to respect the “acquired rights of third parties,” has been practically a dead letter. Taking advantage of these decrees, the concessionaires seem to have acted in a most high-handed manner towards

independent merchants trading in the country: produce paid for by the latter has been confiscated, their factories broken into, duty-paid goods flung into the bush, and native agents tied up and flogged. Remonstrances have been addressed to M. Décras through our Ambassador in Paris, but little redress has at present been obtained, in spite of the fact that even in the French press the reasonableness of the complaint is to some extent recognized.

In the Gaboon-Ogowe district fair compensation is demanded by our merchants, who are being driven from a region which they had opened up to trade; but in the free-trade zone the position is different, and here they plead that arbitration is essential, to determine the bearing of the Brussels Act upon the questions in dispute.

**Barotse-land.**—Attention has recently been drawn to Barotse-land by the visit of its paramount chief to this country. Soon after his arrival, Captain Bertrand, the well-known Swiss explorer, wrote of him,—“There can be no doubt that Lewanika is the most picturesque personage invited to King Edward's Coronation: and his presence is attracting English people's attention to that little-known portion of their African estates.” Barotse-land, or North-Western Rhodesia, as it is now sometimes called, lies to the north of Bechuanaland, from which it is separated by a narrow strip of German territory. It comprises the upper part of the valley of the Zambezi; and its capital, Lialui, lies close to that river, some 500 miles north-west of Bulawayo.

King Lewanika has had a chequered career: his predecessor incurred by his cruelties the hatred of his people, and was eventually deposed and put to death. Thereupon Lewanika, or Robosi as he was then called, assumed the government and began to enforce his authority in a drastic manner. For a time, however, he was driven into exile, and during this period he determined to seek the protection of Queen Victoria. Some years later, when securely seated on the throne, he gave in 1891 a mineral and trading concession over the whole of his country to the British South Africa Company; and in 1897 his allegiance to the Imperial Government was marked by the arrival of a Resident, Mr. R. T. Coryndon, who still remains in Barotse-land, but with the title of Administrator.

It was in the early days of fighting and bloodshed that the eminent missionary, M. Coillard, first reached the Zambezi, more than twenty years ago. A permanent Mission could not at once be established; but eventually the Société des Missions Évangéliques de Paris obtained a firm footing in the country, and the work of this Mission has been remarkably successful. Captain Bertrand bears cordial testimony to the effects produced by the teaching of Christianity; and Colonel Harding, C.M.G., who for two and a half years has been chief of the Barotse Native Police, and under whose escort the king has come to England, testifies to the work accomplished by M. Coillard and his colleagues. Lewanika himself does not profess to be a Christian, but he has been profoundly influenced by Christian teaching, and has accomplished great reforms in his country. Slavery and infanticide have been practically abolished; the king sets the example of total abstinence; and he has prohibited the making and sale of intoxicants, a policy in which he has the full support of the Chartered Company. He goes regularly to church on Sundays, and encourages his chiefs and people to embrace Christianity and to send their children to school. Litia, his son and heir, is a baptized Christian, and one of his daughters, described by M. Coillard as a sweet and loveable Christian girl, has lately become a teacher in the Mission-school at the capital.

Much may depend on Lewanika's visit to this country, and we are thankful to know that he is having some opportunities of seeing Christian institutions. On June 23rd a Reception was given at the Bible House, when he was presented with a beautifully-bound Suto Bible; and a similar Reception at Livingstone College on July 11th, given by the Native Races and the Liquor Traffic Committee, marks their appreciation of his efforts in the cause of temperance.

There is need for prayer that the time spent in England may prove, not a hindrance, but a blessing, to himself and the people over whom he rules.

**South Africa.**—Expression was given in last month's *Intelligencer* to the feeling of profound relief and thankfulness with which the tidings of peace were received on that happy Sunday, June 1st. The document containing the terms of surrender agreed to by the Boer representatives had been signed late the previous evening at Pretoria; the same city from which, over two years and seven months previously, was issued the ultimatum which led to the opening of hostilities in October, 1899. How little we then realized all that this conflict would involve—the long-protracted strain and the terrible cost in suffering, anxiety, and bereavement! For many a year to come its effects will be felt in this country and in South Africa; but with all our hearts we thank God that the struggle is now ended, and pray, in the words of our Archbishops, that He would “crown the blessing of peace with the blessing of unity and concord.”

It is more than two years ago since any reference has been made in these Notes to the engrossing topic of the war. There seemed no need to write on a subject which all of us were anxiously following; but, having noticed in November, 1899, the course of events which led to the outbreak of war, it is right now to express our thankfulness that peace has been restored.

There are two matters which call for special thankfulness since the conclusion of peace: first the spirit in which the news was received in this country, and secondly the temper shown by the Boers in accepting the settlement. We have been sobered by the long trials of the war; and the unexpected difficulties experienced seem to have cured us, at least for the moment, of a boastful spirit. There has been a remarkable recognition even in the secular press that Divine providence has restored to us the blessing of peace; and Thanksgiving Services held all over the country have been crowded with worshippers. God grant that His message to us through this blessing, as well as through the illness of our Sovereign and postponement of the Coronation, may not pass unheeded from the national memory!

In South Africa the combatants have learnt to understand and respect each other. The Boers have made a gallant resistance, and the conclusion of the war leaves them no sense of humiliation or loss of self-respect: but at the same time their hopes of independence have been absolutely dispelled. There seems thus good reason to believe that their acceptance of their new position as subjects of the British Empire is quite sincere. Lord Kitchener, who is a keen diplomatist as well as a great organizer, certainly takes this view of their attitude; and it is well expressed in the admirable letter which he wrote to the Boer Generals thanking them for the tact and energy with which they had facilitated the work of the Peace Commissioners. “I feel confident,” he says, “that a new era of complete reconciliation between the races has dawned in South Africa.”

T. F. V. B.

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## THE MISSION-FIELD.

### Western Equatorial Africa.

THE Archdeacon of Lagos (the Ven. N. T. Hamlyn) held his first visitation, and delivered his primary charge to the clergy and churchwardens of the Archdeaconry, on May 28th at Christ Church, Lagos. After expressing his gratitude for the kind way in which his appointment as Archdeacon had been welcomed, he gave some account of the history of the office of Archdeacon, and of the particular duties assigned to the Archdeacon of Lagos by the Bishop of the diocese, in relation to the Bishop, the clergy, the churchwardens, the churches, the schools, and the diocese, and of what were his hopes and aspirations in regard to each of these. He then pointed out some particulars in which it seemed to him to be desirable that the church services should be brought more into uniformity, for greater reverence in the worship of God, and finally dwelt upon the necessity of seeking more and more, in ministrations and in service, the indwelling of the Holy Spirit of God. After the service the churchwardens and sidesmen made and signed the usual declaration, confirming their appointment. A breakfast for the clergy and churchwardens concluded the first Archdeacon's visitation in the Lagos Church.

The number of baptisms in Abeokuta and its districts last year was 454, of which 198 were of adults. Bishop Oluwole says:—

It gives me much pleasure to be able to report progress, especially in the farms and the villages. In one of the villages in the western district the number of new adherents came up to 100. In my tour through the district last year I attended, in this village called Afojupa, one of the annual prayer-meetings in connexion with the

Evangelical Alliance. We prayed definitely that it might please God to set His seal to the movement then going on in the village and the farms around it, and bring into the Church there before the end of the year 100 new adherents. We note with thankfulness that this prayer has been answered.

In January, the Rev. J. D. Aitken, of Lokoja, paid an interesting visit to Kabba and the neighbouring towns. Kabba is situated some sixty miles west of Lokoja. The country lying between these two towns had, until the conquest of Bida and Ilorin in 1898, been regularly raided for many years by the Nupé slave-raiders. In 1894, Bishop Tugwell and the late Rev. C. E. Watney visited Kabba, but no missionary work of a permanent character has ever been attempted there. Mr. Aitken's visit was in response to a request from Daniel Olowolayemi, a native of Obele, a freed man, who had returned from slavery in Abeokuta, and settling down in his own town had begun to preach in it. Daniel was born at Obele in the fifties, and when ten years old was captured by the Ilorin people, and subsequently sold as a slave in Abeokuta. His master practised divination, but attended the C.M.S. services at Abeokuta. He told Daniel that he would get sense if he attended also. On the death of his master, Daniel decided to become a Christian, and was baptized by the late Rev. J. B. Wood, and confirmed by Bishop Oluwole about five years ago. A year ago he left Abeokuta and returned to Obele, preaching at every town on his way home. He is a farmer, but stops work frequently, from Friday to Tuesday, going at times a day's journey from Obele to preach on the Sabbath day. Mr. Aitken was accompanied by two Canadian industrial missionaries, Messrs. Robinson and Banfield, the late Mr. Bako, and a pupil-teacher. The party left Lokoja on January 7th and reached Kabba on the 10th. One of the Canadians preached to the people on St. John iii. 16. Crowds surrounded them all day, and it was only nightfall which at last drove them away. The following morning the party left for Obele. This town is situated behind a crag in a slight hollow in the top of a hill. The next morning



(Sunday) a meeting was held at the king's house. As the king and the majority of the people thought that Christianity was very good for white men but was not intended for Africans, Mr. Aitken preached on the sovereignty of God, the maker and supporter of blacks, whites, reds, and yellows. Mr. Bako then spoke for a few minutes, and the meeting ended in prayer. Then came a very striking scene, which Mr. Aitken thus describes:—"Daniel, marching in front, led a procession of the people in the congregation chanting, 'God have mercy upon us,' 'O Jesus, save us,' with very slight variations, from the king's house right up to the top of the crag. It was evidently the usual ending, for all the people joined in, and only dispersed when they reached his house. About sixty or seventy men, besides women and children, remained, and Daniel spoke to these while they stood upon the rocks." In the afternoon another meeting was held, at which both the Canadians gave addresses. Of a visit to a village of fierce mountain Igbirras on a neighbouring hill, Mr. Aitken writes:—

The king was terrified, and wanted to know how he should salute the first white man he had ever been in contact with. "Shall I roll on the ground?" "Shall I put dust on my head?" "Tell me, stranger (Bako), what shall I do?" I could not hear, but as he shook as though he had palsy, I took his hand and saluted him native fashion. He then sent a man post-haste to the town we had left, for a man to sit beside him on his throne to strengthen him. Whilst the people were collecting, one of the Canadians played Daniel's concertina, to their great enjoyment. We soon were crowded, and one of the Canadians spoke. He gave a splendid Gospel address. . . .

After the address was over, I cross-examined the people. They had no knowledge of sin in any sense. They looked upon evil deeds as a wrong done against man which could be balanced by payment of indemnity. They laughed at the idea of God hating evil or de-

manding punishment for sin, and went into roars of laughter at the thought of a resurrection from the grave. We were the first white men to visit, and the first Christians to preach in this village, so as they were absolutely raw Heathen, only meeting other people when their women went to market, we felt it a great privilege to speak to them. Mr. Bako, in conclusion, gave them a good straight talk; and they listened with rapt attention the whole time he was speaking. It was difficult to keep silence with an audience like that. On every side dark faces, and yet still darker hearts drinking in for the first time the everlasting Gospel.

We left them, but it was with a peculiar joy in our hearts, as we thought that perhaps God, by His grace, had enabled us to help them to take a first step out of heathen darkness into the glorious light and liberty of the Gospel of Christ.

On the return journey to Lokoja, the following Sunday was spent at a place called Aye, consisting of four towns. Mr. Aitken says:—

I spoke for about an hour and a quarter in the morning, and Bako followed with a short address, driving home in native fashion what I had said. The Aye man, who interpreted from Nupé into their own language, got tired of the long preaching and struck work. He was a splendid fellow, and translated grandly, the people's attention being fixed the whole time. He, however, consented to go on, as only the "word remained little," and in the afternoon, when Mr. Banfield (Canadian) and Bako preached, he interpreted for an hour and a half without a break. The people, as usual, assented to everything we said, and promised the same

things. We finished with an object lesson on prayer. We prayed for the message given, that all evil things might be kept from the town, that no sickness might come, and that the farms might bring in abundant harvest, &c.—just the things a Native would pray to his various *kutis* about. They all heard and understood, and joined in a hearty "Ami" (Amen).

It was a moving sight to see in village after village, and town after town, these poor Heathen (kneeling or standing) learning to pray to God for the first time. One could not want a more reverent set of worshippers than we had during these object prayer lessons.

For the first time in their lives these poor dark people worshipped their Creator, and the Creator Himself saw and heard. Who amongst us could possibly enter into their feelings at that moment? I should have liked all the clergy and Christian workers in

England to have been there at that time. It would have done them good; but I fancy a good many Sunday-schools, mission-rooms, and churches would suffer for want of workers afterwards.

Since the above was in type we have heard the sad news of the death, on June 3rd, of Mr. Bako, the African catechist, from blood-poisoning, the result of an arrow wound received when pioneering in search of suitable stations for mission work in the Igbirra country. Mr. Aitken says: "We had been hoping so much from his work in Lokoja, both in his direct evangelistic and translational work, and now he has been taken from us to still higher service, leaving us with a loss which we feel no one here can make up." Mr. Bako, accompanied by Ogbegha and two schoolboys, left Lokoja at the end of May to go up river to Koton Karifi. Unfortunately they were attacked by a number of Hausa-speaking robbers. Bako tried to explain who he was, but both he and Ogbegha were shot with poisoned arrows. Mr. Aitken wrote on June 5th:—

Bako was shot through the muscle of the thigh just above the knee-joint, so preventing his running away. Ogbegha then ran into the bush and so escaped, whilst Bako told the boys in Nupé how and where to run away. The boys went into the bush and hid, after outrunning their pursuers, one of whom tripped and fell, or one boy would have been enslaved. The robbers then attacked Mr. Bako with swords and gave him some terrible wounds, when he fell down and feigned death, whilst they beat him with sticks and, stripping him of most of his clothes, left him for dead. Bako then extracted the arrow from his thigh and fainted. When he recovered, one

of the schoolboys was calling him, and soon found him lying in the path. He was afterwards sent after Ogbegha and the other boy to get help.

Bako was thus left in the bush for a night, and kept some wild animals away by coughing, his wounds preventing him from doing anything else. Next day the chief of Umeisha sent a chief man and bearers to bring Bako in, and tended him until I called and brought him down to Lokoja, where, after paddling half the night, we arrived next morning. Blood-poisoning had, however, already set in, and three days after he died, after a night of great suffering.

#### **Uganda.**

The Commissioner, Colonel Hayes Sadler, visited Mengo from April 14th to 19th. On the 15th and 16th he went over the Missions of the C.M.S. and the English and French Roman Catholics. He expressed himself as very pleased with what he saw of the C.M.S. He saw over 900 people engaged at Namirembe in various classes, Scripture, reading, writing, arithmetic, and so on, and told the native chiefs afterwards that he was extremely pleased to see the people making such efforts to improve themselves, and hoped they would persevere.

The Katikiro of Uganda, who, as our readers know, has come to England for the Coronation of King Edward, has brought with him a collection of curios. Mrs. Fraser had an opportunity of inspecting these relics before the Katikiro left Mengo, and says in her journal:—

Besides a capital collection of native pottery, reed-work, mats, bark-cloths, agricultural implements, household utensils, &c., such as are in use to-day, he has many relics of unique historical interest. For instance, there is a large earthenware pot with three long, narrow necks; from the middle one only princes of the blood might drink,

from one side chiefs, from the other side peasants. It was used for the last draught of beer before one of the wholesale executions which were only too common. With the beer was mixed a medicine which was supposed to have power to kill the soul as well as the body of the condemned man, so that his spirit might not haunt the earth.

Each prisoner in turn drank from it. The last time it was used was only in 1888, and then 399 men were put to death; the four-hundredth was allowed to go scot-free, according to their usual

custom. Then he has also the death pipe with a huge bowl in the shape of a toad, and from this the prisoners were made to smoke the same soul-killing medicine.

The whole of the nave of the new Cathedral at Mengo was roofed in April, and it was hoped that services would soon be commenced. Mrs. Fraser says: "It is a most beautiful place—so lofty, and quiet and cool." The Rev. Henry Wright Duta has given a large new church drum—over five feet high, with a "wonderful booming sound, which carries an immense distance"—much better than a bell, and more appreciated by the Waganda.

The hut-tax levied by the Government of Uganda, at the rate of Rs. 3 per house, caused a good deal of interruption last year, as many of the Waganda teachers had to leave their work in order to earn the money in other ways. In his annual letter, the Rev. E. Millar, now in England with the Katikiro, wrote:—

Four shillings per annum does not sound a very large sum to English ears, but when it is realized that a married teacher only receives at the old rate of payment 13s. 4d. per annum, out of which he has to clothe both himself and his wife and also buy books and paper, the difficulty of the payment of the hut-tax can be realized. As a matter of fact, most of the teachers have taken advantage of the Bishop's offer to let them have Bibles and Prayer-books at

a reduced rate, and have bought them, so that they have spent 4s. at least (in many cases 8s.) on hut-tax, 2s. 2d. on a Bible, and 10d. on a Prayer-book, and so have had 6s. 4d. left to clothe themselves and their wives for a year. I am glad to say that the Church Council have resolved to pay the hut-tax for teachers for the coming year, and have also fixed their allowances in rupees instead of in shells, the value of which is decreasing rapidly.

Of the Rev. Yonazani Kaidzi, of Kyagwe, who is suffering from the terrible sleeping sickness, the Rev. G. K. Baskerville writes:—

His sermons are always helpful; no European missionary who has learned the language ever comes without remarking upon his preaching. He is full of illustration; his operation for cataract furnished him with illustration for several sermons. He got to the hospital; he had to go there, so Christ

calls, "Come unto Me"; he found much there he could not understand—so much in Bible we cannot understand. Faith comes in; he had just to resign himself to the doctor—he could not remove cataract himself; and so on. I could multiply such instances of his preaching.

On March 9th the new church at Kabarole, the capital of Toro, was opened. The two preceding days the chiefs' wives, headed by the queen, had been down with their native spades, levelling the ground and evenly laying down freshly-cut long green grass. An hour before the time for the service the church was crowded, the vestries and the large porch were packed, and the people crowded round every entrance-door. Mrs. Fisher writes:—

After a few words, in which Mr. Fisher declared the church open, he called on the king and Katikiro (prime minister) to lead in prayer. They were beautifully real and intense. Daudi, the king, when offering to God this our new church for His service, said: "We have not built this house merely with poles and mud, but with our hearts. . . . We know Thou dost not dwell in temples made by hands, but in the hearts of Thy people. . . . May this, Thy house, not be to the glory of man, but to the glory of God."

The Katikiro prayed that "our Saviour and Redeemer may come where we are, and many be saved."

One felt that such earnest outflowings of hearts *must* reach His dwelling-place, and be heard and answered. As this large number, almost all of whom were baptized Christians, stood up and sang that old hymn,

"Stand up, stand up, for Jesus,  
Ye soldiers of the cross,"

I could not help feeling how wondrously the cross has conquered, where for so many generations and thousands of

years the Prince of Darkness had held another full church in the afternoon uncontested sway. After the service, closed a truly eventful day in the over 300 stayed to Communion; and history of Toro.

#### **Palestine.**

At an ordination on Trinity Sunday (May 25th), in St. George's Collegiate Church, Jerusalem, Bishop Blyth admitted to Priests' Orders the Rev. F. Carpenter, of Jaffa; the Rev. Butrus Musa, of Bir Zeit; and the Rev. Saleh Saba, of Shefamer.

The new Medical Mission hospital at Nablus is on the outskirts of the town, on the lower slopes of Mount Gerizim, the mountain of blessings, and overlooks the charming valley of Shechem. Since the hospital has been opened all opposition has practically ceased. All classes of people seek admission, and the hospital is generally full. There were also about 18,000 visits of out-patients last year. The remnant of the Samaritans, some 150 souls, are living in Nablus. Although they try to walk literally according to the law of Moses, yet they do not accept the prophecies and signs connected with the coming of the Saviour.

#### **Persia.**

The Rev. C. H. Stileman wrote from Julfa on May 24th :—

I am very thankful to report the baptism of another Persian convert this week. He was mentioned in the Annual Report for 1899-1900, page 168, as a man who had been influenced by the consistent life of an old convert in his village. He is an uneducated man, and not very bright intellectually, but his faith in Christ seems very firm and his life consistent, so that I felt that his constant desire for baptism ought to be granted without further delay. He has for a long time been very regular in coming to church and for instruction, and his wife is now also an inquirer.

We have been having such large congregations lately on Sunday mornings at our Persian services that our chapel

was altogether overcrowded, there not being sufficient room for both the Persians and the Armenians who wished to attend. I therefore last Sunday morning tried the experiment of having a full service in the Armenian language at 7 a.m., and the usual Persian service at 9 a.m. This experiment was very successful; there were some seventy present at the Armenian service, and more than 120 at the Persian. As very few of the Armenian women understand much Persian, it is far better for them to have services in their own language, and they greatly appreciated the opportunity thus given. I hope it will be possible to continue this arrangement permanently.

It is feared that Dr. Day, of Kirman, must come to England to recruit his health. He has been suffering from concussion of the brain, the result of the serious accident reported in our April number, p. 286. He has also suffered from typhoid fever and gastric ulcer.

#### **India (General).**

A photograph of the address of the Protestant Christians of India to their Emperor King Edward has been received at the C.M. House, and is reproduced in the current number of the *Gleaner*. The idea of the presentation originated with Kanwar Sir Harnam Singh, and in January last, after three meetings in Lahore, the Protestant Christians of India were asked to co-operate. The casket containing the address is made of sandal-wood, first put together in Lahore, and then taken apart and the various pieces distributed over India to be carved. It forms no less a sample of the varied kinds of wood-carving done in India than an embodiment of the loyalty and unity of the Indian Christians; for the carvings represent practically the whole of Protestant Christian India, irrespective of sectarian differences. The panels in front of the casket contain three portrait busts of the three main types found in the Bombay Presidency—a Brahman, a Bhatia, and a Parsi; also excellent carvings of the Bible House and the Wilson College. The right end of the casket contains the Punjab panel, and represents

a complete picture of village life. The back is devoted to Bengal. The centre panel is symbolic of the words, "A little child shall lead them." A Bengali boy stands beside a lion, with his hand resting on the head of a lamb, while a cobra is coiled near his feet. The left panel holds the cross, anchor, and heart, the emblems of faith, hope, and charity, while the panel to the right contains a crown. The left end panel of the casket shows a very faithful copy of the Taj Mahal, and is the contribution of the United Provinces. The lid, containing the inscription, "Presented to His Most Gracious Majesty King Edward VII., Emperor of India, by his Indian Christian subjects, June, 1902," is given up to Madras and a faithful representation of its public buildings. Around the base on the pedestal are the words taken from the Coronation Service, "The King shall rejoice in Thy strength, O Lord. Exceeding glad shall he be of Thy salvation. Thou shalt prevent him with the blessings of goodness, and shalt set a crown of pure gold upon his head."

On the news of the declaration of peace in South Africa reaching India, thanksgiving services were held in many of the churches, which were well attended by the Indian Christians.

#### Bengal.

The new Bishop of Calcutta, in appointing the Rev. A. H. Bowman to be Missioner for the diocese, wrote to him: "I am most willing to continue the recognition which my predecessor gave, and to welcome your generous labours in the diocese."

The ladies of the C.E.Z.M.S. mission-house at Bhagalpur had a very narrow escape on April 21st. During a heavy thunderstorm the house was struck by lightning, which entered two rooms and did some damage to the furniture. But a few minutes before two of the ladies and all the servants had been in one of the rooms.

#### United Provinces of Agra and Oudh.

During an itineration in the villages in the Gorakhpur district, the Rev. C. C. Petch received an invitation to go to a distant village, and was well rewarded by the reception he and his native helpers received. He writes:—

We found out afterwards that the chief man of the village had heard the Gospel at a *mela* far away in Bengal, and had bought a New Testament in Hindi. He had been reading this and was much impressed, and as he was well off he had employed an old Brahman as his family priest, built him a little shrine on his verandah, and ordered him to read aloud one chapter daily from this book of Good News to

the assembled members of his family and any of the villagers who liked to come and listen. So here they were, orthodox Hindus, worshipping idols because they could not find a text absolutely prohibiting idol-worship; holding the Hindu doctrine of "transmigration," as they said, with the sanction of St. John iii. 3, and yet professing to believe this book and act up to its precepts.

The Rev. Nihal Singh's interesting annual letter will be found on p. 592. Of a recent preaching tour in the neighbourhood of Basharatpur, the North India localized *C.M. Gleaner* has the following note:—

There is still the same unreasoning fear of the plague and suspicion of all strangers, and of the efforts of Government to relieve them. Mr. Nihal Singh and his party were several times in danger, but by care and patience they were enabled to explain to the people their real purpose in coming to them. The dense, crass ignorance of the village people is everywhere an obstacle to all

progress; they can easily be worked upon by designing priests of the local deities and exorcists of evil spirits. The party was once assaulted by sticks and stones and chased right up to the railway station. The people then went to the police station and complained of them as the persons who threw the red powder into the wells to poison the people. They were dismissed by the

police inspector, a Hindu, who told them that these were "innocent men who preach the Christian religion, the religion of our Government and our King." The next morning they were hooted out of the town with every kind of insult, the people everywhere being angry and excited and afraid of being poisoned by the water from their wells. At the next camping-place the reception

was quite different, and they were able to preach the Gospel to the people in peace. As a matter of fact opposition is rarely shown to the preaching of the Gospel or to Christians as such; it is rather on account of some imaginary evils which are supposed to follow in their train, generally at the instigation of evil-minded or interested persons.

It was our sorrowful duty a few months ago to record the death of the Rev. T. Carmichael, of Annfield. We have since received his annual letter, written only two or three weeks before his home-call. The following extract will be read with interest:—

In Annfield we have had three baptisms from non-Christian families this year. One was a young man, a Hindu of the Lodha caste, and the other two were Mussulman lads. All three were drawn into Christianity through the friendly conduct and kindness of our Native Christians, who had employed them as servants. How much might be done by Native Christians in drawing the Heathen to Christ, if they would but exercise the influence which friendship and kindness undoubtedly give them! We are hoping our Annfield people will do more in this way now that they have made such a beginning.

Since we joined the Annfield Mission in 1899 nine baptisms from Heathenism have taken place here, besides a larger number in the out-stations which we have opened.

Again, since the first foundation of the Annfield Mission in 1858, the number of adult (Heathen) baptisms registered in connexion with this Mission is 221, besides 757 infants, children of Christian parents. A Mission which has been the medium of admitting, from both Christian and

heathen sources, nearly 1000 persons into the Church of Christ, surely has not existed in vain.

We have been chiefly occupied in translation during the year, but got some opportunities of preaching the Gospel to the hill men [Jaunsari people]. One day we were preaching Jesus in a group of villages where we had often preached Him before. All listened in respectful silence, but nothing more. We learned from the engineer that the hill on which this group of villages stands is undermined far below by a river, and that the whole hill-side, with its villages, is doomed before long to slide down into the valley. The people have been warned of their danger; but they pay no heed to the warning, although the hill-side and several houses are already cracked and insecure. This is exactly their attitude, and the attitude of nearly all the Jaunsari people, with regard to the Gospel. They have heard it many times; some admit their sin and danger, some promise to flee to Jesus. But, alas! we see no movement yet towards the Gospel of Salvation. May the Lord awaken them before it is too late!

#### **Punjab and Sindh.**

At an ordination in St. John's College Chapel, Lahore, on Trinity Sunday (May 25th), the Bishop of Lahore admitted to Priests' Orders the Rev. Jaswant Singh. The sermon was preached by the Rev. E. Guilford, of Tarn Taran. Mr. Singh is being transferred from Kôtgur to Simla.

At the present time there is a list of between fifty and sixty old students of St. John's College, Lahore, actually alive and engaged in earnest Christian work in the Punjab, in Sindh, and in the North-West Provinces. Just about half of these workers met together during the middle week in April to take part in the first large Re-union of the College. Altogether twelve ordained and fifteen unordained old students gathered in happy fellowship within the College walls. Among them was one of the original students with whom the work started. A photograph of those present was taken outside the College, and we are enabled to give a reproduction of the group as the frontispiece to this number. Of

the twelve clergymen shown in the photograph nine are converts from Mohammedanism, one from Hinduism, one from the Sikhs, one was a Romanist by descent; of the fifteen laymen, eight are converts from Mohammedanism, five from Hinduism, and two are the sons of Protestant Christians. The stations they represent are separated by 1000 miles N.W. and S.E. and 1000 miles N.E. and S.W. Former Principals were represented by the Rev. Dr. Weitbrecht. On the 16th the Bishop of Lahore dedicated a new Lord's Table in the chapel, and administered the Holy Communion. Each day began and ended with a service in the chapel and an address. The *Punjab Mission News* says: "Those who heard the Rev. Mian Sadiq's address on the Thursday evening on 'Be ye followers of me, as I am of Christ,' will not soon forget his touching allusions to the founder of the College, the late Bishop French, in whom, as in St. Paul himself, this text was so wonderfully exemplified." Important subjects were introduced by selected readers or speakers each day and then threshed out in open discussion. The subjects chosen were, "The Pastor and his Flock," "Preaching to non-Christians," "Methods of Study," "Sustentation," "How to keep abreast of the changed conditions of the times," "Work among Children." Addresses were also given by the Bishop of Lahore and the Rev. P. Ireland Jones on "Sympathy with the Truths and Half-Truths of False Creeds," and on "Methods of Giving."

When Sir Mackworth Young, late Lieut.-Governor of the Punjab, was leaving India, the Secretary of the C.M.S. Corresponding Committee sent a "farewell" in the name of the Punjab missionaries. In his reply from Aden Sir Mackworth Young wrote:—

Thank you very warmly for your kind message of God-speed, received on the day we reached Bombay. We are deeply grateful for the kind feeling shown to us on our departure, and realize how much more God has given

us in this respect than we deserve. The work of the C.M.S. in the Punjab will always lie nearest to my heart of any of the interests which I have had in India. May God bless His work, and all His workers!

#### Travancore and Cochin.

At an ordination at Mavelikara on March 25th, the Bishop of Travancore and Cochin admitted to Deacons' Orders Mr. P. J. Joshua, B.A., and afterwards licensed him to the Ericada Pastorate.

#### Mauritius.

The following, from the annual letter of Miss M. B. Gwynn, of Vacoas, gives a very good idea of the nature of the work in the polyglot little island of Mauritius:—

The first *cour* we generally visit a large family of Calcuttas reside. We sometimes get twelve women and twenty or thirty children around us there. The old grandmother is blind. She is always glad to hear our voices greeting her. She loves to listen to the Hindi *bhajans*, and I generally repeat a text and say a few words to her in Hindi, as she does not understand Creole as well as her daughters-in-law do. As we left her the other day, we heard her quaky old voice singing, "Ishu Masih, mera prana bachaiya" ("Jesus Christ, save my soul").

Close by is a Chinese *boutique*. We go in and say a few words to the young Chinese wife, who, with her two little

children, look so quaint in their native costume. She has been seven years in the island, so understands Creole.

The next *caz* we visit a Hindi-speaking family live; and then we come to our friend Adama, who is from the Telugu country. Further on a Tamil family always give us a hearty welcome; and then higher up the village nearly all the families are Mohammedans.

The last house we visit is a very small one compared to the others, the people living in it being very well-to-do. Their two girls are being educated by the Mohammedan priests, and the other day they read us part of the Koran, but they do not object to our visits, and sometimes we get a good gathering in their house



**South China.**

Miss Boileau, of Ning-taik, wrote on May 1st:—"We are finding ready entrance into many of the city houses. There is a marked difference between now and when we came here to live just six years ago. Then the city congregation chiefly consisted of country people; now, I think, half of the congregation are city folk, and many of them well-to-do."

Of the Hok-chiang district Archdeacon Wolfe wrote on May 17th:—

At present the plague is raging all over the district, and we have lost many of our best people and one or two of our catechists. The latter we feel to be a great loss. I hope much prayer will be offered up for Hok-chiang district. The opportunities in connexion with our missionary work are simply un-

bounded; everywhere there are calls for teachers, but, alas! we are unable to take any forward steps. But there are also very grave anxieties surrounding us. The people are most dissatisfied with their rulers, and rebellions are breaking out in different places. This province has not been altogether free.

Large congregations are the rule in Hing-hwa City church, which is packed on Sundays, many of the six or seven hundred people having to stand. On Sunday, March 16th, a deeply interesting service was held. The Bishop of Victoria has drawn up a service intended to be used for the public reception of catechumens, that is, for those who, having been attending church for three months, desire to give their names in for baptism. Immediately after the second lesson (at the morning service), the catechumens, to the number of twenty, ranged themselves round the communion-rails. The Rev. C. Shaw then put the various questions to them, and they severally answered. Then prayer was offered on their behalf, and Mr. Shaw addressed them, impressing on them the gravity of the step they had taken, and showing them that they must seek the help of God's Holy Spirit, otherwise they could not perform the responsibilities they had taken on themselves. If satisfactory the catechumens will be baptized in six months, meanwhile they attend a class, and come early to church on Sunday morning, for special instruction. Mr. Shaw, writing on March 19th, gives the following account of his work at some of the stations in his district:—

On my visit to Nang-dwa [a new station opened in March, 1901], I baptized eight men and three children. There were ten or more men presented, but the others I considered had better wait. The men were very well taught, and the service was very reverent. At present one of the most influential men from that part is a student in my Theological Class. His wife is in my wife's Station Class, and one of his boys is in our boarding-school. We hope these people will all turn out sincere Christians, and be a great blessing to

the neighbourhood when they return home.

I also had a very interesting time at Deng-sing. I went there on February 22nd. We have not had much encouragement there in the past. On this occasion I baptized sixteen in all; two were boys who had read in the day-school. I also administered Holy Communion and twelve were present. A great many women attend the service here, and now the two ladies at Dang-sing send a Bible-woman frequently to this village to teach the women.

Mr. Shaw asks for earnest prayer for the new station of Nang-dwa. It is a very important centre and taps a new region. The congregation consists of representatives from some twenty villages. Many of the inquirers have already given up opium-smoking and gambling, and all know they cannot be baptized till they have broken off from these and all other vices.

Plague, which had scarcely left the district of Hing-hwa for the past seven or eight years, was very severe last year. The Rev. S. J. Nightingale, who is now residing at Sieng-iu, a day's journey west of Hing-hwa city, writes:—

In one village, where the plague was very bad, a party of men were in the

habit of going to pray very earnestly with any members who were smitten,



and then painting them with tincture of iodine. Strange to say, no Christian died in that place, and I am inclined to think their prayers were of more avail than the iodine.

In another village, where several are Christians, the wife of our senior churchwarden in Hing-hwa city died, and it fell to my lot to take the burial service. It was a wonderful, weird time. The coffin was brought out

into the open courtyard preparatory to the little procession starting, and there at the windows were others stricken with the same disease, not knowing whether they themselves would, ere another sunset, be numbered among the dead; without a doctor, too, to administer soothing medicine. Happily these were Christians, and the quiet service on the hill-side was a triumph, although so sad.

#### **Mid China.**

The report of the Hang-chow Medical Mission has just come to hand. Dr. Duncan Main says it would be difficult to estimate the immense amount of suffering relieved and the number of lives saved. "The record of thousands of cases treated may give some idea of the good done, but they cannot adequately describe the blessing the Medical Mission brings to Hang-chow and the neighbouring country." Last year a new opium-refuge—"a standing protest against the defenceless opium traffic"—was built, the money for the work having been given by a lady whom Dr. Main met when on furlough. Of the efforts to cure the slaves of opium, he writes:—

After twenty years of almost daily contact with opium-smokers, we have nothing to say in favour of the habit. It is wicked waste of wealth, and a business whose history is written in blood and in endless agony. The ravages of the evil ought to fire every Christian and right-minded person to do battle with this monstrous iniquity. It is a comfort to us to be able to hold out a helping hand to those who are

slaves to the vice. We teach them to look to the strong for strength and to trust to God for grace to quit themselves like men in the hour of temptation. Opium-smoking is a matter of physical debility as well as moral weakness, so we in our treatment provide for both body and soul. Most of those who pass through our hands during the year left us prepared to front the world anew.

Since the report of the hospital was issued Dr. Main wrote:—

The other day an old patient upon whom I had operated ten years ago came to see me, bringing a couple of fowls, and to tell me that ever since he was in the hospital he had believed in Jesus and had told others of Him, and asked me to send one of the catechists back with him to his home, to preach

to his friends and neighbours. I have just sent Lin Sien Sen, and commended him to God, and prayed that God would go with him and give him many souls for his hire.

You will be pleased to hear that a friend has sent me sufficient money to finish and furnish the new opium-refuge.

#### **West China.**

Mr. and Mrs. W. Andrews, who left England in November, reached their station at Sin-tu on March 12th. It was a great joy to them to find the Christians bright and earnest. Mrs. Andrews writes:—

We left two of the Christians with the old gate-keeper in charge. The former were faithful to their trust and we returned to find not one of our things missing. But what gave us far greater joy was the fact that they had both faithfully witnessed to any who came about; and when alone the husband had the stall of books at the door and preached the Gospel as was usual on market days when we were here. Also we found four fresh women who had been coming about and ob-

serving the Sabbath for some time and knew a good deal of the truth, which they heard from the wife. Some of these we hope to receive as inquirers later on. The Christians had systematically given their offerings to the Lord, so when we returned we found the church money considerably increased, some of which was specially given for the Native Evangelistic Fund in the diocese.

We have lately been much helped and cheered by a visit for two successive Sundays from Bishop and Mrs.

Cassels. The Bishop very kindly arranged to hold a confirmation and baptismal service. An old lady (Mrs. Ih) was baptized on April 13th (she was being prepared when we had to leave). It was such a joy to find her so bright and true, and to see her ad-

mitted to Christ's visible Church. In the afternoon Mrs. Liu and her daughter (of whom you have previously heard) and the Uangs' adopted daughter were confirmed, after which we all gathered round the Lord's Table, and thus ended a very bright and happy day.

#### Japan.

Miss Hughes was invited to take part in the celebration of the Anglo-Japanese Alliance at Sapporo, in Hokkaido, and the following extract from her account of the function in the *Japan Quarterly* will be read with interest:—

The newspapers abounded in articles in favour of the alliance, and suggestions as to the best way to celebrate it. And the intention to invite all the English residents in Sapporo made me somewhat nervous, knowing I was the only representative of His Majesty's subjects here, and that an Irish one! The day fixed for the celebration was March 5th. A few days previously one of the Government officials came in person to invite me, and a member of the band called to borrow the music of our National Anthem.

On the morning of the 5th, the Japanese flag was seen waving in front of most of the houses; and from a few, including the principal hotels and the C.M.S. mission-house, the Union Jack and the Rising Sun were coupled together. A couple of hours before the meeting the afore-mentioned official again called to tell me I was requested to express my opinion on the Alliance, and that if I wished I might take a lady friend to interpret. I was glad to avail myself of this, for with such short notice there was no time to prepare a carefully-worded Japanese speech.

The meeting took place in the large European Hotel, which was built originally as a summer residence for the Emperor. When all the expected guests (about 500) had arrived, we were escorted into the large assembly-room, and led right up to the temporarily erected platform. The band immediately struck up "God save the King," and that was followed by the Japanese National Anthem. In the absence of the Governor of Hokkaido, the chair was taken by the mayor, and after a few preliminary remarks he announced that I was going to make a speech! So, with my interpreter I mounted the platform, amidst loud applause, and made a few remarks, the gist of which

was as follows:—Not having yet seen the home newspapers, I did not know sufficient about the alliance to discuss it from a political point of view. I had heard its object was the maintenance of peace in the East, so, as I was in Japan as an ambassador of the Prince of Peace, and had come with the message of "Peace on earth, goodwill towards men," I welcomed the alliance, hoping that it would be the means of drawing us closer together, and so help to further the cause of religion; for if the alliance made us brethren, we must believe and worship the One True God and Father. Many complimentary remarks had been made about England's advanced state, but, as her late Gracious Majesty had said, "The Bible is the secret of England's greatness." Only through following the teaching set forth in that Book could a country become really great; and I finally urged them all to accept Christianity as the power to save their country.

Speeches of a political nature followed, which were received with hearty cries of "Hear, hear" from the audience. Then we went downstairs to the spacious supper-room. As we stood around the tables, three cheers were raised for England, and then I was called upon to raise the *banzai* three times for the great Empire of Japan. After which, as it was getting late, my interpreter and I left the supper-room and rode home in our *kuruma*, feeling as if we had just awoke from a very strange dream. However, the newspaper reports two days afterwards proved the reality of the experience we had passed through, and we believe God accepted the witness, for hath He not chosen the "foolish things of the world to confound the wise"; and "the weak things of the world to confound the things which are mighty"?

#### North-West Canada.

The Rev. W. G. Walton, of Fort George, Diocese of Moosonee, wrote his annual letter on January 7th, and sent it off three days later by the only means

he has of communication with the outside world during the long winter, viz. by sleigh and dog-team to Moose Fort, 300 miles south, and then by Indian runners to the nearest railway station, which is 250 miles farther south. When he wrote previously he had just received the news of the death of his Eskimo interpreter. He was in great straits as to someone to take up the work, but "God found one in His most wondrous way," which Mr. Walton thus relates:—

Nero, one of Mr. Peck's old Eskimo students, caught cold while going after a drifting canoe late in the summer of 1900. He got worse and worse, and then we heard he was suffering with rheumatic fever. He was in a most pitiable condition and helpless—for this happened when we could neither go to his relief nor he come to us. Up till Christmas his friends had no hopes of him, but at last the change came. Then it was he was led of God to consecrate his life to Him. I was not able to go and see him till March, but he had already begun his work. He preached the Gospel to every family of Eskimo that arrived, and held services for them in the church. His zeal never once abated and his influence was tremendous. He reached both the hearts and the minds of his people in a most truly marvellous manner. During the day, whenever I could get a quiet half-hour, he and I would talk over some portion of the four Gospels, and this he would use for his sermon.

The chief was very helpful, too, by

speaking to his people about their vile sins. He, himself, not very long ago, used to be the worst conjurer we had to deal with, and his life was far from clean. Now, as he told them all in church, he was ashamed of his past life, and also of what some had been doing during their teacher's furlough in England (1899 and 1900). He spoke one night as only a chief could speak. He exposed all their conjuring practices and reminded them of how they had learned the good news of Goodib and Jesusib. "The old people," he said, "were bad in ignorance, but *we*—we have a church, some books, and a teacher, then how *dare* we go on in our former vile ways and bring down upon ourselves the wrath, and not the blessing, of God?" How my heart blessed God that night in the loneliness of my room for this, another of His triumphs! A missionary gets his reward in this life when he has the exquisite joy of seeing the grace of God changing the servants of hell into the children of God.

### NOTICES OF BOOKS.

THE PHILOSOPHY OF THE CHRISTIAN RELIGION. *By A. M. FAIRBAIRN, D.D., LL.D., Principal of Mansfield College. Hodder and Stoughton. 1902. Price 12s.*

**I**N his preface Principal Fairbairn explains that this book owes its origin to a visit to India. Some years ago as Haskell Lecturer in India he found that the contact with the reality of Hinduism "at once illuminated and perplexed him." He came home with new problems in his mind as to—What is religion in general? How and why has it arisen? What causes have made religions to differ? and so forth. He describes his book, arising from the study of these problems, as "neither a philosophy nor a history of religion," but "an attempt to look at what is at once the central fact and idea of the Christian faith," in other words the Person of Jesus Christ, "by a mind whose chief labour in life has been an attempt at such a philosophy through such a history." He first considers certain "questions in the philosophy of Nature and Mind which affect belief in the Supernatural Person." These questions arise in connexion with the idea of Nature and its witness to a creative Intelligence; man as a moral person and implying belief in the moral sovereignty of God; the problem of evil; the meaning of history as the field where the Creator's continued activity is seen; and therein the witness of religion and of founders of religions. Then in the second part of the book he applies the principles elucidated to

the problem of "the interpretation of the relation between the Founder of the Christian religion and the religion He founded."

Such a sketch of the contents may suggest that the book is solid reading, and no doubt the theological student with a taste for philosophy will best appreciate it. At the same time it is a book to strengthen and illuminate the faith of the general reader, provided that he is not overborne by a few technical terms and tough sentences, and, it is necessary to add, provided that he is able to eschew here and there a morsel of what he may think unwholesome "higher criticism," or of over-vigorous antithesis which may leave something to be desired in the matter of reverence. Happily these morsels very little affect the coherence of the book. Page after page is full of good strong writing, beautiful in its rhetoric as well as cogent in its argument. To many its chief helpfulness will lie in its masterly treatment of some topics already more or less familiar, but seldom found, as here, dwelt upon with fullness and strength enough to make them impressive. Such as these may be instanced:—(1) The account in the Synoptic Gospels of the Historical Person Jesus. (2) The complementary view of the "creation of the Christian Religion by the interpretation of the Person of Christ." (3) The suggestions toward a solution of the problem of evil. Did not space forbid, it would be a delight to quote a string of the epigrammatic sentences which fix the attention at turning points of such great subjects. Two instances must suffice, under the heads (1) and (3) respectively:—

(1) "Jesus from first to last, in all His acts and in all His doings, is supernatural on man's behalf and not on His own. He was a moral wonder rather than a physical marvel."

(3) "Physical evil may be described as a divine energy for moralizing man and nature. . . . It has been the motive of all our beneficences, though their source has been the heavenly Grace."

One longer extract will indicate a little how helpfully Dr. Fairbairn can touch some of our sorest questionings. Even apart from its full, manly context it might bring strong consolation to hearts troubled over the terrible cost in precious lives of some of our Mission work. Drawing, practically from life as the context shows, a picture of a young man's early death in days of promise, he says:—

"He comes to the threshold of life, with school and university behind him, high hopes and fair visions before him, and noble purposes looking out from his radiant face. And just then a fatal disease claims him as its own, and he dies, while men whose hearts are dry as summer dust linger on in what they call life. Discipline has been gained, weapons mastered, and skill acquired; time and opportunity alone were needed for him to achieve great things. But death denied him what he needed and what all men desired him to have. And was not the act ruthless, and can it be counted anything else than evil? Was not a good life lost? and could the loss be anything but a sore grief to some, an injury to many, and a calamity to all? But even here there is another side to be looked at: he had not lived in vain; his life had been a large good. For more than twenty years he had made a home richer than without him it could ever have been. In school and college he had made ideals realizable that apart from him would never have been dreamed of, and by doing this did he not enhance in the men he touched the value of life? And did not his death compel them to feel that they must live his life as well as their own?"

It will seem to many that this paragraph might well be headed with some name, dear to them, from the C.M.S. roll of missionaries "early promoted."

F. B.

#### CONVERSATION GRAMMARS. (*Published in Germany.*)

Two works which should prove of great use to missionaries preparing for the mission-field have just been published by Herr Julius Groos, of Heidelberg. One of these is a "Chinese Conversation Grammar," by the well-

known Orientalist, A. Seidel. It deals with the Northern dialect of Mandarin Chinese, and gives not only exercises, practical conversations, and two very full vocabularies of the most useful words, but also a most carefully worked out explanation of the tones, accents, and of the grammatical peculiarities of the language. In fact the author does not hesitate to say that he has for the first time fully explained the grammar of Northern Chinese. The book also gives a good introduction to the writing system of Chinese, and contains two useful maps. It is provided with a Key, which forms a second small volume.

The second work by the same author deals with another language which is of great importance from a missionary point of view. It is a conversation Grammar of the Suāhili language. The book is on the same general plan, which is that known as the Gaspey-Otto-Sauer system. Students of many European languages have long found the handbooks on this system published by Herr Julius Groos of the very highest value. It is a great boon to those who wish to obtain a thoroughly correct and practical knowledge of various Eastern tongues to be now supplied with works in which these languages are dealt with as European tongues have been successfully treated, instead of having to work with imperfect grammars (devoid of graduated exercises) of the kind well known to many of us. The Suāhili Conversation Grammar is excellent, and it should prove a great boon to missionaries labouring on the East Coast of Africa. From a merely philological point of view also it is most interesting. The book is supplied with a Key in a separate volume, and a systematic vocabulary forms a third small volume.

As yet these works have appeared only in German, but even in that form many will welcome them. It is to be hoped that the publisher will be encouraged to produce an English edition in the near future.

W. S. C. T.

"*To Whom shall We go?*" by the Rev. C. T. Ovenden, D.D. (S.P.C.K. Pp. 224.) Canon Ovenden has written an excellent handbook for those whom he describes as "Christian doubters, because in their hearts they are wholly on the side of Christ," and "are sorry that they cannot believe as Christians believe, and would be glad if their doubts could be removed." In its presentation of the difficulties of unbelief and its proof of the authority of our Lord as Witness of the Truth, the book does not claim to offer new matter or original argument, but there is a freshness and clearness in its treatment of the great questions raised, a sympathy in its tone, and a readiness to look at difficulties from the doubter's side, that should make the book acceptable even to those who on first taking it up might not be ready to adopt the writer's conclusions. At the same time these conclusions are urged without compromise, and each point is put with logical force. We think it might be very useful if placed in the hands of the thoughtful and educated non-Christians who read English and have suffered from those Western influences which do not make for the strengthening of faith or clearing of doubts.

*The New Testament History for Young Students*, by the Rev. C. J. Hamer. (Allman and Son. Pp. 141.) This analysis, for which the Bishop of Newcastle has written a preface, is just what it claims to be, an educational handbook of a very simple character. The success of a previous volume on the Old Testament warranted the production of the present work. There is wisely no attempt to touch questions of criticism: facts are taken as recorded, and an impartial summary is given in very simple language of the story of the Gospels and Acts. Even in the mission-field, for English-speaking teachers and in schools where English is taught, this book might be found very useful; at home it ought to have a wide circulation. We are the more glad to commend it as Mr. Hamer is one of the secretaries of the Newcastle-on-Tyne C.M.S. Association, and among the best known and most earnest friends of the Society in the North of England.

*An Awakening*, by H. N. (Marshall Brothers. Pp. 61.) This is a simple and touching narrative of conversion. A child of pious parents and godly upbringing, yet a stranger by experience to Divine grace, is found by the Lord in the early days of womanhood, and records in her diary the steps by which she was led to

her Saviour. It is a story of real life, natural and unsensational, told with sincere humility and sweetness. It is well written, and shows much discernment of character and good sense. We believe that it will be a most helpful and wholesome book for many, and might well be read by others besides such elder girls as the one which it describes.

H. E. F.

Mr. E. Kaufmann, 5, Paternoster Square, publishes a Sheet of Coloured Missionary Portraits for cutting up and distributing to Sunday-school children. The Sheet of eight portraits repeated three times each (twenty-four in all) is sold at twopence.

A pretty booklet, *The Imperfect Cross*, by Gretchen, applies the thought of the extended arms of the cross to the world-wide character of our Lord's work, and draws therefrom an impressive missionary lesson. (Elliot Stock, price 1s.)

We have received from the London office of the *Hong Kong Daily Press*, 131, Fleet Street, the *Directory of Protestant Missionaries in China and Japan for 1902*. It is a complete list of all missionaries, first arranged under the heads of their Societies, and then alphabetically, occupying altogether seventy pages. A most useful publication.

## LETTERS TO THE EDITOR.

### BIBLE-READING INDIAN CHRISTENDOM.

SIR,—I am desirous of adding a few suggestive figures to the interesting article on *Indian Native Christendom* in the July number.

First, let us notice how many Indian Christians are professedly readers of the Word of God in their own languages. "The entrance of Thy Word giveth light."

Anglicans . . . . .	305,907
Other "Protestants" . . . . .	561,078
Denominations not returned . . . . .	102,278
Syrian Christians . . . . .	248,737

Total . . . 1,218,000

The *Syrian Christians*, it should be noted, are two Churches in the Travancore and Cochin States and (a small number) in British Malabar:—(1) The *Jacobite Christians*, under their Patriarch of Antioch and ruled by their native bishops in India. (2) The *Christians of St. Thomas*, an autonomous Church of three Indian bishops, hundreds of clergy, and thousands of lay-folk, holding the faith as held by the Church of England and in most friendly relations with the C.M.S.

The *Jacobites* and the *St. Thomas Christians* alike read the version of God's Word published in Malayalam by the Bible Society, and to this their bishops encourage them.

Now if it be borne in mind that the Anglican and Protestant Missions have been at work in India only about a hundred years, and that their converts and other Bible-readers number nearly one and a quarter millions, and that the Roman Catholics have been in the country and working to convert the Heathen since 1498, and number nearly one and a half millions, we can see how much God's Spirit has wrought for the enlightenment of India through the non-Roman Missions, and how the Truth is gaining ground in spite of the great advance made by the Jesuit and other papal agencies backed up by the once paramount powers of Portugal and France (see Henry Venn's *Life of St. Francis Xavier*) before the English came to India. See also the history of the Roman efforts to subjugate the Syrian Church. Note, besides, the proselytizing work of the Romanists in Krishnagar and elsewhere in modern days.

With all this they are but sixteen per cent. more than we. Counting heads is vanity. What is more to the point is that every child, I suppose, in the "Protestant" Missions is taught to read and enabled to possess the Word of God; and all our people are encouraged to lay it up in their hearts. What a blessing they should be to their neighbours, and how potent a leaven of the Kingdom of God in the vast Indian Empire!

Secondly, the true figures of the census as far as relates to Travancore and



Cochin are very striking. I happen to possess them in a recent pamphlet by the British Resident in the two States.

TRAVANCORE AND COCHIN.	
Romans, including Romo-Syrians . . . . .	543,385
Bible reading Syrians . . . . .	248,737
Anglicans (C.M.S.) (including 500 under Bishop Hodges) at Quilon and Trevandrum . . . . .	42,400
L.M.S. . . . .	63,152
Salvationists . . . . .	5,290
Total Bible-readers . . . . .	359,579
Total of Christians . . . . .	902,964

In this total I do not include the dissidents from the Syrian Church who have become Baptists under a late ex-missionary of the Basel Mission, nor the strange Christian sect, the remains of the "Six Years' Party," calling themselves *Fu Yo-mayam* after their founder, *Iustus Joseph* (Justus Joseph). *Mayam* roughly means sect. Thus it will be seen that the 59,810 "Protestants" are not the C.M.S. Anglicans, but the substance of the 63,152 L.M.S. Christians appearing in the *Travancore and Cochin* figures as reported by L.M.S. It is very difficult to get simple Natives to return themselves properly to the census officer. "Protestant" may, to them, stand for L.M.S. or C.M.S., Congregationalist or Anglican. What an interesting fact is suggested by the Travancore census figures that about every fourth person in the two native kingdoms is a professed Christian—I mean a baptized person, and that for every three Roman Catholics there are two Bible-readers. If they were filled with the grace of the Holy Spirit, what a power the Bible-readers would be! Let us pray for them.

W. J. RICHARDS.

July 8th, 1902.

#### THE MOPLAHS.

SIR,—Among the troops over for the Coronation and lately reviewed by Royalty is a portion of the *Moplah* battalion. First of all they are *Malayalam* people from the country about Calicut and Cannanore, British Malabar; secondly, as to descent, they are *half Arab*; and thirdly, as to religion, they are *Muslim*. They are the most fanatical people in India. It was a party of Moplahs who hacked to pieces, some fifty years ago, their true friend Mr. Connolly, a godly man, collector and judge, at Calicut, because he gave some legal decision of which they disapproved. They have caused much trouble to the Government by their turbulence, of which the following may be taken as a fair type; though, writing from memory, I may be incorrect in details. A Hindu became a convert to Islam and afterwards reverted to his old religion. The Moplahs put him to death, killed some Brahmans, and, being pursued by the police, fortified themselves in a temple. They were besieged by a number of British soldiers and the punitive police (all Europeans, for hitherto no native troops can stand before them). A man sent forward from the besiegers to reconnoitre came back and reported that they were singing their song of paradise or death, which is always the prelude to their headlong charge. They rushed out. The troops and police met them with a single volley, and the whole party of thirty-five or more were strewn dead on the little battle-field. They counted it a blessed martyrdom and are esteemed as saints by their co-religionists.

Things similar to this have happened more than twice in my memory. And yet they seem to have become, if the latest addition to His Majesty's army, not the least loyal.

The name Moplah is more correctly *Mā-piḷla*. *Mā* or *Maha* = great or eminent or foreign. *Piḷla* = accountant or trader. The full name is *Jōnaka Māpiḷla*: the first word = *Yavanika* = from *Javan* or Greece. This name in Sanskrit literature seems also applied to Buddhists, but in the Malayalam language means Muslim; and *Jonaka Mapilla* stands for the Muslim foreign trader, to differentiate them from the Syrians, who are called *Nazrani Māpiḷla*, or the Nazarene foreign traders. "He shall be called a Nazarene."

Moplahs have often formed part of our open-air hearers in Alleppey. They are always ready to oppose us, and are full of misinformation about Christ.

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They learn Arabic for their prayers before they apply themselves to their own vernacular, but they know little more than the letters and perhaps the explanation of their special texts. There is current among them a sort of commentary on certain Arabic passages from the Quran, the latter being in Arabic and the explanation in Malayalam in *Arabic characters*. They are beginning to learn their own vernacular alphabet now, and we have prepared some suitable tracts in Malayalam; and there is a useful dialogue of about 150 pages, called *Abdul Khan and the Munsiff* (with pictorial illustrations), compiled by the Rev. F. Bower.

The greater proportion of the Moplahs are in the mission districts of the Basel Evangelical Mission, and some are in the Trichur and Kunnankulam C.M.S. districts. What earnest Christians they would make when touched by the Spirit of God and disciplined by the Lord Jesus!

W. J. RICHARDS.

#### SELF-SUPPORT IN THE NATIVE CHURCHES.

SIR,—The correspondence in the *Intelligencer* on the subject of paying native teachers cannot fail to do good even if it only succeeds in attracting the attention of intending missionaries to some of the problems they will have to face in the field. I sincerely trust that our Society will encourage every attempt at honest criticism of "field tactics," especially when, as in the present instance, it comes from one of its own members.

However, for the present, without touching upon the actual point at issue, will you allow me to deprecate the frequent reference to Uganda as a kind of anomaly in the history of missionary enterprise; as if the spread of the Gospel in that country were some extraordinary phenomenon not to be looked for in other parts of the world?

It has often been said that there is nothing wonderful about the missionaries at work there, nor are the Natives themselves (in spite of what was once said in the House of Commons) free from any taint of the old Adam; but allow me for a moment to neglect these merely negative assertions and point out two characteristics of the work, which has, under God, been so signally blessed. They are:—

(1) The Gospel was brought into the country before Western civilization, and it found the people undistracted by foreign civilization, trade, or education.

(2) The work of the Mission has, up to the present time, been practically confined to fulfilling our Lord's command to "preach the Gospel and heal the sick" in the simplest way. Education has, until lately, only aimed at enabling the Natives to read the Bible for themselves in the native language, and God has so blessed these simple means that again and again it is found that those Native Christians who are most remarkable for simplicity of faith and holiness of life are those who, through the medium of the New Testament or the Gospels, have been led and taught by God's Holy Spirit; while too often those who have had the most opportunities of profiting by European training and example have proved disappointing.

I venture to suggest that these things call us to searching examination of both ourselves and our methods. In particular I plead that Uganda may never be quoted as a kind of abnormal growth, dangerous to itself and not to be looked for outside the land of marvels, but that rather it may be to us an object-lesson of the power of the simple Gospel of Jesus Christ unaided or unfettered (according as we consider it) by human additions.

HARRY E. MADDOX.

Eversley, Broughton Park, Manchester, June 14th, 1902.

#### SPECIAL DAY OF INTERCESSION FOR C.M.S.

WE desire to call the particular attention of our friends to a Special Day of Intercession for C.M.S. which it is proposed to hold on Tuesday, September 30th, or other convenient day the same week. Earnest prayer should be made to the Lord of the Harvest to send us more living agents and sufficient funds to maintain them. The service might be held in the schoolroom or the church at a suitable hour, notice being given on at least one Sunday previously. The silver and the gold are God's, and the hearts of men are at His disposal. "Let us lift up our heart with our hands unto God in the heavens."



## EDITORIAL NOTES.

OUR opening Editorial Note last month contained these words:—  
 "Before this our July number has found its way to the tables of our readers, we trust that a profound thankfulness that all has gone off happily may be uppermost in every heart."

Not that we really doubted that all *would* have "gone off happily"; yet the sense of the real uncertainty of all things human led us, writing before the expected Coronation for a periodical to be dated after that anticipated event, to use words which at the time seemed over-cautious. And now—! St. James's words are the only suitable ones: "Go to now, ye that say, To-day or to-morrow we will . . . . For that ye ought to say, If the Lord will, we shall live, and do this or that."

"Lest we forget!" No such solemn reminder of the Supreme Disposer of all things has our nation ever before received. The great heathen potentate, Nebuchadnezzar, learned the lesson. He was laid aside in the midst of his proud splendour, and when the healing came, thus did he speak: "He doeth according to His will in the army of heaven and among the inhabitants of the earth: and none can stay His Hand, or say unto Him, What doest Thou?" But—

"Behind a frowning providence  
 He hides a smiling face";

and we can all see how the sudden sorrow and world-wide sympathy have cemented the Empire, and the peoples of which it is composed, as the grandest Coronation ceremonies could never have done.

"Blind unbelief is sure to err,  
 And scan His work in vain;  
 God is His own interpreter,  
 And He will make it plain."

We need not further enlarge here. The first article in this number expresses what we especially wish to say.

IN the same Editorial Note last month, to which we have already alluded, we remarked that to hundreds of praying people the Devotional Meetings at Queen's Hall, arranged to be held on the day before the Coronation, would give "a more confident assurance of blessing upon our Sovereign even than the truly beautiful Coronation Service." Those Meetings proved to be far more solemn and moving than we could have anticipated. Other great functions had to be postponed; these gained in urgency and appropriateness by the national disappointment. No such gatherings, indeed, had ever before been held. It was delightful to see the Bishops of London and Winchester and Ripon—to say nothing of several other Bishops—uniting in a simple prayer-meeting with the leading Nonconformists of London; and to see leading Nonconformists (not Mr. Meyer only) uniting with the clergy of the Keswick Tent. Education controversies were forgotten, and the Keswick motto, "All one in Christ Jesus," might have hung over the hall. Yet even on this common platform, and not forgetting the fervent utterances of Prebendary Webb-Peploe and Principal Rainy and Mr. Meyer and Dr. Monro Gibson and Mr. Price Hughes and Archdeacon Madden and our own Mr. Fox, or such prayers as that of Dr. Horton, it was pre-eminently a day of Bishops; and it is hard to say which was the most impressive, the Bishop of Ripon's setting forth of suffering and cross-bearing as one essential of personal consecration, or the Bishop of London's cheering summary of the blessings gained from that week of disappointment and his stern enumeration of our national sins, or the Bishop

of Durham's loyal references to the King's personality and reminder of the higher Personality of our Saviour-King, or the earnest and manly utterances of the Bishop of Winchester on the Coronation as not *postponed* but *prolonged*, or the gentle and touching words of Bishop Taylor Smith on the secret malady of sin which even in the believer needs treatment as drastic as the King's operation. We may not agree with everything that every Bishop does or says, but who could be present that day and not thank God for the English Episcopate?

BUT one utterance above all must be repeated in these pages. It was the Bishop of London's. "We are put in trust with the Gospel," he said; "can we suppose that our ships would be found in every port in the world if they were not intended to take in their hands the saving Gospel of Jesus Christ? . . . It is true that the nation must not force its religion on others; but this should make the Christian Church—and I use the term in its broadest sense [murmurs of grateful assent here]—redouble its efforts to do what the nation itself cannot do." Yes, the non-Christian world has seen England on its knees in prayer: has it not a tremendous claim upon the Church of Christ to be at least *told* of the prayer-hearing God?

OUR readers will like to know that the Katikiro of Uganda, and his lieutenant, Ham Mukasa, have been seeing a good deal that is of interest in England. Being the King's guests, they were in charge of an officer appointed by the Government, Captain Hobart, who had been a short time in Uganda; but our missionary, the Rev. Ernest Millar, who came with them to England, has been with them all the time as interpreter. Of course they were taken to St. Paul's, the Tower, the Zoological Gardens, the Crystal Palace, &c.; also to some great factories like Doultons', and to large hospitals. The Katikiro was specially interested in the Bible House, and examined the rare Bibles and MSS. there with keenness. He also went to Mill Hill, the headquarters of the English Roman Catholic Mission in Uganda, to see Bishop Hanlon, who has likewise been in England. He has naturally had many private invitations, and has met many friends; but he does not appreciate large receptions and garden parties. Arrangements were made for visits to various important centres like Birmingham, Manchester, Liverpool, Glasgow, Edinburgh, Newcastle, Sheffield, Crewe, Cambridge, and Reading: and some of these are still in progress as we write. At Liverpool the great steamship *Oceanic* was inspected. At Cambridge, a chief attraction for the Katikiro would hardly be guessed—the large raised Map of Palestine in Ridley Hall. With this he was delighted.

August 7th had been appointed for the departure from England; but we hope the Coronation—now fixed for so unexpectedly early a day—may not be missed.

We commend Apolo Kagwa and Ham Mukasa once again to the prayerful remembrance of all our friends. Much of the future of Uganda may depend upon this visit to England and their impressions of it. They will certainly have learned one thing, how limited is the sense in which England is a "Christian country." But, as Bishop Churton well says in the book we reviewed last March, "It is best that they should know the truth, and . . . should realize that in England, as everywhere, the Lord's people are few in number, but that there is always a faithful remnant who fear the Lord . . . and strive to make known His way and saving health."

ANOTHER Episcopal Vice-President has been removed by death—Dr.

W. G. Cowie, Bishop of Auckland and Primate of New Zealand. Dr. Cowie had been an Indian chaplain, and as such served with the British army in the struggles of the Mutiny of 1857. He knew well the great Christian statesmen of the Lawrence period in the Punjab, and C.M.S. missionaries like French and Pfander and R. Clark. When Bishop Selwyn was translated from the see of New Zealand to that of Lichfield, in 1867, Cowie was appointed his successor, but with the title of Bishop of Auckland, as New Zealand had already been divided into four or five dioceses. He proved a vigorous and sympathetic bishop, worked cordially with the C.M.S. Mission, and fostered the Maori Church, ordaining many of its native clergy.

Among home friends removed has been Mr. G. Martin Tait, for many years Hon. Secretary of the Islington Auxiliary, and latterly its Treasurer. He was much valued for his many good works, but his chief sympathies were with the missionary cause and the C.M.S., and few lay friends have done the Society more practical service. He was from the first one of the most active promoters of the Lay Workers' Union.

Another valued lay friend was the late Mr. Leonard K. Shaw, of Manchester, whose annual Missionary Day at his Boys' Homes at Strange-ways was often a highly-interesting occasion, in which many leading C.M.S. men have taken part. The Bishop of Manchester said to a friend, "The city has lost one of its best citizens: some would say the very best."

In connexion with Mr. Tait's death, it is worth while to notice the local Annual Report of the Islington Association, which is singularly complete; though our lamented friend would be the first to say that the remarkable organization of the rural deanery is largely due to the present honorary secretaries. The total amount contributed last year was 3731*l.*, from thirty-five parishes. St. Augustine's, Highbury, stood first with 446*l.*, and St. James's, Holloway, second with 401*l.* Thirty-two of the parishes have branches of the Gleaners' Union, with an aggregate of 1809 members, who held 233 meetings. Nineteen parishes have Sowers' Bands, with 822 members, who held 330 meetings. There are ten Men's Missionary Bands, and three Women's; and following the custom introduced years ago by the original Mpwapwa Band, several of these have distinctive foreign names, Abeokutans, Jebus, Od' Ojumas, Ondos, Soudanese, Taljharis, Ootawamowas. These have 431 members, of whom 33 are now in the mission-field, and 13 are preparing to go. A list is given of actual missionaries in the field connected in some way with Islington, comprising 34 men and 26 women. We suggest to other Associations to obtain copies of this interesting Report, from the Hon. Secs., 16, Alwyne Square, N.

In our last number we gave the statistics of Indian Christendom as shown by the recent Census. The increase in the decade was 30·7 per cent. It is interesting to notice that the Mohammedan increase was only 9 per cent.; while the Hindus were actually fewer than in 1891, though only fractionally so, say ·2 per cent. The general increase of the whole population was only 2·4 per cent., which small ratio is of course due to the terrible ravages of famine and cholera.

OUR "Mission-Field" pages this month contain, among much that is highly interesting, a remarkable letter from one of our lady missionaries in Japan, telling how she, being the only representative of the British Empire in the town of Sapporo, was invited by the Japanese local officials to a meeting held in honour of the Anglo-Japanese Treaty, and had to make a

speech to five hundred people, preceded by "God save the King," and followed by "three cheers for England." We do not wonder that Miss Hughes went home thinking she had been dreaming; but the local newspapers in their next issues assured her that she had really been the accepted British representative in an important town. Evidently the Japanese in no way resented her fearless testimony to Christianity and the Bible as the true secret of national greatness.

As is well known, Whit Sunday at Cambridge is always marked by the "Ramsden Sermon," preached before the University on an endowment provided by an aged lady, Mrs. Ramsden, for a discourse on "Church Extension over the Colonies and Dependencies of the British Empire." The appointed preacher this year was Bishop Montgomery of the S.P.G., who chose as a definite subject for his sermon "The Relation of the Civil Government to Christian Missions," concerning which, as he justly remarked, the "right judgment in all things" for which the Whit Sunday Collect prays is especially needed. Our friends will do well to obtain this Sermon, which is published by the S.P.G. It is worthy of the son of Sir Robert Montgomery, and discusses the question ably, though quite briefly, with illustrations from India, China, New Guinea, Uganda, and Khartoum.

OUR readers will now find frequent references in the *Intelligencer* and other C.M.S. publications to "the United Provinces of Agra and Oudh," and may perhaps be puzzled by this unfamiliar name. The Province so named is simply that which has hitherto been known as the "North-West Provinces." The term "North-West" has long been inappropriate, because the Punjab is still further north-west; and now that a new "North-West Frontier Province" has been formed by cutting off the Trans-Indus districts from the Punjab, it has become still more incongruous. The new name seems to us rather a clumsy one, but it is intended to mark the historic difference between the old "North-West Province" of which Agra was the capital before the Mutiny of 1857, and the Kingdom of Oudh, which was annexed just at that time. The "North-West Provinces" of the last forty years have included both, and so do the present "United Provinces." The great city of Agra is, by the new name, restored in a sense to its old prominence, although the seat of government continues at Allahabad.

ONE of the most interesting paragraphs in the "Mission-Field" pages this month is that which tells of a re-union of old Lahore divinity students. It is now thirty years since Mr. French founded the Lahore Divinity School, now called St. John's College. It is interesting indeed that of the students who have passed through the College under the successive Principals, French, Hooper, Shirreff, Grey, Wigram, between fifty and sixty are at this time alive and engaged in Christian work. It should also be specially noticed that of the twenty-seven who assembled for the recent gathering, seventeen are converts from Mohammedanism, including nine clergymen. We are glad to be able to reproduce for this number a photograph of this interesting group of men.

THE Committee have accepted offers of service from the Rev. John Booth, M.A., Oxon., Curate of St. Mark's, Victoria Park, whose brother joined the staff in Ceylon last year; Mr. Oliver Hayward Knight, also an Oxford man, who has already worked in Japan with the Rev. B. F. Burton, and who hopes to return thither as an honorary missionary of the Society this

autumn; Miss Kathleen Elizabeth Barton, of Rathgar, Dublin, who has been trained at the Olives; Miss Ethel Ostell Thurlow, of Torquay, trained at the Willows and at Highbury; Miss Mabel Theodora Baker (Honorary), of Rochester; Miss Annie Griffith, of Highbury; Miss Eleanor Isabel Dodson, M.D. Brux., the acceptance of whose sister (Miss G. M. Dodson) was recorded in our April number. Miss Barton has a sister in the mission-field at work under the C.E.Z.M.S., and her brother, Dr. S. P. Barton, is joining the C.M.S. staff this autumn. Dr. Eleanor Dodson has already seen five years' missionary service at the Ludhiana School of Medicine for Women. The Committee also accepted the following Islington men, who have had a short course of training at the College:—Messrs. James Blundy, Arthur Dungworth, Alfred E. Mitchell, Thomas Owrid, and Charles William Reeves.

THE Society's Librarian writes:—One of the most interesting of the older books in the Library of the Church Missionary House is a work on the ancient Church of Malabar "done out of Portuguese into English" by Michael Geddes, Chancellor of Salisbury Cathedral in the year 1694. The design of the author, as stated in the Dedication (to Gilbert Burnet, Bishop of Salisbury), was to show that "there has always been a considerable visible Church upon Earth, that never believed the Doctrines of the Pope's Supremacy, Purgatory, Transubstantiation, Adoration of Images, Auricular Confession, &c." The Title-page runs thus:—

"THE | HISTORY | OF THE | Church of Malabar, | FROM | The time of its being first discover'd | by the Portuguese in the Year 1501. | Giving an Account of | The Persecutions and Violent Methods of the | Roman Prelates, to Reduce them to the | Subjection of the Church of ROME. | Together with the | SYNOD of DIAMPER, | Celebrated in the Year of our Lord 1599. | With some Remarks upon the Faith and Do-ctrine of the Christians of St. Thomas in the | Indies, agreeing with the Church of En-gland, in opposition to that of Rome. | Done out of Portuguese into English. | By MICHAEL GEDDES, Chancellor | of the Cathedral Church of SARUM. | LONDON, | Printed for Sam. Smith, and Benj. Walford, at the | Prince's-Arms in St. Paul's Church-Yard, 1694."

and the "Imprimatur":—

"Geo. Royse, R.R. in Christo Patri ac Dom. Dom. Johanni [Tillotson] Archiep. Cantuar. à Sacris Domesticis. Feb. 12. 1693/4."

### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the King's recovery of health, and for the attitude of the nation under keen disappointment; continued prayer for the King, that God's blessing may be poured forth on him and his subjects. (Pp. 561, 627.)

Prayer for those who are taking advantage of every opportunity to enlighten Mohammedans as to the truth of the Gospel. (Pp. 564—573.)

Prayer for the Native Christians of India, that they may let their light shine. (Pp. 579—584.)

Thanksgiving for the records of work in the India Missions; prayer for the missionaries and the people amongst whom they are labouring. (Pp. 584—595.)

Thanksgiving that the leaven of the Bible and Christian teaching is working among the masses of India; prayer that its effects may be increasingly evident in leading the people to accept the Gospel. (Pp. 595—602.)

Thanksgiving for new converts in Western India (pp. 587—589), in the Abeokuta district (p. 610), in Persia (p. 614), in Hing-hwa (p. 618), in Sin-tu (p. 619); prayer that they may daily grow in grace.

Thanksgiving for open doors in the villages on the Niger; prayer that the seed sown may bear abundant fruit. (Pp. 610—612.)

Thanksgiving for the old students of St. John's College, Lahore, engaged in Christian work. (Pp. 616, 617.)

Thanksgiving (with prayer) for Medical Missions. (P. 619.)

## HOME DEPARTMENT.

## Notes and Comments.

**A** CERTAIN parish magazine a month or two ago contained a list of the amounts contributed to the Society by the different Sunday-school classes during a single quarter, and the variation in the totals suggests reflexions as to the importance of seeking to influence the teachers in such schools. For instance, class 1 of the girls' school contributed 2s. 10d.; class 2, only 6d.; class 8, 4s. 2d.; and class 9, 10d. The boys' school showed similar disparities, for while the third class gave 6d., the seventh, 5d., and the seventeenth, 2d., the contributions of the sixteenth amounted to 6s. 11d. It would be a grand thing if general attention could be concentrated on the work of stirring up the teachers. Almost everything depends upon them, and it would probably be found that in the long run efforts to reach them were more productive of permanent results than those to reach the children directly. Cannot many centres follow the lead given by the Gloucester Church of England Sunday-school Teachers' Association, who have again arranged for a course of instruction in missionary work as part of their examination scheme?

The systematic collection of small sums is confessed by many to be a largely unworked source of income, and it is therefore pleasing to hear that the people of Lillingstone Lovell, Buckingham, have almost unanimously agreed to contribute a penny a week or a penny a month to the Society beyond their ordinary gifts. Arrangements are being made to overcome the difficulty about the collection of the contributions by enlisting the services of the children.

The poor of this world are often rich in faith. News comes of a widow in humble circumstances, earning when in work eleven shillings a week, whose missionary-box produced during one year just over 3l., most of the sum having been given by herself. And in a country place where the effort has lately been made to form a "Missionary Circle" and support a primary school in India, most of the wealthier members of the community have held aloof, but a domestic servant made herself responsible for a "share," and with the aid of her fellow-servants has contributed more than ten shillings in six months. This last instance shows the power of small regular contributions.

It is of interest to note that at the meetings of a missionary society in Montreal the following Creed is repeated:—

"We believe in God the Father, and in His Son Jesus Christ, and in the Holy Spirit, Whom He hath sent.

"We believe it our duty to tell the Heathen of the plan of salvation that God has provided through the death of His Son, and applied through the agency of the Holy Spirit.

"We therefore believe it our duty to send them the bread of life by the hands of our missionaries, and to pray for our missionaries, and do all in our power for the spread of the Gospel on the earth, that Christ's Kingdom may come."

The Children's Committee lately formed in connexion with the Liverpool Younger Clergy Union lost no time in getting to work. They took advantage of the General Mission to the Young which was held in February to communicate with the clergy of all parishes supporting the Society, and suggested that it would be a good practical outcome of

the Mission if a Sowers' Band or some other missionary organization for children were set on foot, offering at the same time to supply speakers and missionary literature.

It is a matter of some regret that comparatively few of the editors of localized *Gleaners* send copies of their local pages to headquarters; for it is often possible, through a perusal of them, to discover fresh methods of arousing interest which might well be made known to an even wider circle of friends than that reached by the localized magazine.

At St. Andrew's, Southport, a parish which supports three missionaries, besides contributing to the General Fund of the Society, some trouble in the collection of subscriptions is avoided by the use of envelopes on which the announcement of the annual conversazione is printed. Subscribers to the "Our Own Missionaries Fund" are requested to place their gifts in these envelopes, and bring them to the conversazione, or leave them at the Vicarage. Space is left on each envelope for the name and address of the subscriber. Few parishes have made greater advance in their contributions to the Society than St. Andrew's. In 1890-1 the amount sent up was just over 16*l.*; in 1900-1 it was more than 318*l.*!

The improvement which work can make in the contributions through missionary-boxes is evidenced by the case of St. John's, Boscombe, where the 37*l.* of 1900-1 has been exchanged for 52*l.* during the last financial year. The importance of a diligent use of boxes is not yet half realized in the country in general.

Little is heard of the quiet but most important work done by many of the friends of the Society in the way of addressing meetings, but the assistance thus rendered is invaluable. Last winter, for example, a friend in the Midlands borrowed some slides from the Loan Department, and in the course of eight days delivered as many lectures, giving four more with some other slides a few days later. New ground was covered in the case of two of the meetings for adults, and one for children in a private school; and after deducting heavy expenses, nearly 4*l.* was cleared. Of course the value of this work is by no means fairly represented by the pecuniary return.

C. D. S.

#### Church Missionary House.

THE twenty-fourth half-yearly Conference of the C.M.S. Lay Workers' Unions and Missionary Bands was held at South Croydon on Saturday, July 12th, at the invitation of the Croydon L.W.U. The Rev. R. N. F. Phillips, Vicar of Emmanuel Church, acted as chairman of the Conference, the gathering being held in Haling Road Hall. The subject for consideration was the "Life Plans of Lay Workers," this again being sub-divided into two sections, "Life Plans" and "Life Power." In the former section, papers on the plans of the would-be missionary were contributed by Mr. E. E. Lavy and Mr. W. P. Hares; of the business man by the Rev. D. M. Thornton; and of the C.M.S. home worker by Mr. E. A. Rusher. Under "Life Power," the secret of a Band member's success, being "With the King," was taken by Mr. A. E. W. Gwyn. An adjournment was made after tea to Croham Hurst, where an open-air missionary meeting was held, the Rev. A. J. Easter, Vicar of St. Matthew's, Croydon, presiding, and addresses were given by Mr. G. A. King, Mr. C. E. Cassar, and Mr. R. H. Keable.

#### The Clergy Union.

THE members of the Dublin Branch of the Clergy Union met at the offices of the Hibernian C.M.S., Dawson Street, Dublin, on May 26th, the Rev. H. B. Kennedy presiding. A paper on "The Victorious Life" was given by the Rev. J.



Haythornthwaite, and one on a selected missionary topic by the Rev. T. G. Rogers. Other members also contributing latest information from the various mission-fields.

The Rev. M. Pryor, Vicar of Langley, presided at the gathering of the Black Country Branch, which met, by the kind invitation of Mr. Alfred Roberts, at Field House, Clent, on Friday, June 6th. The Rev. G. T. Manley addressed the members on "The Preparation of Missionary Sermons," and "Work in the Indian Mission-field."

On Monday, June 2nd, the members of the Tunbridge Wells and neighbourhood branch met at Trinity Vicarage, Tunbridge Wells, under the presidency of the Rev. D. J. Stather Hunt. Being the annual meeting, the officers for the ensuing year were elected, and other necessary business transacted. A helpful and interesting address on Japan was given by the Rev. R. H. Consterdine, dealing especially with the work among the Ainu, the educational work, and the great revival of the last two years. Many questions were put to Mr. Consterdine at the close of his address, and the meeting proved a most helpful one.

By the invitation of Mr. and Mrs. Braithwaite, the members of the London Union met for their meeting on June 16th, at "Hookfield," Epsom. Owing to unfavourable weather the gathering had to be held indoors instead of in the garden as arranged. The Rev. H. L. de Candole presided, and Bishop Hoare of Victoria, Hong Kong, spoke on the "Character of Chinese Christians." Considering the smallness of the number of missionaries, the difficulties of climate, language, customs, &c., the Bishop regards the progress of Missions as most healthy and successful, while his experiences amongst Chinese Christians had caused him to be amazed at their constancy. In answer to questions the Bishop further stated that travelling is perfectly safe, and that the Roman Catholic missionaries do not evangelize, but occupy themselves with educational work.

An enjoyable visit, though somewhat marred by unpropitious weather, was paid by the members of the Derby Union, together with some from Nottingham, to Trent College, on June 16th. The afternoon opened with a service in the College Chapel, at which the Headmaster, the Rev. J. S. Tucker, gave an interesting address. Later in the day eleven of the clergy met the school team in the cricket-field, but failed to inflict a defeat upon their opponents. The secretary writes that "the result of the play was not altogether satisfactory to the clergy, but highly so to the boys."

### Local Associations and Unions.

THE Southport and Birkdale Auxiliary held its anniversary on June 1st and 2nd. On the Saturday evening there was a social gathering for workers at Christ Church Parochial Hall, at which the Rev. Canon Honeyburne presided, and addresses were given by the Revs. J. S. Flynn and Llewellyn Lloyd. On the Sunday special sermons were preached in the churches, and on Monday the annual meeting was held in the Town Hall, Mr. John Nickson occupying the chair. The Rev. Dr. Porter read the report; a feature of the year's work was the formation of a branch of the Lay Workers' Union. Addresses were then given by the chairman, who urged the audience to do more than they had ever done for the Society; by the Rev. Ll. Lloyd on his work in China, by Dr. Arthur Clayton on his work at Onitsha, and by the Rev. J. S. Flynn. The treasurer announced that Southport had during the year sent 1547l. to the Society.

The anniversary services of the Doncaster Auxiliary commenced with a meeting for prayer on Saturday evening, June 7th, and on the Sunday sermons were preached throughout the city, the Bishop of Sheffield occupying the pulpit at St. George's Church. On the following day, the Bishop of Sheffield presided over a gathering of children in the Guild Hall; and also presided at the Association's annual meeting in the evening. In addressing the meeting, Dr. Quirk dwelt upon the two main thoughts at that time in everybody's mind,—peace and the Coronation. He made reference to the impressive service at



St. Paul's Cathedral, attended by the King and Queen, and spoke of an incident recorded of the occasion, the presence of a dove within the great building, a symbol of the peace they had met together to give thanks for. Were not all present to pray that the Holy Spirit of peace might hover over and descend in power upon them, in order that there might be peace and unity among all the nations of the earth? Then, again, lessons were to be learned from some of the heathen princes arriving on our shores. Such people brought their gods with them, food for these gods, and all the needed implements of worship, not following, as so many Christians do, the old adage, "When at Rome do as Rome does." Earnestly did he appeal for prayer that, during the Coronation, nothing might be done to lead these Eastern visitors on their return to their own homes to say, "We have seen your lives, and do not wish for your Gospel." Addresses on the work in Travancore and Cochin and in Mid China were given by the Rev. Dr. Richards and the Rev. A. Elwin.

"A parish that takes no interest in missionary work is in a certain degree a failure." These were the words of Archdeacon Stanhope at the annual gathering of the Herefordshire Association, held in St. Peter's Church House, Hereford, on June 9th. The remark was called forth by the fact of a slight decrease in the contributions from the county for the past year, and also by a statement in the local report that only fifty-eight parishes out of 240 had contributed to the C.M.S. during the year. "Surely," said the chairman, "it was part of the duty of all English Christians to carry with them the knowledge of Christ wherever they went. Wherever the flag of England was unfurled, there it was the business of Christ's people to unfurl the banner of Christ. Englishmen should always, everywhere, carry their religion with them, and set a good example to the Natives. Let England see to it that the newly-acquired tracts of territory in South Africa had the Gospel preached throughout them, even as it had been preached in Uganda." The Rev. P. G. Wood, Association Secretary, followed, appealing for heartier practical support, and the Rev. A. R. Blackett told of the Society's work in the land of Persia. Another meeting was held in the evening, when his Honour Judge G. H. Lear presided, and the Revs. P. G. Wood and A. R. Blackett again spoke. On the following day, a united gathering of children was held in the Corn Exchange, when the Rev. A. S. Weatherhead presided, and Mr. Blackett greatly interested all present with his account of work among Persian children.

The ninety-third anniversary of the Nottingham Association was held on June 9th, the Rev. C. Lea Wilson presiding at the afternoon gathering, when Mr. J. A. Wray spoke on the work in Eastern Equatorial Africa, and the Rev. H. Clayton on that in Uganda. The Bishop of Southwell presided over the evening meeting, and earnestly appealed that the work of making known Christ's salvation to all mankind might never be relegated to a secondary place, but that there should be a high standard aimed at, and that with prayer and praise the chronicles of the advance of the Lord's Kingdom should be read and listened to. The Society, though a hundred years old, was young yet, and a splendid opportunity was afforded to the younger ones present of giving their undivided and self-devoted spirit to think duly and really what was their best and truest vocation, whether at home or abroad. Nothing can be better, said the Bishop, than to go forth with faith in God, to do His work wherever it was required. It would be in the reality shown in the Christian life that the Gospel would in God's good pleasure prevail, and would turn the hearts of the disobedient to the wisdom of the just. The Rev. W. S. Moule told of the work of training Chinese native clergy, and the Rev. H. Clayton and Mr. J. A. Wray related the triumphs of the Cross in Uganda and East Africa.

On June 11th, Bishop Tugwell paid a visit to St. Aidan's College, Birkenhead, and gave a most interesting address to the students and others. He gave a description of the journey into the Hausa country, and speaking of the opportunity for missionary work amongst the people, he put before his hearers the inevitable alternative of the Hausa people becoming Mohammedan, and the urgent need of volunteers for the evangelization of the country. The Bishop spoke of the danger through the importation of spirits, and the necessity of commerce being conducted

on moral principles. His address made a great impression and was much appreciated. W. H. R.

The half-yearly gathering of the members of the Isle of Wight C.M. Prayer Union was held on June 16th at Ventnor. Proceedings commenced with Divine service at the Parish Church, followed by a sermon and Holy Communion. At the afternoon meeting, held in the Victoria Hall, an interesting address was delivered by Mr. J. W. Bilby, missionary to the Eskimo of Blacklead Island, Cumberland Sound. Special interest was felt in connexion with the Society's work there, as it had been proposed that Mr. A. W. Greenshield, lately of Newport, I.W., and now C.M.S. missionary in Blacklead Island, should be chosen as "O.O.M." for the Isle of Wight. F. P. R.

The anniversary of the Birmingham Auxiliary was observed from June 14th to June 17th, the proceedings being inaugurated with a meeting for prayer on the evening of the 14th. Sermons were preached in many of the churches on Sunday, the Bishop of Worcester occupying the pulpit at St. James's, Edgbaston. On the invitation of Canon and Mrs. Mansfield Owen, a large company met at St. George's Vicarage, Edgbaston, for a lawn meeting on Monday, the 16th, when the Rev. W. H. Goudge presided in the absence of Canon Owen. The Rev. H. Clayton spoke on the work in Uganda, and Bishop Reeve detailed the needs of his vast diocese of Mackenzie River. In the evening the Rev. R. Bren presided at the children's meeting, when addresses were given by Mr. Clayton and the Rev. G. C. Williamson. Later in the same evening Canon Sutton presided at a joint meeting of the Gleaners', Lay Workers', and Clergy Unions, at which Bishop Reeve and the Rev. Percy Waller spoke. The annual meeting was held in the Town Hall, in the evening of June 17th, the Bishop of Worcester presiding. Dr. Gore delivered a vigorous address in defence of Foreign Missions, and Bishop Reeve of Mackenzie River followed with a deeply-interesting account of work among Indians and Eskimo. The Rev. H. Clayton, of Uganda, also spoke.

### SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, June 17th, 1902.*—On the recommendation of the Ladies' Candidates Committee, the Misses Annie Kate Attlee, Anne Geraldine Bewley, Jessie Biggs, Alice Carpenter, Mary Elizabeth Commin, Jessy Christine Gillespy, Jane (Jeannette) Harrison, Eleanor Goodridge Lear, and Rose Mary Wyatt were accepted as Missionaries of the Society.

Mr. H. Buswell was accepted as a Missionary in local connexion in the Mauritius Mission.

The resignation of the Rev. C. T. Pargiter, of the North-West Provinces Mission, was accepted with regret.

The Committee had the pleasure of receiving Apolo Kagwa, the Katikiro of Uganda, and his secretary, Ham Mukasa, Muyoza, who were visiting England as guests of the King on the occasion of his Coronation. The Rev. E. Millar, who had accompanied them from Uganda, was also present as interpreter. The welcome of the Committee having been expressed by the President, the Right Rev. Bishop Tucker sketched for the Committee the career of the Katikiro in a way that showed his close connexion with the Mission from its early stages, and also the great influence he had had in the history of the country at some of its most critical points, especially reminding the Committee of the Katikiro's prominent share in supporting the British Administration in Uganda, and in the steps that were taken to give freedom to slaves throughout the country. The Bishop also referred to the high character and great influence in the country of Ham Mukasa. The Honorary Secretary also read in the name of the Committee an address of welcome, which, together with the Katikiro's reply, was printed on p. 546 of our July number.

The Committee also had interviews with the following Missionaries on their return from the Mission-field:—The Rev. H. Castle, Sierra Leone; Mr. H. Vischer, Hausaland; the Rev. K. St. Aubyn Rogers, East Africa; the Rev. C. T. Wilson, Palestine; and the Rev. D. M. Thornton, Egypt.

Mr. Castle referred to the need in Sierra Leone as being as great as anywhere. He referred to certain aspects of progress during the twenty months of his recent service; and also to lantern services and night-schools and itineration as specially hopeful forms of work. Much stress was laid on the need for an outpouring of the Holy Spirit upon the whole Mission.

Mr. Vischer told of his short experience in the Hausa Mission, his time having been spent at Loko, where at first the Mission was treated with great suspicion, but when he came away they were the recognized friends of the people. He gave an interesting account of four Hausa carriers who came with him from Lokoja to Lagos, with whom he had had specially happy intercourse.

Mr. Rogers told of various parts of the work in which he had been engaged in Mombasa and also in Rabai, South Giriama, Taveta, and other stations. He explained how, in the interior, the new sense of security had scattered the people into the villages, and made itineration more important than ever.

Mr. Wilson, having been referred to during the reception of the Katikiro as one of the earliest Missionaries in Uganda, referred back to the time when, twenty-five years ago within a day or two, he first set foot in Uganda. Never, he said, had his imagination reached to the actual circumstances of the present time in that country. Referring then to his own recent work in Palestine, he spoke very hopefully of the prospects there, especially of the work among the villages, and of the future before the Medical Missions if more itineration can be done, and of the work among women.

Mr. Thornton explained that his work had been entirely in Cairo, where he earnestly hoped to remain for some time. He also referred to the villages around Cairo being open and encouraging, and to the Medical Mission work as needing much to be followed up in these villages. He had also been specially interested in a different class of work in Cairo among better-educated Moslems. Among these he had found men by whom he was much impressed in view of the power, capacity, and perseverance they often showed, and here he felt the most effective work was done "with an audience of one."

The Secretaries reported the death of Miss M. Casswell, of the West China Mission, from malaria, at Mien-cheo on June 9th. The Committee received the news with regret, and instructed the Secretaries to express their deep sympathy with the bereaved relatives.

On the recommendation of the Group and Medical Committees various arrangements in the Missions in East Africa, Uganda, Persia, Bengal, N.-W. Provinces, Punjab and Sindh, South India, Travancore and Cochin, Mauritius, Fuh-Kien, and Mid China, were agreed to with regard to those Missions.

*Committee of Correspondence, July 1st.*—On the recommendation of the Ladies' Candidates Committee, Miss Mabel Theodora Baker was accepted as an honorary Missionary of the Society.

On the recommendation of the Islington College Visitors Sub-Committee Mr. T. Owrid was accepted as a Missionary of the Society.

The Committee accepted with regret the resignations of Dr. Katharine Sampson, of the Fuh-Kien Mission, and of Miss M. Watermeyer, of the East Africa Mission.

The Committee had an interview with the following ladies who have recently been accepted as Missionaries of the Society:—The Misses A. K. Attlee, M. T. Baker, J. Biggs, A. G. Bewley, J. Brandreth, A. Carpenter, M. E. Commin, G. M. Dodson, J. C. Gillespy, J. Harrison, R. E. Howard, H. Langton, E. G. Lear, B. Newton, W. Westlake, and R. M. Wyatt. At the same time were introduced to the Committee the newly-accepted students at Islington College, and they, with the above-mentioned ladies, were addressed by the Rev. B. Baring-Gould and the Chairman (Mr. Henry Morris), and were commended in prayer to God by Mr. R. Maconachie.

The Committee had an interview with Bishop Fyson of Hokkaido. The Bishop described his diocese as about the size of Ireland, with a population of 1,000,000, of whom 2000 were connected with the Church Missionary Society, a larger proportion than could be claimed by any other society. Among those of the converts who are Ainu, the majority are women, the men being such slaves to drink. He spoke hopefully of the growth of a spirit of self-support in his diocese, and stated that Hakodate at the present moment is the only station in

the whole of the Sei-Kokwai which is entirely self-supporting. Referring to union with other churches, the Bishop stated that in Hakodate the members of different denominations are on very friendly terms, meeting together in gatherings for prayer and evangelistic work, and frequently interchanging pulpits.

The Committee also received Dr. F. Johnson, of Palestine, and the Rev. H. B. Durrant, of the North-West Provinces. Dr. Johnson reported an uphill contest at Kerak, but one which had never caused him regret at being stationed there, and he had seen steady progress in friendliness all through his time there. He spoke of the strong call to strengthen the hold the Society has at Kerak, which he described as the last place towards Mecca from Damascus at which Christians are to be found. He spoke of the likelihood of its being a more important place in the future; the telegraph was now there, and a railway was in course of construction from Damascus to Mecca, which would pass near Kerak. Progress was being made in various directions in Kerak, and the Church Missionary Society ought, if possible, to keep pace with it.

Mr. Durrant spoke of his work at St. John's College, Agra, amongst both Christian and non-Christian students as presenting unrivalled opportunities for training the minds and characters of the rising generation of Indian Christians and supplying to the Allahabad Divinity School the best type of educated candidates for the Indian Ministry. As regards the Hindu and Mohammedan members of the College, he could report no baptisms, but the work was not on that account to be thought fruitless. There was a leavening process of thought going on which lifted the students to a higher life and brought them nearer to Christ.

The Committee adopted a series of Resolutions authorizing developments in the educational work among girls in Cairo, and also in the work among young men.

On the recommendation of the Committees in charge of the Missions in Sierra Leone, Uganda, Palestine, Fuh-Kien, Mid China, and Japan, various arrangements were agreed to with regard to those Missions.

*General Committee, July 8th.*—The Hon. Secretary having drawn the attention of the Committee to the fact that His Majesty King Edward was now pronounced out of danger, the following Minute was adopted:—

"After much heartfelt anxiety and fervent prayer the Committee of the Church Missionary Society have welcomed with glad thanksgiving to Almighty God the tidings that the King is out of danger and is progressing favourably towards recovery. They humbly offer to His Majesty, to the Queen, and the Royal Family, their respectful sympathy on account of his serious illness and suffering, their loyal congratulations on his returning health, and the assurance of their earnest and constant prayers that it may please God to spare him many years, and to preserve both him and the peoples committed to his charge in wealth, peace, and godliness."

The Committee heard with regret of the deaths of the Most Rev. the Bishop of Auckland, V.-P., and Mr. G. Martin Tait, Treasurer of the Islington Association.

The Committee took leave of Miss A. L. Wilson, returning to the Niger Mission; the Rev. H. Clayton, returning, and the Rev. E. S. Daniell, Mr. T. Owrid, and Miss M. T. Baker, proceeding to Uganda; and Mr. and Mrs. J. Burness, returning to East Africa. The Missionaries were addressed by Mr. Eliot Howard, who also commended them in prayer to the favour and protection of Almighty God.

*General Committee (Special), July 15th.*—The Estimates and Finance Committees presented a Joint Report, estimating the Expenditure of the current year, 1902-03, at 377,885*l.*, or 40,000*l.* more than the available receipts of last year, which additional amount, therefore, would be required this year; besides which, the adverse balance of last year, now reduced to about 17,000*l.*, has to be covered. The Joint Committees urged the adoption of more vigorous measures to raise the general standard of giving.

[*Erratum.*—The Rev. W. R. Gray points out that an error occurs in the brief note of his address to the Committee at p. 476 of our June number. He did not say that 11,000 students attended Mr. Mott's meetings at Osaka alone, but at the seven chief educational centres in Japan, of which Osaka is one.]

## FINANCIAL NOTES.

## The Dean of Peterborough's Appeal.

THE fund appealed for by the Dean of Peterborough and other friends for meeting the adverse balance is progressing steadily. To the date of going to press the amount received and promised was about 10,000*l.* This included eight gifts of 500*l.* each, one of 425*l.*, one of 250*l.*, twenty-one of 100*l.*, eleven of 50*l.*, forty-three of 10*l.*, and eighty-eight of 5*l.*, besides many others not coming within either of the denominations here mentioned, and included also a considerable number of offertories and other congregational collections.

## Other Efforts for the Adverse Balance and Increasing Expenditure.

Besides the definite effort above mentioned there is evidence that many friends are doing what they can both to wipe off the old score and to help up the income to meet the increasing demands upon it. The following extracts may serve as hints to friends who are waiting for encouragement to assist in enlarging the circle:—

A Missionary Bishop writes:—"In an address in church this evening I heard a suggestion made which has probably occurred to many others, that we should each make a special gift to God of the amount we had intended to spend on the Coronation. If this suggestion could be put before the friends and supporters of the C.M.S., and they would respond to it, the amount still needed to make the balance even for last year would soon be raised."

A lady friend writes:—"It is with much pleasure I enclose 5*s.* from one of my girls. She brought it to me last night asking if I would send it to C.M.S., saying so simply that she had been able to do without something, and so gave it to the Mission cause."

A "Gleaner in the Nineties" writes:—"I had saved out of my income in the lapse of some years 425*l.*, and having no claims of kinship, feel led to appropriate it to the C.M.S. deficit. I feel sure it will produce more interest than in the bank. Perhaps there are few similarly situated, but if there is the willing mind God will show the way. He gives the desire, the direction, the blessing. To Him we will ascribe, as is due, the glory."

Another friend writes, with a gift:—"I am thankful that the deficit is as little as it is, and believe that little economies will go a good way towards wiping it out; therefore I have done my own 'spring cleaning' this year."

A Gleaner writes:—"At the beginning of the year, when I read in the *Gleaner* the appeals for extra help, I asked the only other Gleaner I know of in this place, and four other ladies, to join me in a little working party here. . . . I am happy to say that the result is up to the present time a profit of 1*l.* 10*s.*, which I enclose in postal orders, hoping it will help on the preparations for the Coronation of the King of Kings."

The following was written by a C.M.S. missionary in the Mission before he knew the result of the past year's financial working:—"We are wondering how our beloved Society stands financially this year; each mail we eagerly look out for news. Will you please put the enclosed 5*l.* towards the deficit of last year. We are praying hard that the 'real deficit' may be averted. Here, as I suppose from all parts of the mission-field, comes the cry for help. Much to be done, but oh, how few to do it!"

## NOTES OF THE MONTH.

## ORDINATIONS.

*Palestine*.—On Trinity Sunday, May 25, 1902, at Jerusalem, the Revs. Butrus Musa and Saleh Saba to Priests' Orders.

*Punjab and Sindh*.—On Trinity Sunday, May 25, by the Bishop of Lahore, the Rev. Jaswant Singh to Priests' Orders.

*Travancore and Cochin*.—On March 25, at Mavelikara, by the Bishop of Travancore and Cochin, Mr. P. J. Joshua, B.A., to Deacons' Orders.

*Fuh-Kien*.—On St. John's Day, June 24, at Killaloe, by the Bishop of Killaloe, Mr. J. Hind, B.A., to Deacons' Orders.

## DEPARTURES.

*Yoruba*.—Mrs. J. B. Wood left Liverpool for Lagos on June 28.

*Japan*.—Miss E. M. Keen left Liverpool for Kagoshima, *via* Metlakatla, on June 17.

*British Columbia*.—Bishop Ridley left Liverpool for Metlakatla on June 26.

## ARRIVALS.

*Sierra Leone*.—The Rev. and Mrs. T. Rowan left Sierra Leone on April 15, and arrived at Liverpool on July 3.

*Niger*.—Mr. A. E. Ball left Lokoja on May 20, and arrived at Plymouth on June 21.

*Egypt*.—The Rev. J. L. Macintyre left Port Said on June 26, and arrived in London on July 8.—The Rev. W. H. T. Gairdner left Port Said on July 1, and arrived in London on July 11.

*Palestine*.—Miss G. F. Tindall left Jaffa on June 4, and arrived at Dover on June 12.

—Miss M. A. E. Newey left Nazareth on June 7, and arrived at Dover on June 19.—The Rev. Dr. and Mrs. S. Gould left Haifa on June 17, and arrived at Dover on June 29.

*Persia*.—Bishop Stuart left Wellington, N.Z., on May 29, and arrived in London on July 15.

*North-West Provinces*.—Miss A. M. Cox left Bombay on April 8, and arrived in London on May 2.

*Punjab*.—Dr. and Mrs. A. Lankester left Bombay on June 28, and arrived in London on July 14.

*Ceylon*.—Miss A. E. M. Thomas left Colombo on March 25, and arrived in London on April 19.

## BIRTHS.

*Niger*.—On June 15, at Bournemouth, the wife of the Rev. T. J. Dennis, of a daughter.

*Punjab and Sindh*.—On April 26, at Simla, the wife of the Rev. F. Papprill, of a son (Charles Norman).

## MARRIAGES.

*Sierra Leone*.—On May 23, at Las Palmas, Grand Canary, the Rev. T. Rowan to Miss Josephine Birrell.

*Uganda*.—On July 9, at Christ Church, Hampstead, the Rev. G. K. Baskerville to Miss Rosetta Gage Harvey.

*West China*.—On March 12, at Mien-cheo, Mr. P. J. Turner to Miss Emily Sobey.

## DEATH.

*Persia*.—On June 22, at Yezd, Minnie, infant daughter of the Rev. and Mrs. Napier Malcolm.

## PUBLICATION NOTICES.

**Annual Report, 1901-02.** The issue of the Annual Report is delayed by adverse circumstances, and is not expected to be ready before September. The large Report will this year be available (so far as free copies are concerned) only for Vice-Presidents, Annual and Life Governors, Honorary District Secretaries, and Presidents, Treasurers, and Secretaries of Associations remitting 100*l.* or more in the year. For all other subscribers and friends a Short Report will be provided. The large Report in paper boards, cloth back, will be on sale; price 2*s.*

**Extracts from the Annual Letters of Missionaries for 1901.** The following additions have been made to this issue:—

Part VII., containing letters from the Persia and Turkish Arabia Missions, 32 pp., price 2*d.*, post free.

Part VIII., containing letters from the Japan Mission (Diocese of Osaka), 32 pp., price 2*d.*, post free.

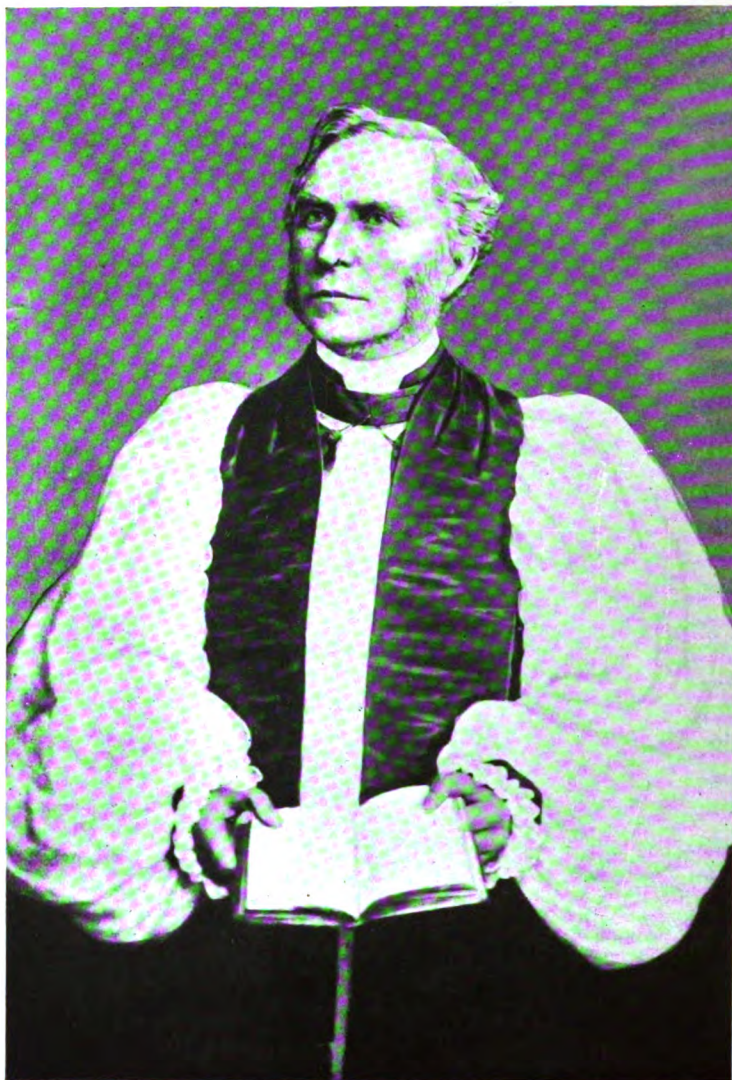
Part IX., also containing letters from Japan (Dioceses of South Tokyo, Kiu-shiu, and Hokkaido), 40 pp., price 3*d.*, post free.

**Sunday-school Missionary Lessons.** A new Lesson (No. 14), entitled "The Cry of the Thirsty," by Gertrude E. Bardsley, is now ready. Free of charge to Teachers in schools which support the C.M.S.

All orders for books, magazines, and papers, should be addressed to  
THE LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.







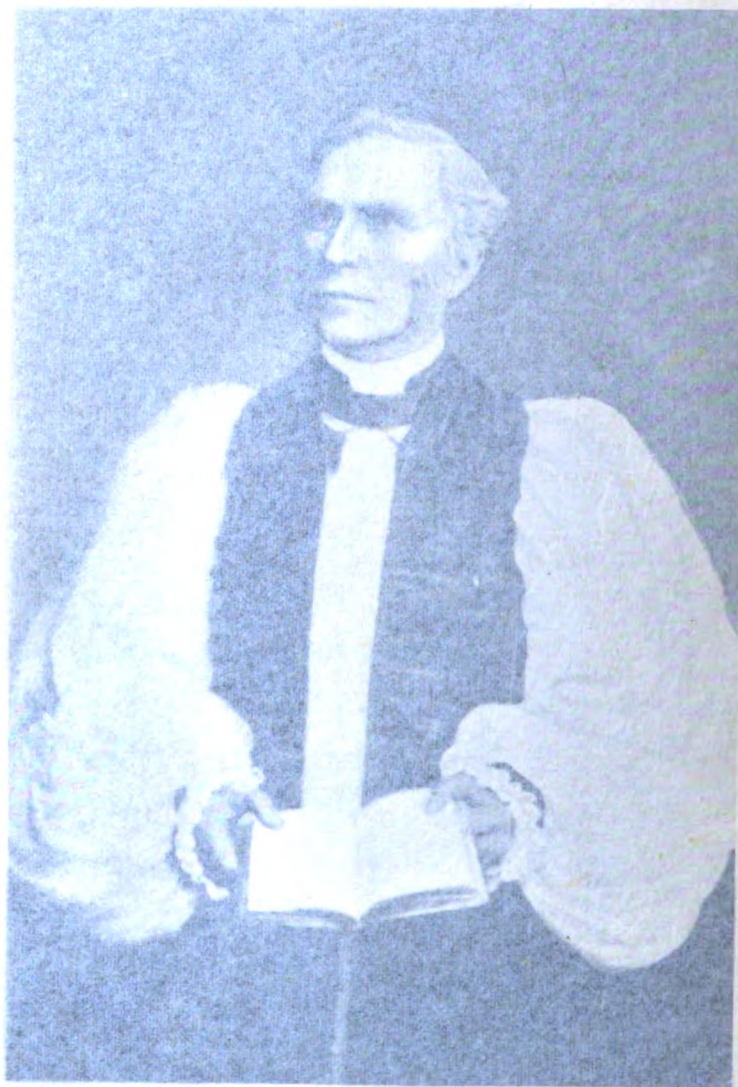
THE LATE BISHOP PAKENHAM WALSH.

From a Portrait presented to the Hibernian Church Missionary Society by Irish friends of the C.M.S. It was unveiled by the Archbishop of Dublin on January 18th, 1900. Mr. H. R. Douglas, of Belfast, was the artist.

[See p. 712.]







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[See p. 712.]

THE  
CHURCH MISSIONARY INTELLIGENCER.

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"ACCESS."

A MISSIONARY MEDITATION.

δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἐνὶ Πνεύματι πρὸς τὸν πατέρα.

"Through Him we both have access by one Spirit to the Father."—Eph. ii. 18.

**I**N thinking over some of the motives for Christian life and work,—the object of that life, and the sources of spiritual strength and consolation for that work,—the verse which forms the text and ground of this paper has been often before me. I venture to write down something of that which I conceive to be the bearing of these words on all work for God, and especially on Mission work for Him at home or abroad.

"O Thou that hearest the prayer; unto Thee shall all flesh come." Is not this the great object of Christian work—to bring the wandering world back to God; that it may "come to Him"; that it may have access to the Father, through His dear Son, and by His Holy Spirit's grace? And here, too, is the great fountain-head of all strength and grace, "Thou that hearest prayer." And we believing and praying *there*, in His presence, have grace to pray and to work for "all flesh" in the Lord's Name, and by the Spirit of our God.

The work is one: "we both," home workers or foreign labourers, work *His* work, and need and share His grace.

The trials and grave problems and appalling difficulties often besetting Church workers at home, their self-denial and self-sacrifice, and daily dying and noble devotion, are too often unnoticed and forgotten by men. The happiness, amidst abounding sorrow and difficulty, of the foreign missionary's life; the wonder of the work, the glorious privilege, the overwhelming, and for man alone the absolutely immovable, obstacles in the way; the danger, the utter self-surrender of the work,—are perhaps still less noticed, and even more ignored or despised by the world at large. But the work is *one* in the Lord; one Father; one Lord Jesus Christ; one Eternal Spirit; one faith, one hope, one love. Yet the solitude and isolation, and the privation of Christian communion and privilege, are surely more keenly and more frequently felt abroad than at home. And here, as everywhere, we shall find strength and comfort and full supply in access to God, through His dear Son, and by His Holy Spirit's grace.

The word "access" in this verse from Eph. ii. occurs in only two other passages of the New Testament. In Romans v. 2 we are told that "through our Lord Jesus Christ we have had our access by faith into this grace wherein we stand"; and it seems to be referred to as a place of constant and abiding grace. In Eph. iii. 12 it seems reduplicated: "In Christ Jesus our Lord we have boldness and access in confidence" ("our freedom of utterance and introduction") "through

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our faith in Him." The word seems to mean (1) the act of introduction, of coming into God's presence; and the means for that process (*sc.* through Jesus Christ and by the one Spirit's grace). And (2) it means the reality and the consequences of that introduction; the nearness, the presence itself. It is used in Classical Greek of a "place for ships to put in," as well as of the coming in full sail of the storm-pressed vessel. And this surely is true to us in the Gospel. We who have been very far off in sin and unbelief, are brought nigh by the blood of Christ, and by the leading and gracious power of the Holy Spirit; and now we are *there*,—

"No more a stranger or a guest,"

seeking Him, and then wandering again;

"But like a child at home."

It is thus that I desire to contemplate the subject.

Some of us were called recently, at a very solemn service of consecration, to "fall to prayer," before the imposition of hands. And as I strove to obey the invitation, it struck me, *Where* are we thus to fall down? Have we first, as wanderers far off, to seek, by repentance and faith, restoration to God's presence? Shall we not rather be, through His grace, *always there*, with the Father; not merely "not far from Him," but every day, and all day long, "in the secret of His presence"; so that we may with equal ease, Divinely granted, fall to prayer on solitary hill-top, in darkened sick-room with two or three agreeing, or with the great congregation in glorious minster nave or choir?

In that sudden thunder-clap, the news of the King's illness, which startled the whole British Empire on June 24th, a "call to prayer" was heard with wonderful and blessed quickness of apprehension by vast multitudes of people. Special and most solemn and helpful services of intercession were arranged, and joined in, for cathedral, church, and chapel. But the instinct and glorious reality of prayer led all true praying souls, without delay, without prescribed form, without previous condition of place or posture, as near to God in His dear Son, and by His Holy Spirit's grace, to pray for the life and health and highest happiness of the King and Queen; and through them for God's blessing on the Empire.

There is strong emphasis on the word "*both*" in the text. The Jews were "near," "a people near unto Him" (Ps. cxlviii. 14); but now they are nearer; they come *to* Him. They have not privilege merely, but the full accomplishment and exercise and glory of privilege; they have access to His presence, by His dear Son and by His Holy Spirit. The Greeks, "far off" and "alienated from the life of God," and "enemies in their mind by wicked works," or by pride and self-satisfied wisdom, now "are made nigh by the blood of Christ," and come into the very presence and love of God, with the Jews: just as near, for both come "to the Father." The High and Lofty One inhabiting Eternity, filling heaven and earth, so far off apparently in the depths of eternity and of infinite space, dwells yet in humble and contrite Jewish or Gentile heart alike now; in equally intimate though ever adored and revered nearness.

See the approaching steps of those that were near—God's ancient people—as they came to God. "The people stood afar off," and Moses, as if by far-off type pointing to the one Mediator, "drew near." Then Moses and Aaron, Nadab, Abihu, and seventy elders of Israel went up unto the Lord—the people still remaining below. Moses again and his minister Joshua came nigh to the God of Israel. Then comes the promise, "My presence shall go with you"; and the fulfilment, "The Angel of His presence bare them, and carried them"; yes, He bare them as on eagle's wings all the days of old, and brought them (in blessed access and presence) to Himself. And thus the words of Psalm lxxi. 3, "Be Thou my strong habitation, whereunto I may continually resort," pass in Psalms xc. and xci. upwards and onwards from the idea of ever leaving that resort even for a time, to the thought and enjoyment of the "dwelling place in all generations" (xc. 1), and the "dwelling in the secret place, the abiding under the shadow of the Almighty" (xc. 1); till we reach the "everlasting habitations" of the sunshine of the Almighty in His own Home; access for ever, and going out no more.

And the Gentile, "far off" from God, comes also, and we hear the louder beat of his returning steps. "God is not far from any one of us." "Have they not known? Their sound is gone out into all lands." Pathetically *far* from God are some nations. In Chinese fancy and belief, guided largely by Buddhist teaching, if transmigration in seventy-two million-fold repetition is required for a man to reach Nirvâna,—and Nirvâna, when reached, is not access to God, but the "state of a blown-out flame,"—for a woman there may be no prospect but restless change in perpetuity. The only idea of access is possible companionship hereafter, in some form, with higher forms. "I can never recompense you, Mr. Gough," said a poor Chinese beggar woman once to that kind missionary, "for all your charity to me; but in the spirit world I *may* be able to serve you a little. I have no hope of rising higher than a dog. But as a little watch-dog, I will try to keep thieves from your door": there, where, if she had believed and accepted it, for those who have access to God, "no thief ever approacheth" our Father's door.

Such also was the pathetic wail of the Red Indian seeker after God, so movingly repeated in Exeter Hall two years ago by the now sainted Bishop Whipple: "Oh! Great Spirit, if Thou *dost* exist, show Thyself to me!"

So far off, yet longing to be nigh. And now the Father, through His dear Son, in Him, and by His Holy Spirit's leading, "will draw all men unto Him."

*Access to the Father.* Let us linger a moment on the words. Not an audience merely; one favoured interview,—in and then out again; but free, unchallenged, coming and abiding; the golden sceptre ever stretched out to us, through the Lord Jesus; and ever touched as we continually need it by the Holy Spirit's power. Is not this worth all the world to secure? Have we not here "good tidings" which must be sent to every creature?

Our Lord has procured this access for us; and by the Holy Spirit's grace we see it, we humbly claim it, we have and hold it. See *how* our



Lord has opened the way. "The Son of Man is *come* to seek and to save that which was lost." "I proceeded forth, and came from God." He came by that mysterious absence from heaven of Him Who nevertheless was "in heaven" (St. John iii. 13). By the sublime condescension of the Incarnation, He lifts us up, and brings us back to God. Man is ennobled thus, not by any inherent right or desert of his own, but by the surpassing glory and merit of that coming down. It is sometimes forgotten that man's dignity and privilege of likeness to God, and communion with God, were never an inherited or self-purchased right, but the gift and arrangement of God's grace alone. And these were forfeited, alienated from mankind, by sin: the lost atmosphere hovering still near; the lost music still echoing not far off; the lost communion, like some dear memory, gone but present to imagination; a voice from a near though other world. Yes, they were forfeited by sin; and it is the Incarnation of the Son of God which stoops down to lift us up; it is His life on earth that draws us toward the Father; and it is His death that finally and supremely wins the access for us. "He suffered for sins, the just for the unjust, to bring us unto God" (1 Peter iii. 18). Watch for a moment that death! "Ye shall leave Me alone." Unable the disciples were to understand or realize for the time the profound meaning of the Lord's sufferings and death. They left Him alone; and "yet He was not alone, because the Father was with Him." And by His precious blood-shedding, and through the dark eclipse of "My God, My God, why hast Thou forsaken Me?"—the awful solitude, the apparent distance from God for our sake,—He passed through the sunset to the rising which sets no more, of that near and eternal repose. "Father, into Thy hands I commend My spirit."

And this nearness, this trust, are *ours* now in Him. "There we are united, indeed; fused into a wonderful harmony and cohesion in that secret place of blessing. "Both parties of us" are 'in one Spirit'; quickened, animated, possessed, surrounded by one 'Holy Spirit of promise.' 'Both' have one Lord to be their ground of acceptance, and their Conductor into the inmost chamber of the spiritual home. 'Both' find one Father there, welcoming and embracing all His people with equal love; in the Name of His One Beloved. Wonderful unification, deep and living as the heart of man, and as the heart of God; rooted in the Atonement, and made to live in us, and to grow, and bear the fruits of Paradise by the indwelling Spirit of God."\*

"For as Thy absence doth excel  
All distance known;  
So doth Thy nearness 'bear the bell,'  
Making two one."†

And how consoling, how strengthening are these words which we are considering, for the awakened seeker after God, and for the diffident, desponding believer. Access to God! Can I ever hope for that dwelling-place; that *home*; that "sure habitation"? How dare I venture nigh? The answer comes. It is, "Through Him," not through yourself. "Accepted in the Beloved," not in yourself. "No man

\* See *Ephesian Studies*, in *loco*, pp. 90, 91. H. C. G. Moule.

† George Herbert, "The Search."

cometh unto the Father, but by Me." But "him that cometh unto Me, I will in no wise cast out." Yet how can I take the first and the last and the intermediate steps of that coming to God? How can I keep from falling and wandering? The answer comes again clear and strong. Not by yourself, but "by the one Spirit"; not by resolution and watchfulness and strength independently and apart from God, but by the Eternal, Almighty, all-gracious *Spirit*. Given to those who ask, He draws with mighty love; and He is the seal, the earnest; He keeps us to the end.

The lost sheep found and brought back has access to the fold, and *stays* there. The lost money, now recovered, welcomed and kept in the purse, does not carelessly *roll* out again. The lost son, far off for a time, met half-way, brought near, brought home, has access and *keep*s it. No more far country for him; no more riotous and disastrous living; but the joy and holy peace of home for ever.

Ah! the terror of that solitude which comes from God's absence. Ah! the joy and rest in deepest solitude of God's presence.

"Far and far away  
He heard the pealing of his parish bells;  
Then, though he knew not wherefore, started up  
Shuddering, and when the beauteous hateful isle  
Returned upon him, had not his poor heart  
Spoke with That which being everywhere  
Lies none, who speaks with Him, seem all alone?—  
Surely the man had died of solitude." \*

Yes; but see how the dismal, impersonal "That" passes, in Tennyson's master hand and truest Christian instinct, at once to the Personal "Him"; even to the Father, with Whom the believer has not merely a vague thought of communion, but the reality of access; and the sound of the bells of Heaven. An impersonal "power that makes for righteousness" cannot save and comfort in sorrow, and solitude, and danger, and the soul's awakened penitence and longing; but the Righteous and Almighty God is able to do this for all who come, through His dear Son and by His Holy Spirit.

Let me now endeavour very briefly to apply this great and uplifting thought to Mission life and hope. It will be found—this blessing of access to God—mightily and equally operative in great crises of a public career, and in the uneventful but earnest and useful course of retiring lives, that "keep the noiseless tenour of their way." The great weight of official responsibility in the Church of Christ is to be borne and made light, and the glare of publicity in the exercise of that office is to be absorbed and swallowed up (see St. John i. 5), by the "secret," the near publicity (if I dare say so in all reverence), of access to the Father; the "practice of the presence of God"; His light outshining all glare, or scorching blaze of strife or criticism, of doubt or fear, anxiety or temptation.

And the humble, unnoticed Christian self-denial of God's servants in the heart of the country, or the depths of London slums, is glorified, illumined, made known and ennobled before all angelic and heavenly sympathizers, by the presence and peace of God with these workers.

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\* Tennyson's *Enoch Arden*.

Special gleams of love and purity and blessing scatter these special clouds of threatening and slander and oppression, and make those days of loving devotion something like the days of heaven on earth. This amazing possibility and reality of access to God is for each individual convert in all lands; in peaceful days, or in the many days of persecution, peril, or sword. For Church and State alike; for Israel and for Aaron (Ps. cxv. 9-13); for ministers and for people; for men, women, and children; for those who fear and love and seek after God, "both small and great."

It is this access to God, this laying hold by touch and grasp and tenacity of faith on eternal life, God's gift through his dear Son, and by His Holy Spirit of life, that constitutes our one great object in the work of Missions. We seek the salvation of souls; and souls can be saved alive only by access to, and continuous and eternal communication with, the Fountain of Life; and "with Thee, O God, is the fountain of life: in Thy Light shall we see light" (Ps. xxxvi. 9).

Now in deep solitude, with sharp privation and without comfort and needful repose, in sleigh or on foot, a missionary traverses the waste of snow, seeking for the sheep of God's pasture; found very many thousands of them now, but wandering still, as to earthly life, in that howling wilderness of the frozen North-West. Discouraged perhaps, and very weary, he lifts his eyes to the glorious arch of the Milky Way, clasped like a broad ring of silver round the dome of the innumerable stars. It is the pathway of souls, in Indian romance; the heaven-leading stream, in Chinese fancy. Will he soon tread that glittering pathway, and, wafted along that stream of peace, reach with dear Indian souls—his joy and crown—the heavenly home? Far off the hope seems, amidst silence, solitude, sadness; even as those mazes and depths of stars are at inconceivable distances in the depth of ether! Is heaven so far off? Is the High and Lofty One in that high and holy place alone? A moment thus! and then, lo! he has access to the Father, through the dear Son of God—"with you alway"—by the Holy Spirit's grace, "Who shall abide with you for ever." God is *here*. "About" this rough and bleak and dubious "path"; about that "bed" of boughs fenced from the biting blast by piled-up snow; and nearer still—in his heart—"walking up and down in him"; making sunshine at midnight; warmth in the fierce, cutting winds; music in the silent, solitary wilderness.

The scene changes in fancy, and in reality of missionary life for me. I find myself once more translated to the land I know and love. I hear and feel and see the sounds and sights and jostling of a crowded Chinese city or busy country town on a market morning; or, later in the day, in a densely-crowded Mission chapel, in a noisy city street. Or imagination leaps again to Indian bazaar-preaching, and the public testimony for Christ in every land.

Things earthly and human and tangible seem very near, and to have "access" to sensation and thought. There is much confused noise and cross-shouting. Some are standing or sitting drowsily, or in stolid indifference. Some utter captious or frivolous criticisms to excite a laugh. Some are polite, but either preoccupied or quite self-satisfied. The glorious



Gospel of the Blessed God, near in the preacher's mouth, seems yet to shine far off for his hearers; as if in some higher atmosphere than of this close room or steamy street. Can it penetrate the dense mists of the thoughts, and history, and cares, the folly and the wisdom, of this earthly state of man? Indifference disheartens the preacher; opportunity almost startles him by its solemnity. Criticism seems so hard to answer in words apprehended of the people. Thus for a moment! Then suddenly, through God's grace, in His dear Son's power and the might of the Divine Spirit, the weary missionary, solitary in the crowd, realizes the presence of God; not only "not far off," but *here*, in this market-place, this bazaar, this chapel, with me, whether many or few are listening. I tell it all to Him; I come to God, He draws very nigh to me. With the blessed access to Him, I have His fulness filling my being. It overflows; and the captious caviller is arrested, silently listening or earnestly inquiring; the indifferent are awake with steadfast gaze of intense interest. The power of God, and the wisdom of God, and the grace and peace of God, through His dear Son and by His Holy Spirit, are very near to me, and work mightily in my hearers. "At my first answer no man stood with me. . . . Notwithstanding the Lord stood with me, and strengthened me" (2 Tim. iv. 16, 17).

I quote here two brief passages from the beginning and the close of Henry Martyn's seven years of missionary life and witness for God. They will show that I describe fact and experience possible for us all, not fancy. Going on board at Falmouth on July 31st, to start on his nine months' voyage, and, in much solitude and agony of soul, endeavouring to comfort another in sorrow, lo! "the blessed Spirit of God applied the blood of Jesus to cleanse away his sin, and restore him to comfort; and at night he committed himself to rest, so near to God, with such access through the Lord Jesus and by the Spirit of our God, that, though tossed by the roaring surge, he was composed and peaceful with the *Everlasting Arms beneath him*." Seven years pass, of daily dying and daily victory. He is on his way to England, worn out by fever and fatigue, done nearly to death by "the merciless Hassan"; and on October 6th, just ten days before he entered into rest, he wrote his last words: "No horses to be had, so I enjoyed an unexpected repose. I sat in the orchard, and thought with sweet peace and comfort of my God, *in solitude my Company, my Friend and Comforter*."

Surely this most blessed hope and precious reality of access to God should lead us, instead of shrinking from that Presence and trembling at the thought of such an abiding-place,—instead of going from His Spirit, and fleeing from His presence (Ps. cxxxix. 7),—to remember that that Divine Hand leads us, holds us (ver. 10), and thus to exult in the privilege, and with humble yet trusting heart to praise God for it. And then the whole soul will long, not with a sigh of unattainable aspiration, but with a thirsting desire which shall be satisfied, to be holy as He is holy, to be like Him to Whom we thus have access.

"We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Lord the Spirit." With that blessed access to God,

"both" of us, Jews and Gentiles, as we pass into that sacred place, must leave outside for ever superstition, materialistic fancy, dissension, uncharitable suspicion, heresy, error, schism, all that is grieving to the Father and which leans away from the Truth of His Son's Gospel and the mind of the Spirit of Truth. There—having access to God, our one desire will be to please and glorify Him. There—no dream of few or unwilling volunteers for His service will be tolerated. There—the silver and the gold, which are His, will be all poured out at His feet. There—with God, we shall joyfully use our point of vantage, and plead in constant believing prayer, in His dear Son's Name and by the Holy Spirit's teaching, for the world which the Father loved; for sinners whose death He wills not; for His people and Church Universal. That place of access we shall find so private, that we can always be "alone with God." "Jesus only with ourselves" in the mystery of individuality; and yet so wide and high and deep, that there is room and welcome for *all* "who come unto God through Him."

Here is realized, in a true meaning, that absorption into nature, the false dream of some religions;—that absorption into the Deity, the nobler but yet most vague and imperfect dream of others. Personal identity abides; not absorbed, but one in eternal union of nature, and everlasting communion with the Holy and Blessed God.

"Fecisti nos ad Te, et inquietum est cor nostrum donec requiescat in Te."—"Your life is hid with Christ in God."

"O God, our Help in ages past,  
Our Hope for years to come,  
Our Shelter from the stormy blast,  
And our eternal Home."

A. E. MOULE.

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#### DANIEL WILSON, FIFTH BISHOP OF CALCUTTA.\*

**T**HE news of the death of the fourth Bishop of Calcutta, Dr. Turner, in 1831, was received in England with consternation. Four successive Bishops had died within nine years. What was now to be done? Five years before, when Heber's death had filled India and England with sorrow, the three Church Societies, S.P.G., S.P.C.K., and C.M.S., had memorialized the Tory Ministry of Lord Liverpool, urging the establishment of more bishoprics, but without success; and now they approached the Whig Ministry of Lord Grey, with the same result. The original scheme for an Indian Episcopate, put forward in 1812 by Claudius Buchanan under the auspices of the Church Missionary Society, had suggested three bishoprics; but the Government did not venture to provide for more than one in the Act of 1813, and the Diocese of Calcutta comprised, not only all India, but also Ceylon, and *Australia*! And now four valuable lives had been sacrificed in the vain attempt to grapple with the duties of such a post. Middleton, Heber, James, Turner, had succumbed. Who would go next?

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\* This article was written by request for the *Indian Church Review*, as one of a proposed series on the Indian Bishops. It appeared in the January number of that periodical. Some few of the facts comprised in the article have been given at different times in the *Intelligencer*, and are in the *History of C.M.S.*; but it seems best to reprint the article with very slight abridgment.

Bishop Turner, before sailing for India in 1829, had attended the first annual meeting of a new auxiliary of the C.M.S., which had been recently established at Islington. The Vicar of that parish, in the chair, had promised the Bishop that "if at any time Islington could give or do anything to benefit India, they were ready." The Bishop said "he would undoubtedly call for the redemption of the pledge at some future time." It was his death that sounded the summons; it was the Vicar that responded in his own person. For that Vicar was Daniel Wilson.

The President of the Board of Control in Earl Grey's Ministry was Charles Grant the younger, afterwards Lord Glenelg. He was the son of the Charles Grant who had held a high position at Calcutta forty years before, who was the first to propose (in 1786) a great Christian Mission to India, and who, after his return home, was more than once Chairman of the East India Company. It was through his influence, and his friendship with Simeon of Cambridge, that men like Claudius Buchanan, Henry Martyn, Thomas Thomason, and Daniel Corrie, were sent out to India as chaplains. And now to his son fell the duty of finding a new bishop.

Charles Grant the younger was himself a leading layman in Evangelical circles; and he naturally turned to influential clergymen of the Evangelical school. Dr. Dealtry, Rector of Clapham (whose brother was afterwards Archdeacon at Calcutta, and then third Bishop of Madras), was asked, and declined. Chancellor Raikes, of Chester, was asked, and declined. The Archdeacon of Surrey, C. J. Hoare, was asked, and declined. Grant then asked the Vicar of Islington to suggest some names. Daniel Wilson did so; but after posting his letter, he suddenly felt himself, in his own words, "compelled by conscience, and by an indescribable desire, to sacrifice himself, if God should accept the offering, and the emergency arise." He sat down and wrote again, saying that if no one else could be found, he was willing to go himself. There was at first, apparently, some hesitation felt by Lord Grey in agreeing to the appointment of so marked a party leader; but Grant's further inquiries proved satisfactory, and so it came to pass that on April 29th, 1832, Daniel Wilson, at the age of fifty-four, was consecrated fifth Bishop of Calcutta. On that day began an episcopate which, in the good providence of God, was destined to last more than a quarter of a century, and many years longer than the four previous episcopates combined, with the intervals between them.

But before entering upon the task of surveying those twenty-six years, let us give a brief answer to the natural question, Who and what was Daniel Wilson?

Daniel Wilson was the son of a silk manufacturer in Spitalfields, and was born in 1778. The Wilson family had for generations been settled in Derbyshire, and in the parish register at Stenson, near Derby, there is an entry of marriage performed "per dominum Daniele Wilson." The future Bishop received his education at a small private school kept by Mr. Eyre, the Minister of a proprietary chapel at Homerton, one of the few such buildings still used for the worship of the Church, and known to this day as Ram's Episcopal Chapel. Mr. Eyre was evidently a good man and a good teacher, and in after-life was much revered and often consulted by Wilson. Some years of service in an uncle's silk warehouse followed, and the youth learned not only the routine of business, but, from bad companions, the ways of sin. A casual remark, however, of one young man in the place who was better than the rest, struck Wilson's conscience one day, and that day he afterwards noted was March 9th, 1796. The date is worth noting, being just a month after Charles Simeon of Cambridge had (February 8th) read a paper before a little band of "serious" clergymen

in London, called the Eclectic Society, on the question, "With what propriety, and in what mode, can a Mission be attempted to the Heathen from the Established Church?"—which paper led, three years later, to the formation of the Church Missionary Society.

That young man's casual remark was on this wise. Daniel Wilson, like many others at that time, had taken advantage of the hyper-Calvinistic teachings to which he had been accustomed, to excuse himself from personal religion on the ground of man's incapacity to repent. He had no "feelings," he said, therefore he was not "elect," and therefore not responsible. "Well, then," said his companion, "pray for the feelings." These were the words which it pleased God to use to bring Wilson to Himself. Their influence was immediate. He began to pray at once; two days later he was opening his heart to Mr. Eyre; and in the following month he sought out John Newton, the Rector of St. Mary Woolnoth in Lombard Street, and one of the four leading "serious" clergymen then in London; the other three being Richard Cecil, John Venn, and Thomas Scott. A complete change ensued in Wilson's life; but though sinful habits were given up, and prayer, Bible-reading, and devout worship at church substituted for them, he could not lay hold of the love of God and be at peace, but was tormented for months with a sense of his own guilt, and with doubts of his acceptance. This form of religious experience was more common a century ago than it is now; and whatever may be said of the feelings that produced it, it assuredly issued in many strong and fine Christian characters. But Wilson's experience was exceptionally trying, and was believed by those in his confidence to be permitted by God for the discipline of his soul with a view to future service. "I have never seen in any person," wrote Mr. Eyre to his mother, "such deep conviction of sin, and such a view of the heart's corruption, where God has not had some great and special work for that person to do. I should not wonder if God makes your son an eminent minister in His Church." A year and a half elapsed before he mustered up courage to approach the Table of the Lord, but at length he received the Holy Communion on the first Sunday in October of the following year.

He now began to think of giving up business and seeking entrance to the ministry of the Church. "I even wished," he wrote, "to go out as a missionary to heathen lands." After a few months' reading with Mr. Cecil, he went up to Oxford in November, 1798. It is not easy for us to realize the religious condition of the University at that time. Not long before, six undergraduates had been expelled for praying and reading the Scriptures in private houses; which led to the remark that extempore swearing was less obnoxious to the authorities than extempore praying. One man, who was regarded as quite a model student, was remonstrated with by a friend for not possessing a Bible. "How can I help it?" said he; "do you think that I could possibly go into Parker's shop and ask for a Bible?" St. Edmund Hall was a kind of small Evangelical preserve, and was much despised by the Colleges, as having a higher reputation for piety than for learning; and thither went Daniel Wilson. Among his contemporaries and friends in the Hall were Pearson, afterwards Dean of Salisbury; Marsh, a well-known and venerable clergyman half a century later, father of Miss Catherine Marsh; and Spooner, father of the wife of Archbishop Tait. The vice-principal and tutor, Isaac Crouch, was an excellent man. Daniel Wilson did the Hall credit. He won the University prize for an English prose essay. The subject was "Common Sense"; and one of the Heads of houses, meeting Mr. Crouch in the

High Street, said, "So Common Sense has come to Edmund Hall at last!" "Yes," replied Crouch, "but not yet to the other colleges." It is singularly interesting that when Wilson recited his essay in the Sheldonian, he was immediately followed by Reginald Heber, with his famous prize poem of "Palestine." Two future Bishops of Calcutta side by side! And four other prelates to be: Burgess of Salisbury, Copleston of Llandaff, Philpotts of Exeter, Whately of Dublin. That Commemoration was a greater occasion than any one present was likely to guess.

Wilson was ordained by Bishop North of Winchester, on September 20th, 1801, to the curacy of Chobham in Surrey, and threw himself into his work with great earnestness. But he was soon recalled to Oxford, to be tutor at St. Edmund's, and there he served for eight years, acting at the same time as curate at Worton, where his uncle, the father of his wife, had considerable property. Clerical life in Oxfordshire at that period was not very exemplary, and the advent of an earnest and vigorous preacher in the two churches of Worton brought crowds of hearers from the villages miles around. They hung on to the window-sills; they thronged the churchyard; on one occasion there were 160 communicants. Such scenes had never been known in the neighbourhood. Two young men went out to New Zealand as missionaries; one served there forty-five years, and the other, who followed some years later, served over sixty years, and only died in 1892.

In 1809, Daniel Wilson succeeded Cecil at St. John's, Bedford Row. This was the most important and influential of the proprietary chapels of those days, in which the "serious" clergy, who had little chance of being appointed to parishes, found spheres of usefulness; the Bishops, with much good sense, granting licences for the purpose. It is curious what erroneous ideas were current about the Church of England in the first quarter of the nineteenth century. We are constantly told that the Evangelical party was then dominant. In point of fact, it was small, utterly despised, barely tolerated. When Henry Martyn visited his native county of Cornwall after his ordination, he, Senior Wrangler and Fellow of St. John's, was not allowed to preach in a single church except his brother-in-law's. The Bishop of London's carriage, conveying a lady from London House to Clapham Rectory, had to set her down at a neighbouring tavern, because the Rector was John Venn, and it would not do to stop at his door. Charles Simeon of Cambridge, as late as about 1820, was blackballed when he sought membership in the S.P.C.K. These illustrations may suffice.

St. John's, Bedford Row, under both Cecil and Wilson, was attended by many of the leading laymen of London. Charles Grant and his sons Charles and Robert; Zachary Macaulay, with his boy, the future historian; sometimes Wilberforce, with his son Samuel ("S. Oxon.") "to take care of him"; and lawyers, doctors, and merchants, in increasing numbers. Thirty or forty carriages waited in three rows in the street. Every free seat was seized directly the doors opened. In those days Communion was scarcely anywhere more than once a month; and at these monthly celebrations at St. John's there were sometimes 500 communicants. Confirmation candidates were numerous: on one occasion 325 were presented. Although there was, of course, no legal parish, there was a large Sunday-school; and a District Visiting Society was formed, which was, in fact, the very first effort made in London for the systematic visitation of the poor. There was no other church in London at all like St. John's; probably Bentinck Chapel, Paddington (also "proprietary"), where Basil Woodd was, would be the next. Clapham was not regarded as part of London then. Evangelicalism, though in no way "dominant," was almost the only spiritual power in the

Church. Almost, not quite. The small "Clapton Sect" (so-called in contradistinction to the "Clapham Sect"), with its little band of earnest High Churchmen, must not be forgotten. But the two "Sects" together formed but a small fragment of the Church. The "dominant" type was "Dull and Dry."

In 1813, the Church Missionary Society, just emerging from its infancy and obscurity, began the system of sending "deputations" into the provinces, to preach missionary sermons; and in this work Daniel Wilson took an active part. It required some courage to do so. The Bishop of Chester, whose diocese extended from Birmingham to Westmoreland, charged his clergy not to receive "those itinerant preachers who, neglecting their own parishes, went about the country collecting money for societies unauthorized by Church or State." The Bishop of Exeter forbade the evening services at which the deputations were wont to preach after travelling all day to the place. Week-day services at all could not be held at Hull, because the "Church folk" regarded them as "irregular and unchurch-like." Nevertheless, the very novelty of such preachings made them popular; and from Norwich Daniel Wilson wrote, "The whole city seemed to have come together. You might have walked on the people's heads." Of a sermon of his at Cambridge, Canon John Babington, who heard it as an undergraduate, wrote sixty years afterwards, "A rare sermon it was: I was never more interested in my life. The text was, 'He shall see of the travail of his soul, and shall be satisfied.'"

One of these deputation visits had momentous consequences. On December 1st, 1817, Josiah Pratt, the C.M.S. Secretary (and father of the Archdeacon of Calcutta of later days), addressed a meeting at Bath. The Archdeacon of Bath, Mr. Thomas, rose and protested against what he declared to be a factious interference with the S.P.G. In point of fact, it turned out that he was not even a member of the S.P.G., which Pratt was. But he published his protest in the papers, and Daniel Wilson replied to it; the result being a controversy which excited much attention. The S.P.G. had for many years been in a condition of inertness very different from the enterprise that started it or the vigour of its present work; and this incident literally led to the Archbishops and Bishops meeting in London to revive it. Fresh energy was quickly thrown into both its Missions and its home organization; and a Royal Letter was obtained in its behalf, directing sermons in all churches in aid of its funds,—which collection produced 42,000*l.* The greater part of this sum, it may be observed in passing, was given to enable Bishop Middleton to endow Bishop's College at Calcutta. The generous attitude of the C.M.S. leaders may be illustrated by two facts. Josiah Pratt compiled a valuable handbook on the S.P.G., for the use of the preachers, publishing it anonymously for fear his name might damage the circulation; and the collection at Daniel Wilson's church, St. John's, Bedford Row, exceeded the united collections at the two greatest West End churches of the day, St. James's, Piccadilly, and St. George's, Hanover Square.

In 1824, Daniel Wilson became Vicar of Islington. The advowson had been purchased and bequeathed to him by his uncle and father-in-law, so that on the death of Dr. Strahan, who had been Vicar for many years, it fell to him at once. The doctor was a fine specimen of the clergy of the old school, dignified, courteous, and a good scholar; but under him Islington slept. The new Vicar soon woke up the parish. To the regular morning and afternoon services on Sundays an evening service was added; also services on Wednesdays and Fridays, and on Saints' Days; also an early celebration at 8 a.m., a custom then almost unknown except in a few

Evangelical churches. Schools and parochial agencies multiplied ; and there being only the parish church and a chapel-of-ease for 30,000 people, three large new churches were planned by the new Vicar, and built, and opened, and paid for, within five years. No such vigorous work had been seen in London up to that time. Wilson also built a large wing to the vicarage, for a library, and began in it an annual gathering of his clerical friends, which, commencing with twenty or thirty members, has since expanded into the well-known Islington Clerical Conference, now attended every January by eight hundred to a thousand clergymen.

But the parochial developments were not effected without opposition. Those were the days of church-rates, and the vestry meetings that levied them were held, by ancient usage, in the church. These were the opportunities for discontent and disaffection to make themselves heard ; and again and again, stormy scenes ensued, continuing all night. Church and State were in danger through such methodistical proceedings as evening services and early Communions, and orthodox old parishioners adjourned from the neighbouring public-houses to give the innovating Vicar a bit of their minds. Wilson did not increase his popularity with these people by his attitude on the great burning question of the day, Catholic Emancipation. Like Wilberforce, the Grants, Charles Simeon, and young Lord Ashley (afterwards the great Earl of Shaftesbury), Daniel Wilson favoured the admission of Roman Catholics to Parliament ; while most of the old-fashioned Churchmen, with a section of younger Evangelicals, and a small band of new High Churchmen led by John Keble, vehemently opposed it. Simeon wrote to comfort Wilson under the bitter attacks made on him. "I take the moon for my pattern," he said. "When she is at the full, the dogs bark at her ; but I never yet heard of her stopping to inquire why they barked" ; and he signed himself, "Your co-heretical friend and brother."

Wilson's vigorous and fruitful labours at Islington came to an end before eight years had passed. On April 29th, 1832, he was consecrated Bishop of Calcutta, under the circumstances already referred to. While at Islington, he had buried his wife ; on leaving, he gave the Vicarage to his eldest son (who held it for fifty-four years) ; on June 17th he preached his farewell sermon to an overwhelming crowd, which hung upon his words for an hour and forty minutes ; and on the 19th the widower-Bishop, at the age of fifty-four, sailed for India, accompanied by one of his daughters, and by his chaplain, the Rev. Josiah Bateman, who subsequently became his son-in-law and his biographer.

Bishop Wilson's first episcopal acts were performed in Cape Colony, on the voyage out. He held confirmations there ; and the first Anglican ordination in the Dark Continent took place on September 9th, 1832. On November 5th he landed at Calcutta.

He at once threw himself into the work of his episcopate with an energy that astonished everybody. Nothing seemed to tire him. "Good appetite and sound sleep, the two pillars of good health," says his biographer, "sustained him during the many years of his Indian career." He needed both health of body and vigour of mind for the duties and responsibilities of such a post. "Everything was to be learnt. The palace was a blank, the correspondence of his predecessors with the Government and the clergy had disappeared, and the registry contained little but a list of licensed chaplains." Difficulties at once arose, naturally. The first was a conflict of jurisdiction in St. John's Church, the pro-cathedral. Wilson at once withdrew the licences of the Presidency chaplains in Calcutta, and gave them new ones, defining their rights and duties. "In the most

effectual matter," says Bateman, "the clergy found they had a Bishop." In the social life of the city he at once took his place. Daniel Corrie, the Archdeacon, had ordered a few indispensable articles of furniture into the palace, "enough," he said, "for six months," the time he mentally allotted to an elderly bishop's existence; but Wilson had "come to stay"—to use a modern phrase—and took immediate steps to provide for the hospitality to which he remembered that St. Paul had enjoined bishops to be "given." Calcutta soon emulated the Jews of old: "We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept." Society had complained of Bishop Turner for keeping no establishment; it now accused Bishop Wilson of ostentation. Bishop Heber had been blamed for neglecting etiquette; Bishop Wilson was now blamed for observing it. Whether he deserved praise or blame it is needless to inquire: he certainly did all with a view to the efficiency and influence of his episcopate. And his spiritual ministrations ever took the first place in his thoughts and plans. He preached incessantly, and with great acceptance. His Lent lectures on Friday evenings drew a congregation of over 800 souls. In his ordination arrangements he anticipated the excellent plans begun in England fifteen years later by Bishop Wilberforce. There are clergymen still living and working to-day who at their ordination by the old-fashioned "dull and dry" bishops, were quartered in village inns and only interviewed for five minutes on the Saturday evening. Daniel Wilson at Calcutta, in 1833, entertained the candidates for the whole week at the palace and himself daily expounded to them the Pastoral Epistles. At his first confirmation, when he laid his hands on 470 persons, he gave them seven rules, to be learned by heart and written in their Bibles or Prayer-books. This was afterwards done all over India, and often did soldiers, civilians, Native Christians, come to the chaplain after the service, saying, "Please, sir, give us our Seven Duties." They were as follows:—

1. Pray every day for God's Holy Spirit.
2. Prepare to receive aright the Holy Sacrament of the Body and the Blood of Christ.
3. Read every day in God's Holy Word.
4. Reverence and observe the Holy Sabbath.
5. Keep in the unity of the Church.
6. Avoid bad company, and seek the good.
7. When you have done wrong, confess it, and get right as soon as you can.

From the very first, Bishop Wilson remembered the distant parts of his immense diocese. He put himself in active communication with the Archdeacons at Madras, Bombay, and Colombo. To Archdeacon Broughton at Sydney he touchingly wrote that "the only part of his sacred office that it would be possible to execute" was that of "friendly advice and consolation"; and he sent copies of a sermon he had just printed for distribution among the few Australian clergy. He directed that churches in New South Wales were to be solemnly dedicated, although they could not be consecrated in the absence of a bishop; and that young persons were to be admitted to the Holy Communion with all solemnity possible, although the Archdeacon was not to "proceed to the imposition of hands," "nor to pronounce that apostolical benediction which has ever been accounted (with ordination, jurisdiction, correction of doctrine and discipline, and superintendence) the peculiar spiritual province vested in the office termed Episcopal." He expressed himself ready to ordain a man recommended by Samuel Marsden, the venerable chaplain at Paramatta, if he would come to Calcutta; but how the candidate was to get there in those days does not



appear. Seventeen years later, the Australian Church had so progressed that Wilson envied it. In 1850, no less than six Bishops of Australasian dioceses met at Sydney and formed a Board of Missions. "Why cannot we in India meet and form such a Board?" wrote Wilson. He adds the reasons, and the first of them is "The Court of Directors." Which brings us to the Bishop's relation to the Government.

Throughout his episcopate Wilson was in frequent conflict with the East India Company, and, as its representative, with "the Governor-General-in-Council." Again and again he stood forward to uphold what he regarded as the just rights of the Church. In some cases he was successful in overcoming official obstacles and obtaining, or maintaining, the liberties of the Bishop and clergy. In other cases "his Lordship-in-Council" or "the Honourable Company" was not to be moved, and the Bishop had to find refuge in committing, by touching words of prayer within his journal, the cause he had fought for to the guidance and protection of God. Most of the controversies arose on such questions as the degree of authority over a chaplain to be exercised by the colonel of a regiment; but there were other questions affecting the Bishop himself. For example, not till 1842 was an Act of Parliament obtained which allowed the Bishop to visit England, "on certain conditions and allowances." Bishops were not supposed to come back. They were to go to India, and die, as four of them had already done. Again, Wilson sometimes pleaded in vain for churches for the officials and the troops. In 1847 he wrote, "The Court of Directors have sent out a fierce letter prohibiting any more churches being built. Such is still the anti-Christianity of these worldly-wise merchants." It was urged that it was not worth while to build them when the stations might not be permanent. "But you build barracks, storehouses, hospitals, bungalows," rejoined the Bishop, "why not also a house of prayer?"

With the successive Governors-General Daniel Wilson kept up friendly relations. When he first arrived, Lord William Bentinck was in office, and they became great friends, riding out together every morning when both were in Calcutta, the Bishop bringing with him a list of matters for friendly discussion. But Lord William's lack of churchmanship often troubled Wilson. "He reverences religion and its sincere professors and ministers, but he has prejudices against Bishops, Ecclesiastical Establishments, and National Churches." "Had his Lordship been educated in Church principles, he would have been nearly perfect. But he acknowledged only last Wednesday that he did not know what an Archdeacon meant; nor does he really know what a Bishop means!" "But, speaking generally, he is incomparable." Lord William came to church. Lord Auckland did not, ordinarily—not even on Good Friday and Easter Day. "His non-attendance encourages the judges, members of council, commander-in-chief, and higher civilians, to absent themselves. We had only five hundred at church on Easter Sunday [1841]. All Calcutta is mad after the world." When Lord Ellenborough arrived, Wilson "trembled for the Ark of God." With Lord Hardinge, on the other hand, he had affectionate intercourse; and he greatly admired Lord Dalhousie, who was ready to build churches, and who publicly acknowledged "the Hand by which alone victory is given" after the Sikh War, and asked the Bishop to hold a thanksgiving service. Lord Canning also was described as "kindness itself."

A large part of Daniel Wilson's time was occupied with his Visitations. They were supposed to be held triennially, and there were seven of them. Two were of a Metropolitan character; for in 1835, 1837, and 1845, the new bishoprics of Madras, Bombay, and Colombo were respectively established.

Just eight years, in the aggregate, out of the whole twenty-five of Wilson's episcopate were occupied in travelling on visitation. Add three years to cover the long months of three grave illnesses and his one visit to England, and we find fourteen years left for ordinary life at Calcutta. The narratives of these Visitations are very interesting. They take us to almost all parts of India, from Simla to Tinnevely, from Travancore to Assam; also to Ceylon, Burmah, the Straits Settlements, and even Borneo. The Punjab proper he did not visit. In 1836, when dropping down the Sutlej on his way back from Simla, he rose up in the boat, turned towards the right bank, the dominion of Runjeet Singh, then but little known, and, stretching out his arms, exclaimed, "I take possession of this land in the Name of my Lord and Master Jesus Christ." But more than twelve years elapsed before the Land of the Five Rivers was annexed to British India; and the Bishop was then an old man, and no opportunity ensued of his entering the country he had in spirit annexed to the Kingdom of Christ.

Travelling was, of course, very different in those days from what it is now. The sea voyages, until the last few years, were made in sailing vessels. The land journeys were marches of twelve to fifteen miles a day. In 1836 one hundred marches were made from Bombay to Mussoorie, and the caravan (if it may be so called) numbered 270 persons, including Sepoys for protection from brigands. The first railway in India, from Bombay twenty miles to Tanna, was opened on April 16th, 1853. On February 5th, 1855, the sixty-seven miles of rail from Calcutta to Burdwan were opened; and on this occasion Bishop Wilson, at Lord Dalhousie's request, offered prayer on the platform before the first train started.

In this connexion it is interesting to recall the Bishop's share in opening up steam communication between India and England. When Wilson first arrived in India in 1832, he found eager discussion going on upon the subject. A steamer had actually reached Calcutta from England seven years before, round the Cape; but she had taken five months to do it, and was no faster, and less convenient, than the old East Indiamen. Soon after Wilson's arrival, a public meeting was held to promote steam communication, but it was a failure. No money was subscribed, and without money nothing could be done. The very next morning, the Bishop was riding with Lord W. Bentinck and Mr. (afterwards Sir) Charles Trevelyan; and the latter said to him, "My Lord, I wish *you* would step forward." Wilson wrote at once offering contributions from himself and family. The letter was published, and received with enthusiasm; another meeting was held, the Bishop himself presiding; and in a few weeks Rs. 167,000 were subscribed, then nearly equal to 20,000*l*. The Bishop then wrote to influential people at home, thirteen long letters to the President of the Board of Control (Charles Grant the younger) alone. "To have a certain post," he said, "starting on a given day, arriving at a given day, returning at a given day, and that day one-half earlier than the average arrivals now, would be as life from the dead! Positively it would make India almost a suburb of London!" Charles Grant took up the question; he introduced it in the House of Commons on June 3rd, 1834; a Parliamentary Committee reported favourably; Government subsidies were offered; mail-steamers were set running between England and Alexandria; other steamers (at first four times a year!) between Suez and Bombay; in 1841 the P. & O. Company organized the latter service systematically with steamers of the great size (as was then thought) of 1600 tons and 500 horse-power; and Calcutta was brought within two months of London. India owes something material as well as spiritual to the timely energy of the Missionary Bishop.

To revert to the Visitations. Wilson regarded them as especially

important because of the constant changes in India, both the civilians and the military frequently changing stations, and therefore the chaplains being often on the move. His energy in going from place to place, and his industry in the work he undertook at each place, are astonishing to read of. He preached powerfully to the congregations, and did his utmost to stir up the chaplains to greater earnestness. His letters to distant chaplains show the point and terseness of his exhortations. Sometimes they are incisive and even severe. Here are two milder specimens:—

“Happy shall I be to visit your station the moment duty will allow. Preach a crucified Saviour, my dear friend. Be grave, dignified, consistent in your whole carriage. Walk with Christ. Live near the Cross. Let all your sermons be dipped in the heart, and bedewed with prayer. Plead with souls. Look up to the Holy Spirit for success—and expect it.”

“I pray you to study more and more the Second Epistle to Timothy, and the Epistle to Titus, as the minister’s manual; the Epistles to the Romans and Galatians as the apostolical exposition of the Gospel; the Epistles to Ephesus, Philippi, and Colosse, as specimens of instructions for advanced Churches; those to Corinth for disorderly Churches; that of St. James for antinomian professors; and that to the Hebrews as the key to the Old Testament. On this groundwork build all you gather from the Four Gospels, the Acts of the Apostles, and the entire volume of the Old Testament. The Holy Spirit is the only real Interpreter of these, His own inspired words, as He is the only effectual Author of life in the souls of our hearers. In both He is the Comforter, Representative of Christ, Advocate, Conductor, and Guide to the otherwise comfortless Church.”

Bishop Wilson was often pained by the worldliness and open immorality which he could not fail to see; mixed sometimes with gross superstition, as in the case of a gambling officer who put a little black image of the devil on the card-table, and “coaxed, pleaded, threatened, prayed to it, in terms of fearful blasphemy.” The Bishop spoke often in very plain terms of what he saw and heard, and not infrequently caused grave offence; yet he was no narrow-minded fanatic, but warmly appreciated goodness wherever he found it. At one station, a sermon on “Walk in Love,” which had been delivered before at several places, and dealt faithfully with feuds and quarrels, was believed by the colonel to have been specially written against himself; and he refused to go to church again, or to bid the Bishop farewell. At Cawnpore in 1837, a cavalry regiment was as conspicuous for unblushing immorality as for unflinching bravery; the commanding officer’s influence was not for good; the chaplain had not been quite discreet in his well-meant efforts to deal with the evil, and had been removed by the authorities to another station. The Bishop took care to arrive on Saturday night, so as to be seen for the first time in the church on Sunday morning; and from the pulpit he openly denounced the irreligion that prevailed, lamented the “cruel” removal of “the excellent chaplain,” and declared that he would test the “grace and good feeling,” if any, still left in Cawnpore, by challenging the congregation to build two new churches. The result altogether was remarkable. His services were crowded, his exhortations welcomed, a new spirit infused into the people, and the churches built. “Never,” he wrote, “did I enter a station with such despondency, and never did I leave one with such joy.”

The Visitations included many visits to Mission stations and Native Christian congregations. That Wilson should be specially interested in them was natural in one who had taken so prominent a part in arousing missionary zeal at home, and in the direction of one Society—the C.M.S. His journals, and the narratives of his biographer, Mr. Bateman, who was with him on his earlier journeys, give graphic accounts of the S.P.G. and C.M.S. Missions in Lower Bengal and in the Tamil country. The work was

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almost in its infancy in his day, excepting in Tanjore and Trichinopoly, where it had been begun by the German missionaries of the S.P.C.K. a century earlier; and the results were comparatively small. For example, in the Bombay Presidency, outside Bombay city, Wilson found only one Church missionary, C. P. Farrar of the C.M.S., an Islington College man, notable as the father of the present Dean of Canterbury; and he, at Nasik, had no encouragement. Yet there were results of a definite kind. During Wilson's first two years in Calcutta he was actually present at 178 baptisms of converts, and some who were men of standing he baptized himself. He ordained the first Brahman to be admitted to the sacred ministry in 1836; and, not long after, Duff's distinguished Brahman convert, Krishna Mohun Banerjea, who for so long held a leading position in Calcutta. He took a prominent part in the religious movement in the Krishnagar district in 1839, when 3000 adherents were received in a few months, and five hundred baptized on one occasion. This movement he regarded as Pentecostal, and his letters about it aroused keen interest and expectation in England; but, as is well known, the early promise of Krishnagar was not fulfilled, although the descendants of the converts of that period now form a considerable Christian community.

The large Missions in the South gave at that time cause for anxiety. The S.P.G. had taken over the old S.P.C.K. Missions, but had not been able to reinforce them (Caldwell's great work did not begin till 1841), and the caste divisions which had been tolerated by Schwartz and the other Lutheran missionaries had eaten the life out of the Church. Bishop Heber had been disposed to take a lenient view, but his lamented death had prevented his examining the situation personally. Bishop Wilson took a strongly hostile view, and his condemnation of caste in the Christian Church was unhesitating when he visited Trichinopoly and Tanjore. A large section of the Christian community openly revolted, despite the entreaties of the venerable Kohlhoff, who had presided over the Church for nearly half a century, and of the still more venerable Nyanapragasen, the senior "country priest"—by which name the native ministers ordained by the Lutheran clergy were known; and the trouble has lasted, more or less, to the present day. In the C.M.S. districts of Tinnevely things were still worse when Wilson first was in the South, and he refrained from visiting the Missions. The eminent missionary, Rhenius, also a Lutheran, and the chief instrument in reviving the S.P.C.K. Mission as well as starting the C.M.S. Mission, had come under the influence of Anthony Groves, the Plymouth Brother, and was just "disconnected" by the C.M.S. Committee; and all things were in confusion. So it was not until 1843 that Bishop Wilson visited Tinnevely, in the course of his Metropolitan Visitation; but then what he saw cheered him greatly. In Travancore he had sojourned on his first journey in 1835, and there the C.M.S. Mission was, at the time, purely one of brotherly counsel and aid to the ancient Syrian Church. He showed the utmost sympathy with that venerable Christian community, earnestly encouraging the Metran and the priests to reform the many abuses which had long prevailed. He attended mass and preached in the principal Syrian church at Cottayam, when forty priests and deacons appeared in gorgeous vestments, and at the end a loud shout of joy was raised by the congregation, and the "kiss of peace" was given all round. The subject of his sermon was the Epistle to the Church of Philadelphia—"Thou hast a little strength, and hast kept My Word, and hast not denied My Name"; a generously chosen text, when the Epistles to Sardis or Laodicea would have suggested a more really appropriate one. But all his efforts were in vain; and in the very next year the Metran and the Synod dissolved

connexion with the English Mission,—which from that time turned to the heathen population.

One curious illustration of old-fashioned views on Missions may be mentioned in passing. The Archdeacon of Surrey, C. J. Hoare, wrote to Bishop Wilson about a lady who wished to go out and work in India. "No," replied the Bishop, "the lady will not do. I object on principle, and from the experience of Indian life, to single ladies coming to so distant a place, with the almost certainty of their marrying within a month of their arrival. . . . I imagine the beloved Persis, and Tryphena and Tryphosa, remained in their own neighbourhoods and families." It will be observed that he conveniently omits Phebe of Cenchrea, who certainly did not stay at home! He did not live to see the noble bands of women missionaries who have since done so much to reach their Indian sisters.

Bishop Wilson fostered with equal heartiness the Missions of the S.P.G. and C.M.S. "These two Societies," says the biographer, "were regarded by him as the glory of the Church in these latter days." But he adds, "When Evangelical truth was not endangered, the Bishop contended earnestly for Church order; when Church order was not endangered, he contended earnestly for Evangelical truth." This sentence refers to Wilson's controversies with both Societies, concerning which a word must be said. We will take the C.M.S. case first, which was the earlier in point of time.

The Missions of the Church Missionary Society are conducted by Corresponding Committees, consisting of clergymen and laymen at the chief cities of the several dioceses, appointed by the Society; but at that time they were self-chosen, and comprised, with selected laymen, all subscribing clergymen, as is the case with the London Committee. These bodies, strong in numbers and local influence, were not willing to be controlled from London, even in matters of finance; and they increased the Indian expenditure beyond what the Society could bear, and eventually brought it into grave financial difficulty. This caused much friction; and the friction, in the case of Madras, was increased by differences on Church questions, some of the chaplain-members not appreciating the decided Evangelicalism of the Society. Eventually a "split" took place, and then the Home Committee dissolved the Madras Committee, and appointed a new one consisting of those members who were most in sympathy with the Society's general lines. The result was not very satisfactory, as some of these members had but vague Church principles, and were disposed to support Rhenius in Tinnevely; but the Society sent out John Tucker, a Fellow of Corpus, Oxford, and intimate friend of Keble and Arnold, as Secretary; and his wise policy set things right. In this matter Bishop Wilson did not interfere, though he wrote strongly about it; but at Calcutta a more serious controversy arose, over the question of the Bishop's licences. The first Bishop of Calcutta, Middleton, had refused to give the missionaries licences at all, or to recognize them in any way. Bishop Heber, to the Society's great satisfaction, reversed this policy, and gave them cordially; but the question still remained, What was the status of a licensed missionary? Was he at the absolute disposal of the Bishop, as regards his location, &c.? Upon this question Bishop Wilson and the Home Committee were at issue, and for three years Daniel Wilson was alienated from the Society with which in England he had been so closely associated. The Society at that time had had very little to do with bishops. Very few English prelates had joined it; and its Missions were mostly in regions without episcopal oversight. There was no bishop in West Africa; there was no bishop in the Levant; there was no bishop in Ceylon; there was no

bishop in New Zealand; there was no bishop in North-West Canada. This was not the Society's fault; what it could do it had done. It had worked hard for the first establishment of the Episcopate in India, and it had again and again appealed to the Government for more bishops; and subsequently it did much itself to extend the Episcopate. But meanwhile the relations of Bishops to Missions were little understood. Fowell Buxton, the Anti-Slavery leader, wrote to Daniel Wilson, "For God's sake, and for the sake of the poor heathens, do not let your love of the Church obstruct the diffusion of Christianity"; to which Wilson replied, "For God's sake do not let your *dread* of the Church obstruct the diffusion of Christianity." At length the Committee gave way, and conceded the Bishop's requirements; and a careful study of the inner history of the period shows that this concession was largely due to the influence of Henry Venn. Venn did not become Honorary Secretary for some years after this, but he was an active member of the Committee, and he succeeded in over-ruling the rather stiff opinions of some of his lay colleagues. He drew up a Statement of the Society's Church principles, which for nearly forty years was printed in every Annual Report. This Statement, *inter alia*, embodied the agreement with Bishop Wilson, the gist of which was that the missionaries were acknowledged to "stand towards the Bishop in the relation rather of Stipendiary Curates than of Beneficed Clergymen." But this much offended the Calcutta Corresponding Committee, which consisted mainly of high Government officials like Charles Trevelyan, who were not accustomed to submit to ecclesiastical authority; and at the first practical application of the agreement they resigned in a body, and new men had to be appointed. Curiously enough, forty years later, it turned out that the Society had conceded too much! When the controversy between it and the Bishop of Colombo was submitted (in 1880) to the Archbishops of Canterbury and York, and the Bishops of London, Durham, and Winchester (Tait, Thomson, Jackson, Lightfoot, Harold Browne), they ruled that missionary stations are "not on a par with curacies in England," but that the arrangement for licences is "based on the analogy of institution to a benefice." However, except in that one case of Ceylon, which was complicated by many other matters, no difficulty has ever arisen under either system.

The controversy between Daniel Wilson and the S.P.G. arose over Bishop's Coll-ge. That Institution had been founded by Bishop Middleton; the S.P.G., the S.P.C.K., and the C.M.S. each giving him 5000*l.* towards the cost, and the S.P.G. devoting to its endowment the greater part of the large sum derived from the Royal Letter of 1818, as before mentioned. But the College was not a success. The S.P.G. sent out able men as Principals and Professors, especially Dr. Mill and Dr. Kay; but India was scarcely ripe for a grand institution of the kind, and the number of students was small. Bishop Wilson threw his heart into it. When sickness drove professors away, he would go and take the lectures himself; and at one time he and his chaplain J. H. Pratt (afterwards Archdeacon), carried it on between them. He constantly wrote to the S.P.G. Committee to cheer them up about it. "Your noble College is scarcely ever out of my thoughts," he wrote in 1834. "... The College is my delight. I am labouring with my whole soul to secure its efficiency." But in course of time some of the men sent out belonged to the new Tractarian party. The S.P.G. did not at first intend this, and had actually declined a proposal to appoint Manning (afterwards Roman Cardinal) to the Principalship. But another man, who did go, Professor Street, was one recommended by John Henry Newman for his "sound doctrinal views"; and much as the Bishop liked him personally,

he soon found the teaching in the College very different from his own. Eventually he sent a strong remonstrance to the Society, and suggested the withdrawal, without any slur, of the Professor from the College. The S.P.G. expressed their readiness to do so if the Bishop would officially and judicially pronounce a condemnation of Mr. Street's views; but this would have been the very slur that Wilson wished to avoid, and he therefore resolved to take no further steps. When, however, he visited England a few years later (1845), he spoke his mind to the S.P.G. Committee. A picturesque account of the interview is given by Mr. Bateman. Archbishop Howley, Bishop Blomfield, "and about one hundred dignitaries of the Church and laymen of high repute," assembled to receive the first Bishop of Calcutta who had lived to see British shores again. After a speech by Bishop Blomfield, and an address from the Committee, Wilson, rising to reply, produced a manuscript whose "bulky appearance seemed to create a sensation." He spoke warmly of the Society and its Missions, enlarged on the great opportunities of the Church in India, and then described the embarrassment caused by the extreme views—as he regarded them—of some of the clergy. At length he ceased. "A dead silence followed. No thanks were tendered, no objections made; none deprecated the sentiments expressed; none requested their publication. After a pause, the Archbishop rose, and with his gentle voice pronounced the benediction, and dismissed the assembly." Subsequent negotiations came to nothing, and when the Bishop returned to India, he wrote of having "a melancholy day" at Bishop's College. "Nothing could exceed the personal kindness of the Principal and Professors"; but the students seemed to Wilson unsatisfactory. One had called on the Roman Archbishop, and kissed his ring in token of allegiance, and another said he was quite ready to join the Roman Church. So Wilson was not happy; but in 1851 Professor Street died of fever, and the account of the Bishop's affectionate ministrations by his dying bed is very touching.

It must be remembered that Tractarianism half a century ago was condemned by all the Bishops, and that Daniel Wilson's strongly hostile attitude towards it was very far from being that of a mere party man. The Bishop of Exeter of those days, for example, the redoubtable Henry Philpotts, who was the most advanced and militant High Churchman on the Bench, characterized Tract XC. as "offending and indecent," "incongruous and unjust," "unsound," "sophistical," and when Wilson, during his visit to England, preached vehemently against the new School in Exeter Cathedral, Philpotts "thanked him expressly, without any qualification." In India, therefore, it was natural that Wilson should again and again denounce views which he honestly regarded as utterly opposed to the principles of the Church of England, and do his utmost to suppress them when they appeared among his clergy. At the same time, he was a much stiffer Churchman than many of his old associates in England, and some of them wrote to him anxiously about reports that filtered home of his suspected sacerdotalism! His attitude towards novelties on both sides may be illustrated from two rather curious passages in letters to the chaplains. On the one hand, he wrote, "You are not to turn your back on the people when reciting the creeds; you are to preach in your black gown, and not in your surplice; . . . you are not to use the Prayer for the Church Militant except when the blessed Communion is administered. You are not to call the Communion Table an altar." On the other hand, being asked about soldiers' prayer-meetings, he wrote, "In these meetings I require (1) that the Chaplain should be present and direct the proceedings; (2) that no

layman should engage in any part of the service; (3) that a few prayers from the Liturgy, and the 2nd Lesson from the New Testament, should be read; (4) that the chaplain should give a short exposition of part of the Lesson; (5) that a hymn should be sung." This was in 1852. The most decidedly "Low" Bishop would not now write the first letter. The most decidedly "High" Bishop would not now write the second.

One of Bishop Wilson's most important works in India was the building of the cathedral at Calcutta. In 1839, when he had been out seven years, the idea which had long been in his mind was brought to maturity; and when, on the evening of June 12th, he was standing on the site given by the Government of Bengal, and Colonel Macleod said, "My Lord, it is all yours: choose whatever part you prefer for your cathedral," Wilson wrote, "I seemed to myself like Moses surveying from Mount Pisgah the Promised Land. I figured to myself my beautiful spire, rising up two hundred and twenty feet—the fine deeply-buttressed Gothic nave, chancel, and transepts, marking the massive grandeur of the Christian religion—the magnificent organ sounding out 'Thou art the King of glory, O Christ'—my native Presbyters, in their snow-white vestures, walking down the aisles—the Christian neophytes responding in the choir—and Jesus acknowledged as the Lord of all!" On October 9th the first stone was laid; and eight years afterwards, on October 8th, 1847, the completed cathedral was consecrated. It had cost, including a proposed endowment, 75,000*l.*, the whole of which had been raised, so that the offertory on the consecration day was given to the Additional Clergy Society, which most useful agency had been established by the Bishop six years before. Wilson himself gave 20,000*l.*; the East India Company, 15,000*l.*; personal contributors in India, 12,000*l.*; in England, 13,000*l.*; the S.P.C.K., 5000*l.*; the S.P.G., 5000*l.*, specifically to endow a native canonry. Queen Victoria presented the communion plate, and sanctioned the transfer to Calcutta of an east window representing the Crucifixion, designed by West for St. George's Chapel, Windsor. The Endowment Fund was intended by the Bishop for the maintenance of a Dean and Chapter, and he applied to the Government for a charter for the purpose. His application was refused, and he then arranged to use the fund for a Cathedral Mission. This Mission, however, which comprised Christ Church, Cornwallis Square, and two small Missions in the suburbs, was not a success; and eventually Wilson handed it over to the Church Missionary Society, the Fund being put in trust for its support,—except the 5000*l.* given by the S.P.G., which was returned to that Society as an endowment for a native missionary.

Another pet project of Bishop Wilson was the establishment of a new bishopric at Agra, for the North-West Provinces. But all his efforts failed to secure this. An Act of Parliament would have been necessary for the further division of the Diocese of Calcutta, and this the East India Company would not be persuaded to promote. Wilson had to die, and Cotton had to live and die, and Milman had to live and die, before relief was obtained by the foundation of the bishoprics of Lahore and Rangoon; which needed no Parliamentary sanction, because the Punjab and Burmah were not British when the Act defining the area of Calcutta Diocese was passed, and so were not included in it. Even then, the old North-West Provinces remained attached to Calcutta; and it was only when, for the same reason, it proved possible to form another diocese for the Province of Oudh, that Bishop Johnson succeeded in committing the rest of the North-West, conventionally and extra-legally, to the Bishop of Lucknow.

It was while the erection of the cathedral was proceeding that Daniel



Wilson took his only furlough to England, namely, in 1845-46. It is needless to enlarge upon the incidents of this visit. He was mainly occupied (1) in collecting funds for the cathedral, (2) in discussing the affairs of Bishop's College with the S.P.G.—as before mentioned, (3) in trying to get the charter for his cathedral chapter, and the establishment of the Agra bishopric. He preached the sermon at the consecration of Samuel Gobat to the Anglican Bishopric at Jerusalem; and also the Anniversary Sermon of the Church Missionary Society at St. Bride's, being the only person in the whole century who fulfilled that function twice—having done so when a London clergyman thirty years before.

But the really great event in the story of this visit is his sailing again for India. He was almost a septuagenarian. He was leaving behind him all his children and grandchildren, and both he and they knew that they would never in this world meet again. He had failed in some of the plans on which his heart had been set, as already mentioned. But none of these things moved him. He had devoted the latter years of his life to India, and to India he must return—and die. There are few nobler acts in the noble history of the Anglican Episcopate.

He landed at Calcutta in December, 1846. The cathedral, as before mentioned, was consecrated in October of the following year. Then he resumed his Visitation journeys. But he was not now able to bear the fatigues he had borne so well in previous years, and his labours were necessarily contracted. Yet he took one journey to a greater distance than ever before. In the autumn of 1850, on his return from a short visitation tour in Eastern Bengal and Assam, he found a letter from Bishop Blomfield begging him to visit Borneo, an island which, not being included in any of the Eastern Dioceses, was regarded as an outlying dependency of the Diocese of London. For a moment Daniel Wilson, now in his seventy-third year, shrank from a voyage of fourteen weeks and five thousand miles to and from an entirely unknown territory, but presently he said, "I believe it to be my duty; and my concern is only to 'die daily,' leaving results with sovereign faithfulness, love, and power." He accomplished the journey, and the largest island in the world saw a Bishop for the first time. He preached, there and *en route*, thirty-five sermons, held ten confirmations, consecrated three churches and cemeteries, and wrote one hundred and fifty letters. It is an interesting circumstance that, four years later, it fell to him to consecrate a Missionary Bishop for Borneo. Dr. Macdougall was consecrated to the new Bishopric of Labuan in Calcutta Cathedral on St. Luke's Day, 1855, Wilson being assisted by Bishop Dealtry, of Madras, and Bishop George Smith, of Victoria, Hong Kong, the latter of whom was fortunately visiting India at the time. This was the first consecration of an English Bishop outside the British Isles; and it was curious in two ways: first, that permission should have been obtained for the ceremony to be performed by Indian Bishops, who of all Bishops were the most tightly tied and bound by official state regulations; secondly, that the three Bishops who actually officiated were all of the Evangelical School.

The last great event in Bishop Wilson's episcopate was the Sepoy Mutiny of 1857. The Bishop went to Lord Canning and earnestly asked that a Day of Humiliation and Prayer might be officially appointed. This request the Governor-General refused (though a Sunday was proclaimed three months later); whereupon Wilson arranged a special service in the cathedral on his own account, at which he himself, physically feeble as he now was, preached a powerful sermon. It was July 24th, just the darkest hour of that dark year. Delhi was in the hands of the mutineers; Lucknow

was closely beleaguered and Sir Henry Lawrence killed; the Cawnpore massacre had filled all minds with horror and dismay. But Daniel Wilson chose a text which suggested both humiliation and confident hope, Habakkuk i. 12—"Art Thou not from everlasting, O Lord my God, mine Holy One? we shall not die. O Lord, Thou hast ordained them for judgment; and, O mighty God, Thou hast established them for correction." It was his last sermon. From that day his strength rapidly failed, and he never again spoke in public, though to the very last he continued his old custom of expounding at family prayers. He entered into rest on January 2nd, 1858, in his eightieth year.

In estimating the character and work of Daniel Wilson as a man and as a bishop, it is not reasonable to compare him with other men and to judge him by the qualities in which they excelled. There are diversities of gifts, and we must not complain if we find that no man combines them all. When the Indian Episcopate is mentioned, the names of Heber and Cotton come naturally to the lips. Reginald Heber's fascinating personality has given him a place among the heroes of the Church, and his early death has conferred upon him, as it has upon Henry Martyn and James Hannington, a kind of canonization. But his career was too short for him to leave a real mark upon India. Cotton's eight years' episcopate was of a very different kind. He had not the charm of Heber, but he left a most distinct mark upon India, and he won the profound respect of all who could appreciate a calm judgment and an unerring sagacity. Daniel Wilson had neither a charming personality nor a calm judgment; but he had other high qualities, and to him the Indian Church owes not only its metropolitan cathedral and its Additional Clergy Society, but also definite improvements in the status of chaplains, and a fostering care of Missions which much helped their development throughout the quarter of a century; to say nothing of the wide influence he exercised in the cause of righteousness and godliness during his lengthened visitation tours.

In nothing was Wilson more remarkable than in his untiring energy. The bare fact that he preached in India 2223 sermons up to the end of 1856, or almost one hundred per annum, in addition to the 3542 that he preached during his previous thirty years' ministry, testifies at least to no ordinary industry; and sermons in those days were very different in length and in general calibre from what—with a few brilliant exceptions—they are now. He wrote his C.M.S. sermon nine times, correcting and improving it each time; and it took an hour and a half to deliver. In his seventy-ninth year, being in Ceylon on his last Metropolitan journey, he would not preach one of the sermons he had in store, but gave several hours to reading up about the pearl fisheries of the island, and applied the knowledge thus gained to a new sermon on the Pearl of Great Price. He was always a great reader. Every new book of any interest was sent to him from England, and all the high-class reviews; while the Fathers and the classics were his constant companions—Augustine and Chrysostom, Virgil and Horace, and also Thomas à Kempis. During his return voyage to India, after his visit to England, he read "a good deal of the Hebrew Bible, the Greek, Hindustani, and German Testament," "twelve books of the Iliad, eight of Euclid, many portions of Cicero," besides a number of new books like Bishop Wilberforce's *American Church*, Hare's *Mission of the Comforter*, Ranke's *Popes*, Guizot on Civilization, Father P. Sarpi on the Council of Trent, &c. That is certainly a good record. Only a fortnight before his death, having been carried on board ship for change of air, he was daily reading Horace and Virgil, as well as the Hindustani New Testament and the Hebrew Bible.

He was, to a small extent, a writer as well as a reader. Many of his sermons, both in England and in India, were published; also important prefaces to editions of standard works, that to Butler's *Analogy* having been regarded as exceptionally able; also a book on the Evidences; also a volume of Lectures on the Epistle to the Colossians, which went through several editions.

Like most men of mark in those days, Bishop Wilson kept a journal. One is apt now to think that a man whose biography was sure to be written could scarcely avoid making his daily entries with the consciousness that some of them would probably one day see the light, and that a certain unreality must have been the result. Perhaps we can hardly judge the actual feelings of a past generation; and assuredly we owe much of our knowledge of them to journals written at the time. Take for example such a man as Bishop Samuel Wilberforce, who stood before the world as one of the liveliest and most brilliant personalities of his time. It is impossible to appreciate his genuine but somewhat sorrowful piety, with his harassing sense of being in himself a "miserable sinner," without reading the obviously genuine heart-pourings of his diary—of which probably the extracts in his *Life* are but a few specimens. It is the same with Daniel Wilson. Outwardly he was impetuous, domineering, rash and hasty in speech, jealous of his dignity, disposed perhaps unduly to "magnify his office." His journals—written at different times in Latin, in French, and in English—and his private letters, show him in his self-abasement, his loving large-heartedness, his humble trust only in a Saviour's merits, his keen personal affections, together with his high sense of duty and of what manner of person a bishop ought to be. Each year, on the anniversary of his first ordination, he read over the three Services for Deacons, Priests, and Bishops in the Ordinal. "I think I never was designed for a bishop," he wrote in 1840; "I want more prudence, discretion, calmness. I am a poor creature, and my soul fades and withers under the secularity and publicity of my station. If I reach heaven, it will be as the least of all saints, a monument of grace and undeserved mercy." He constantly and pathetically begged his old friends in England, not only to pray for him, but to watch and admonish him. To Dean Pearson he wrote in 1836, "I thank you for hints for spiritual vigilance, and concerning the dangers to which I am most subject. The charge of assumption, which you tell me is commonly advanced, I am not surprised at. You know my faults. Watch for me, and over me. Admonish, suggest, aid. Oh! for St. Paul's spirit, or Quesnel's, or Pascal's, or Thomas à Kempis'!"

There can be no doubt that Wilson's character mellowed in his later years. Dr. Alexander Duff, the distinguished Scotch missionary and founder of Educational Missions, wrote of him that "age has conferred on him the spiritual sagacity of a seer, in blessed union with the piety of a ripened saint," and that "in his character a lion-like fortitude in the advocacy of evangelical truth" was "now" (in the last years) "beautifully blended and harmonized with a lamb-like demeanour in the whole of his personal conduct." But his own estimation of himself is touchingly illustrated by the direction of his will that after his death a plain mural tablet should be put up in the cathedral, with name, office, dates, "and nothing more," except the words of the publican's prayer in Greek, so much more significant than in English—'Ο Θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ, "God be propitiated to me the sinner." E. S.

## TWO APPEALS FOR THE EVANGELIZATION OF THE NILE VALLEY TRIBES.

### I.

**W**ITH a view to the better understanding of the races and different tribes that live between Uganda and the Eastern Sudan, and in order that we may the more intelligently pray that they be evangelized, these few notes are written as to their distribution and accessibility.

In the days of Baker, Gordon, and Emin Pasha, this region was known and administered as the Equatorial Province of Egypt. Moreover, it was inspected in a very thorough way by Emin, as also throughout its more western parts by Schweinfurth thirty years ago. As a result of these investigations Mr. Ravenstein compiled a tentative linguistic map of all that region, showing by means of different colours the lines of settlement and of supposed origin of its peoples. As no improved map, to my knowledge, has since been issued dealing with this central portion of Africa, I wish to call special attention to it again. It will be found at the end of the book entitled *Emin Pasha in Central Africa*.

First of all it will be well to grasp what are the distances in mileage of which we have to speak. From Khartum to the Victoria Nyanza by the River Nile is a distance of about 2000 miles, or about 1200 miles as the birds fly. Now, the Equatorial Province was about half this distance, or 600 miles, long, and was shaped rather like a parallelogram.

Let us now examine these countries more closely. They lie between 2° and 10° degrees of latitude, that is to say, between the point where the White Nile leaves the Albert Lake and the spot where the River Sobat enters the White Nile after its bend. As soon as we get north of Murchison Falls we find we have left the Bantu races of Uganda and Bunyoro behind to the south; and the branches of the *Lango* (the *Lango*, a general name, it would seem, for several peoples that extend from Mount Elgon in the south to at least the 5th degree of latitude) stretch away to the east: these peoples, Emin thinks, all belong to the Masai race. And it is amongst them that I understand Messrs. Buckley and Chadwick have recently begun to work, from Uganda as a base. All their tribes, however, lie east of the Nile valley.

But if, instead of going east, we go north, we come to the *Shúli*, who seem to have forced their way south some time ago in search of a highland country and a corn-growing land. Akin to them, Emin says, are the *Lúri*, on the western shore of the Albert Lake; and, by comparison of their vocabulary with that of the *Shfluks* far away to the north around the River Sobat, he found close similarity between them. Now the American Mission in Egypt have recently sent Mr. Kelly Giffen and Dr. McClaughlin to begin work near the mouth of the Sobat river. Ought not the C.M.S. in Uganda at the same time to send some missionary experienced as a linguist, with some native agents, to begin work among the *Shúli* tribes at Wadelai, Fatiko, or Fadibek? May it not be that these two enterprises will greatly help each other, and more especially as the *Dinka* race, with its *Nuer* branch, is said to be allied to the *Shfluks*? The connexion between these tribes, separated as they are by more than 500 miles, needs thoroughly investigating by some missionary returning to England from Uganda by the valley of the Nile.

Between the *Shúli* and the races in the swamps lie the *Madi*, around *Dufilé* (the point where the Nile becomes unnavigable); farther north the *Bari* live around *Rejaf* (the point where the Nile again becomes navigable). These tribes, and those akin to them, seem to belong to the Negro race, and are not, I am led to believe, the most important ones to reach first.

But away to the west, about the water-parting of the Nile and Congo, partly therefore in Egyptian territory and partly in the Congo Free State, live the strong race of the *Zandeh*, nicknamed by the northern foreigners, "Nyam-Nyam." These people are said to have forced their way on to these table-lands and there established themselves, a terror to their neighbours owing to their "cannibal" propensities. Schweinfurth gives a full account of what he saw there in his *Heart of Africa*. Every administrator in Equatoria used them as troops at Ládó, Gondokoro, and elsewhere. Gordon, Gessi, Baker, and Emin speak of them in highest terms, especially their colony nearest the River Nile, the *Iddio* branch, known as Makraká.\* In fact Gordon approached the C.M.S. twenty-five years ago in the hope of establishing a Mission among them. Since then the Sudan has been closed, and Equatoria was cut off from Europe. Junker narrowly escaped from among these people to Uganda and so to Europe. We have long heard about them, and now the door has opened once again. Shall we not enter in? Are we less in earnest than the Franciscans in Cairo, who some four years ago prepared an elementary grammar in the Zandeh language, gathered from a Zandeh lad whom they have educated the while? This fine, strong race should be won for Christ to-day. Their food is very similar to that of the Baganda, bananas being the staple diet of the people. Their country is high and said to be healthy on the watershed. The Makraká live in that piece of territory leased for a time by the British to the Congo Free State. They are accessible either from Wadelai and Janda (8815 ft.) down the River Yei (or Ayi), or from Mount Rejaf *via* Gumbiri (3000 ft.). And Wando, in the centre of Zandeh-land, is in Egyptian territory, and reachable up the Welle Makua branch of the River Congo, or from the Bahr-el-Ghazal, or by way of the Makraká.

Who, then, will venture, like some second Livingstone, to re-explore these lands? Then will the *Heart of Central Africa* be reached, and not till then. Are we not ready, after five-and-twenty years have passed away, to make another venture of faith equal to that of the Mission to Uganda then? Is this generation to be less daring and courageous than the last? Cannot Baganda Christians be led out by two of our best Uganda men? So will be forged another link across the Dark Continent, and another barrier to the tide of Islam, which must surely set in southwards once again, as soon as Equatoria and Khartum are once more brought closely into touch.

D. M. THORNTON.

## II.

EVENTS are moving rapidly in the Uganda Protectorate. Not many weeks ago a printed time-table of mails was sent out—the first to be issued in Uganda. From it one learns that there is a regular mail service from Mengo right up to Gondokoro, fortnightly: a letter is timed to take twenty-four days. The distance is said to be 410 miles,† and if this distance is not under-estimated, the time ought soon to be accelerated to eighteen days, or under three weeks. Here are details:—To Masindi, eight days; Masindi to Wadelai, four days; Wadelai to Nimule,‡ six days; total, twenty-four. The postal service works best by sections as above; so does Mission work. Where is our Mission station after Masindi?

*Special Effort needed.*—Surely the time is ripe for special, definite effort, such as that which sent the first missionaries to Uganda in 1876. Will

\* Bishop Tucker tells me that Emin told him years ago, on the west shore of the Victoria Nyanza, that of all the countries he had visited in Africa, the Makraká country in his opinion presented the finest field for missionary work.

† *Intelligencer*, June, 1901, "Down the Nile," p. 459, col. 2.

‡ Marked on the map in C.M.S. Annual Report (Plate 3) as on the opposite bank to Dufle. Government does not seem to have occupied Dufle.

anything short of this meet the need? Those who know Uganda best would tell you (if they gave expression to their thoughts), "We have the greatest difficulty to get enough men for existing work: think of the Islands, of Nkole, of Toro, Bunyoro, and Busoga. Extension outside this is well-nigh impossible. Perhaps we might occupy one new station this year; and next year we will see." "One new station"—when in Kakunguru's district alone there are no less than *three* tribes with *THREE utterly different* languages without a teacher. No man to send—whilst close by, in Kavirondo, nothing is being done for that cosmopolitan centre, Mumia's, nor for the non-Bantu peoples immediately south, between Mumia's and Ugowe Bay. We are paralyzed, utterly unable to form any plan, whilst so many stations—*no less than four*—within easy reach need starting at once. Will anything short of a special effort reach the people of the Nile Valley? Special funds are needed; picked men must be found; some large plan must be elaborated such as that of the autumn of 1875 which sent a party through 600 miles of little-known country to Uganda; and it must be carried through quickly if anything adequate is to be done to grapple with the present opportunity. Will each reader of these lines make very special, earnest, prevailing prayer about this?

That those prayers may be definite, the following notes are added, drawn from the experience of those who knew the Nile Valley in days gone by. The climate is most unhealthy—in some places deadly. Possibly on the section between Rejaf and Khartum a mission party might live on a steamer rather than on the mainland. Perhaps also a good mission boat might be needed to work the Albert Lake and up to Dufile, a kind of house-boat that would stand a gale as well as hippos' teeth; native boats would suffice for the rest of the waterway. From Rejaf is a waterway, of which Colonel Gordon said, "Between Khartum and Rageef it is odd that there are only a few places which allow of your landing direct on *terra firma*: (1) Saubat, (2) Bohr, (3) Shi, (4) Lardo, (5) Gondokoro, (6) Rageef." \* 1, 2, and 3 represent Dinka country; 4, 5, and 6, Bari.

*Men not too young needed.*—Of the physique of men needed for this part, Colonel Gordon wrote on January 29th, 1875: "'No man under forty ought to be out here,' says —, and so say I. Young fellows never will stand the wear and tear and malaria of these countries. . . . Young fellows know so little of their livers. Look at Baker's experience: he lost but few; but then he took oldish men. While look at my men. All gone—by death, or invalided." †

*Knowledge of Arabic needed.*—All along the Nile Valley a form of Arabic is known. In Uganda it has been associated with the Nubian soldiery, and is commonly called Nubian. "These Nubians," so a civil officer, who knows them well, said to the writer some years ago, "are drawn from almost every tribe in the Nile Valley." The Government officers are universally courteous and kind, and so there would be no difficulty in obtaining the help of these Nubians as interpreters for language work. The same informant wrote recently in a private letter:—"As a general rule the tribes living in the vicinity of the Nile north of Wadelai know a fair amount of Arabic."

Arabic was the key by which the Austrian Mission gained a knowledge of Dinka and Bari, and by which in recent times the Rev. L. H. Gwynne has been studying Shilluk. Mr. Bailey, too, noted this use of Arabic for purposes of communication in his journey down the Nile. ‡

W. A. CRABTREE.

\* Gordon in *Central Africa*, p. 88.

† *Ibid.*, p. 67.

‡ *Intelligencer*, June, 1901, p. 460, col. 2.

## AN ITINERARY TRIP IN KASHMIR.

By the Rev. J. HINTON KNOWLES.

*Srinagar, May 21st, 1902.*

ON leaving England three months ago, the Committee of the C.M.S. expressed the hope that I would regard itineration as the most important part of my missionary duties, as another missionary's presence in Srinagar would free me from most of the business and cares of the station. It struck me that, perhaps, many of the kind friends who showed me hospitality, and many others who heard me address meetings, while itinerating on deputation work in the old country would be interested to hear something of my special work here in Kashmir.

As soon as possible after our arrival we began to try to fulfil the Committee's instructions. It was decided to itinerate in the towns and villages on the riverside, and within a few miles of our big river, the Jhelum, which intersects the whole valley and is navigable for about 105 miles. Srinagar lies just midway. This time we started up stream in a small house-boat, followed by a large flat-bottomed craft, covered by an awning of matting supported by a light wooden roof five feet high. This *doonga*, as it is called, was by way of a kitchen and accommodation for the servants.

Our party consisted of my wife, myself, Dr. Gaster, a Native Christian, and a few Kashmiri servants. It was slow work being towed along the bank up the river, and especially after the heavy rain that had fallen during the week before we left Srinagar; but we did not mind that, as it enabled us to land and visit several villages *en route*. We went as far as we could go in the boats—to Islamabad, where two ladies of the Mission have recently been sent to initiate the work of the John Bishop Memorial Hospital. The buildings are not quite finished, but the good work seems pretty much in full swing. It was a delightful surprise to some of us. As many as seventy patients a day sometimes, women and children, come for treatment, and to all of them the Gospel is preached in the vulgar tongue. This branch of the Mission must develop as the missionaries become better known and confidence in them increases. Islamabad is a big town of 13,000 inhabitants, and is the centre of a large rural population. There is, also,

a sort of Mission-school there, which one of the ladies visits twice a week for an hour or so. But there is nobody working amongst the men in this large district.

Our stay of five days in the neighbourhood was much appreciated. On Sunday we had a service for the Christian servants, and another service for ourselves, and during the rest of the day, and on the week-days, we called on the magnates of the place and received calls from them and others in return. We also visited the State hospital and schools several times, and spoke to the patients and scholars; and we preached in many villages around, and interviewed the sick, who came to us everywhere. On the way down stream we anchored at Bijbehara, Anantipoor, and Pampoor, staying about five days at each place and doing similarly as we did at Islamabad and neighbourhood.

The good seed has been sown in many places and with liberal hand. God grant that it may have found entrance into many honest and good hearts prepared for it, and bring forth fruit!

Without any regularly-prepared addresses or set plan for the day, we found the work proceed quite smoothly. Every morning we invoked the Divine guidance and help, and every evening we had cause to thank God for much encouragement. There was no difficulty in obtaining an audience anywhere or at any time, and with or without the medicine-baskets; sometimes two or three only, most times a score or so, and often considerably over a hundred. I was much struck this time with the quiet and orderly way the people listened to us, and the good sense with which questions were sometimes asked. There is more openness of character and readiness to receive religious impressions amongst the peasantry than in the people of the towns; and there is more manliness and simplicity, and less vice and sophistry. Certainly we were received with cordiality nearly everywhere we went. We preached to and chatted with the people in strange places sometimes—on the road, in the fields, sitting in a shop, standing in the bazaar, resting in the shade of a spreading chinar-tree, squatting within the temple precincts or by a Mohammedan shrine. We met

with several old hospital patients and schoolboys. "That is what you used to tell us fifteen years ago, Sahib," remarked one old scholar. "Yes," I replied, "it is the old story, I cannot tell you anything else."

In one place we came across a Christian who recanted some years ago in consequence of his father's threats and mother's tears, and had a long, earnest conversation with him, in which he told us that he was a Christian still, and that he was longing for the day when, without any fear of man, he could confess Christ again before his fellows.

At another place an old man informed us that he had heard this sort of preaching before from the missionaries in Amritsar, and that he quite believed our religion, but his family would not listen to him. Often we heard approval of the words spoken, backed up as they were (and always must be) by much friendliness and kindness shown to the people.

Now and again folk brought us a present of a little honey, or some eggs, flowers, &c. "Truly these are men of God," said a Moulvie at one place. "What they say and do is of God."

A set plan or specially-arranged address would have been of little use in most cases. Perhaps we found a congregation before we had walked half a

mile; or sometimes we walked miles before we quite saw our opportunity. And then conversation and addresses arose out of the occasion; illustrations were drawn from objects at hand. For example, we met a string of men sowing rice, and spoke to them for a quarter of an hour on the parable of the Sower. We found some people congregated around a queer-looking agricultural implement, and we inquired its use, and presently were chatting with the man on God's purpose in our creation—why God made us; how can we be good and do good? Or the tree under which we preach, maybe, was used as an illustration to give direction to thought. Or a grocer called us and asked us to sit down in his shop, and we talked to him and the little crowd below about the spiritual bazaar (Isa. lv. 1, 2).

So the days passed by.

We sold 182 Gospel portions, &c., in Kashmiri, Persian, and Urdu, and gave away a few hundred tracts to those who could read. I examined every one of the recipients myself.

It was a really good time. May God indeed bless the word spoken and work done on this medico-evangelistic trip in the name and for the sake of the great Itinerant Evangelist, Jesus Christ, His Son our Lord!

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## A PLEA FOR CHRISTIAN SECONDARY EDUCATION IN JAPAN.

**F**RIENDS of missionary work have, ever since the days of Dr. Duff, followed the history and recognized the value of the Mission-school in India and other countries; but there are probably many to whom the facts connected with the like work in Japan are not so well known as to enlist their personal sympathy.

Various reasons may be alleged for this. Some might say that the American Churches in Japan have already done such solid work in this direction, and have demonstrated their fitness for it so convincingly, that we should do well to leave it to them to develop its possibilities. But the C.M.S. has thought otherwise. When, eleven years ago, she instituted Momoyama School in Osaka, it was because she believed that the needs and openings and opportunities for such work in Japan were great enough to constitute a real challenge, a real responsibility, a real call from God to all missionary bodies, and therefore to herself.

Others again have been prejudiced against this branch of work by breakdowns in Christian faith and practice which have taken place in the Dōshisha, and possibly in other Japanese Mission-schools in the past. But it would be a sad mistake to neglect good work for such a reason; and besides, allowance should be made for failures and errors of judgment which are only too apt to accompany pioneer work of any kind and in any country.



Others contend that the money spent upon Mission-schools would be better spent upon "more direct work." But the expense of maintaining a Mission-school is not so great as is generally supposed; and our Osaka scholars, who are of good social standing, pay high fees, the total of which is about sufficient to defray the masters' salaries. As to the expression "more direct," it is one object of this paper to try to show that hardly any work could be more direct than that of sowing the seed daily in receptive soil at a receptive age. Meanwhile, no good reason has ever been adduced in disproof of what is now held by missionaries of all bodies working in Japan,\* and in particular by such keen observers as Mr. Mott and Mrs. Bishop, viz., that, in Japan, missionary educational work of all grades, rightly conceived and effectively carried out, is necessary if we are to lay deep and lasting foundations for the Church of Christ in that country.

Christian secondary education has been carried on in Japan for many years by the Missions of the Presbyterian, the Methodist, and the Congregational groups, with most valuable results, not all of which are easily tabulated, and which make but slight appeal to those who look for quick returns in spiritual work. With what results our own Society has since 1890 engaged in the like work at the Osaka Boys' School will appear later.

*A priori* considerations in favour of Mission-schools in general will hardly be necessary for readers of these pages, but there are, as is well known, moral conditions existing in Japan which vindicate a special plea for them in that country. For the last three decades Japan has been painfully awake to her moral needs, and especially to the "spiritual vacuum" that has followed upon the general disbelief † in her old religions and in the old moral sanctions of the "Samurai" code. She is, as is often remarked, "a nation with no adequate basis of morality," and she knows it; and unconsciously she is feeling after God if haply she may find Him. We are full of thanksgiving for the thousands who have been finding Him as the result of last year's Twentieth Century Gospel Campaign. Wonderful has it been to hear of over 5000 inquirers, of the great wave of evangelistic zeal sweeping over the Empire, of the very windows of Heaven opened in response to united prayer of "young men praying and pleading with their fellows, and young women who, praying and weeping, bring their school-fellows to Christ." Wonderful, too, to hear of Mr. J. R. Mott's meetings in the seven chief educational centres of Japan, attended by more than 11,000 young men, of whom 1464, mostly students, became either earnest inquirers or disciples of Christ. Truly Japan is "feeling after God." But this "feeling" is seen also in her consciousness of sore need, as seen in the continuous complaints that appear in her public prints and are heard on her educational and social platforms—a felt need of some great moral power to save her as a nation from moral shipwreck, and to develop the best capabilities, physical, mental, and moral, of her youth. It is her young men and boys about whom she is most anxious. Marquis Ito speaks of "Japan's gloomy outlook for the future—her rising manhood." The same statesman confesses the moral impotence of the Government system of education, which is non-religious and utilitarian. Mr. Okuda, formerly Chief Secretary to the Japanese Lower House, has written in similar terms. Quotations could be multiplied indefinitely. And Japan's only notion of meeting this sore need has been the creation of a system of secular education! The effort has been warmly received.

\* See Tokyo Missionary Conference (1900), pp. 41-2, 51, 235 *et seq.*, 252 *et seq.*, &c.

† Cf. Dr. Imbrie's words, *Chinese Recorder*, October, 1901: "There is (in Japan) a widespread moral unrest . . . a belief that new moral forces are needed, that they cannot be had apart from religion, and that Christianity is the only religion worthy of consideration."

by the people, eighty-one per cent. of the boys and fifty-one per cent. of the girls coming under its instruction. In 1900 \* the number of primary school students was 3,994,826, that of middle students 53,691, those in the higher schools numbered 4436, and in the universities 2255. Besides these schools, the system provides schools for industrial trades, for apprentices, for the blind and mute, for art, and for normal training. Quite apart from these schools are the numerous high-class private non-Christian schools, like that of the late Mr. Fukuzawa,† established for the most part under the conviction of the serious moral deficiencies apparent in schools of the Government pattern. The people themselves are deeply conscious of this. It is a commonplace on Japanese educational platforms to bewail that the true object of education, i.e. the formation of character, is lost sight of, or rather despaired of, in the Government schools. Teachers in the public middle schools have said to the writer that the hour for teaching "ethics" (i.e. the maxims of Mencius and Confucius, the effete old Chinese system of "Kampō," condemned not only by men like the late Mr. Fukuzawa, but also by such educationalists as Marquis Saionji, a former Minister of Education) is the most tiresome and distressing in the whole week to student and teacher alike, since there is no power or stimulus or example to enable them to practise what is taught; hence that they regard this lesson as a pure waste of time. But it is not the moral teaching only; it is the whole system that is, spiritually speaking, futile. Nay, we must go further than this, and say with Dr. Greene, of Tokyo, that it is fraught with grave moral evils. Large numbers of young boys are brought together in the State secondary schools, with little or no supervision, and no moral help or counsel, and have to find town lodgings for themselves, where, torn away from all home restraints, they are exposed day and night to the gravest temptations.

In the light of facts like these, is not the work of Christian boarding-schools seen to be a work of positive rescue? But the Mission-school has other distinctively educational aims and objects. And here it is that the true mission and opportunity of Christian secondary education in Japan is seen. With lesser material resources at its disposal, it can yet offer that which no Government school is able to offer, viz., boarding-schools whose educational standards meet the requirements of the Department, and are deemed adequate by students, parents, and the public, and which yet are so planned as to promote to the utmost the moral and spiritual welfare of all who come within their sphere of influence. The Japanese are increasingly ‡ welcoming such schools. They hail with open arms any school that can turn out God-fearing men of good ability, high ideals, and cleanly life. It is often said that parents send their boys to the Mission-schools only for the English teaching. While there is, of course, some truth in this, it is also true that very many non-Christian parents value, as deeply as any others can, the hopefulness and the warmth, the healthy public opinion, the stress laid on honesty, self-respect, piety, and cleanliness of living, and the influence of example and daily moral suasion, all of which advantages are to be had in a Mission-school, but rarely, if at all, elsewhere. Mission-schools are popularly spoken of in Japan as "dōtokugakkō" (morality schools); and often have parents brought ne'er-do-weel sons to the writer begging "to

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\* See chart of Japanese school statistics, Tokyo Missionary Conference, p. 1009.

† The pioneer of Western learning for Japan. He founded the Keiō-gijuku University, in numbers and scholarship second only to the Imperial University. He also founded a system of ethics based on "self-respect." His organ was the *Jiji Shimpō*, or *Times* of Japan.

‡ See Prof. Wyckoff's statement, Tokyo Conference Report, p. 252 *et seq.*

have them reformed"—truly a task beyond human powers; but, if space allowed, mention could be made of many "reformations," or rather "regenerations," brought about by the Almighty Spirit Who has deigned to use such poor instruments as we are for this His most wonderful work.

Thus the Japanese postulate of our Mission-schools strong moral influences for good; but whilst doing so they also naturally expect satisfactory class-rooms and adequate school appliances, a teaching staff not below the recognized standard, and, for the students attending such schools, immunity from disabilities likely to injure their prospects in after-life. Of the twenty Christian schools and colleges now existing in Japan, with their aggregate of 3000 and more students, some at least, such as the Rikkyō Middle School (Am. Episc.), the Meiji Gakuin (Am. Presb.), the Aoyama Gakuin (Canadian Methodist) in Tokyo, the re-organized and now thoroughly Christian Dōshisha (Am. Board) in Kyoto, and others, have so far satisfied these requirements as to be, the Japanese public itself being judge, unexceptionable as training-grounds for its youth.

The far-reaching nature of the work done by such schools as these in the past in (1) giving a Christian education to sons of Christian parents, (2) removing anti-Christian prejudices and laying the foundations of future faith and piety in numbers of heathen boys of the impressionable secondary age, not a few of whom come forward for baptism whilst at school, and (3) providing training-grounds\* for Christian schoolmasters, catechists, and clergy, has led the Mission Boards controlling such schools to spare neither men nor means to make the work as effective as possible. To most of these schools there are assigned at least two fully-qualified missionaries of University standing—in some cases more; and few now doubt that, in the long run, it is the well-equipped and well-manned Mission-school, without disabilities, which will do the best work for the Church of Christ in Japan. Thus the C.M.S., acting on a consensus of opinion of the missionaries in the Osaka Jurisdiction, has recently taken the important step of obtaining for Momoyama School the recognition of the Japanese Government as a Private Middle School. Such recognition constitutes, to the Japanese mind, the great guarantee of efficiency. Simultaneously the Parent Committee have sanctioned a fuller equipment of class-room and dormitory arrangements to meet the expected increase in numbers. The first effect of the step is to free graduates of the school from their former serious disabilities. The graduation certificate will now have a recognized educational value.† This does away with a grievance‡ which has sorely exercised the minds of both students and parents since 1891, when the school was opened. For the first few years it was conducted as a private institution more or less independent of the Government and not conforming to its standards. Later, experience showed that the adoption, whilst retaining the definitely Christian character of the school, of methods and a curriculum in closer conformity with Departmental requirements secured a more favourable

\* Nearly all the pastors of the self-supporting Churches of the Presbyterian group in Japan are graduates from some Mission-school. Mission-school graduates number such men as Nijima, Honda, Ibuka, Ebara, Oshikawa, Yoshioka, and many others. Several of our Momoyama (I have not the figures by me) boys have entered our Divinity College, and some have made good catechists. One-fifth of the graduates of the "Meiji Gakuin" (Am. Presbyt.) in Tokyo have entered the Christian ministry.

† It will, for example, exempt the holder from entrance examinations to the higher institutions, the school being now regarded as affiliated to them.

‡ It should be stated that a former grievance had already been removed by the postponement of military service being granted by the Government even to Mission-schools not holding the licence.

recognition of the school by the Osaka public, and so brought a larger number of boys under the daily teaching of the Gospel.\*

It will be right here to state what the school syllabus actually is now that it holds the Government licence. First of all, the school is known to be, and is, as before, a Christian school. For Bishop Awdry† well summarized the attitude of the Government towards us when he said, "The Government means to give Christian teaching as free a hand as is possible consistently (1) with retaining power promptly to stop anything which is thought dangerous to peace and order, and (2) with not exposing itself to charges of favouritism." The policy of the Japanese Education Department is simply one of non-interference in matters religious. Marquis Ito stated that, though officially the Government recognizes no religion, whether Buddhism, Confucianism, or Christianity, yet religious work amongst students is lawful in all schools. Some may regard this non-interfering attitude as destructive; but let us thankfully remember "the service done to Christianity by thus digging away the shifting sands"‡ of the false religions. But apart from this it will be shown that the Government leaves us free to transform this apparently negative agency of education into a positive and powerful medium for teaching Christian truth to our students. Thus, morning and evening prayers are still held daily in a class-room set apart by Bishop Foss's permission for that purpose. Sunday services are held in the school for students and teachers. We are perfectly free to hold, as before, Bible-classes, catechumens' classes, teachers' and students' prayer-meetings, and Y.M.C.A. work in the school buildings whenever we like out of school hours, and to teach the Life of Christ as our exemplar during school hours. Of course we have absolute freedom for any kind of work we like, and when we like, among the boarders. We do not forget, however, that the holding of a licence from a non-Christian Government is essentially of the nature of an experiment; and the success of it must largely depend (*κατ' ἄθροιστον λέγω*) upon those in control, e.g., the missionary himself, but more especially the Japanese Vice-Principal and the other Christian teachers. The Lord, to Whom the whole matter was committed from the first, will show us by experience whether He can and will work under such conditions; and if the spiritual interests of the school prove to be in any way imperilled by the step that has been taken, we should remember that the licence can at any time be returned by us to the Education Department if thought necessary.

As to secular knowledge, the boys learn from qualified Japanese§ teachers about as much as they would learn in a public school about the native classics, mathematics, science, history, and geography, and from the resident C.M.S. missionary a thorough grounding in English that is useful not only for those afterwards called to Christian work, but for any educated man in Japan. Besides this, there is military drill and gymnastics at stated times, as in the public schools. In brief, students can attain in this school all qualifications requisite for official and mercantile employ.

But in Japan, as in other parts of the mission-field, the educational missionary is used of God only as far as he makes all these things subservient to moral and spiritual ends. What is our satisfaction as Christian missionaries in engaging in this work? The late Bishop Bickersteth answered the question

\* Nevertheless, until the Government licence was granted, the graduation certificate of the school was worthless for educational purposes.

† See *South Tokyo Diocesan Magazine*, May, 1901.

‡ Rev. L. B. Wolf, Evangelical Lutheran Mission, Guntur, India.

§ Last November, out of ten of our teachers, seven were baptized Christians and two inquirers.

when he bade the missionary then in charge of our school to regard his work there as really and truly pastoral work. One object of this paper is to ask for special prayer that we may never forget this ; that we may ever use the solemn relationship of teacher and student to bring home to the students the claims of Christ, and their personal responsibility towards those claims ; that we may be like Dr. Arnold, who "ever laboured to win the boys to share in his own personal feelings of disgust at sin, and love of goodness, and to trust to the same Faith in which he hoped to live and die himself." In that spirit he sought to deal with "those evil currents of neglect and ignorance and social helplessness and intellectual frivolousness" \* which he found at Rugby, and we find in Osaka. To him the work of the class-room was so sanctified to God's glory "that the transition from a deathbed to the class-room would be slight." † Hence he daily "offered a prayer before the first lesson that the day's work might be undertaken and carried on solely to the glory of God and the improvement of the boys." ‡ All the lessons, in his eyes, were invested with a moral character. We wish this to be our ideal also. We, too, want to make the boys feel that geography is but "a description of God's estates ; history but the record of His dealings with men ; the laws of science and the laws of number, order, and thought, but the expressions of His Mind." §

To help us to keep these high ideals ever before us in the new and untried conditions upon which our school in Osaka is entering, we need the definite, fervent, and believing intercessions of our fellow-workers at home. And in the field itself, should not provision be made that the missionary's time be not so much taken up with routine work, and work outside the school, that he is unable to give his best energies to the religious interests of the teachers and students, to the visiting of parents, and to the different Christian agencies existing within the school ? Is there not here a call to some one who reads these lines ? There is in this Osaka School, amongst these over 200 boys, an almost unlimited scope of usefulness for a missionary-hearted University layman, having experience of Christian work amongst boys and young men. He would find that all the experience and all the learning he has would be wanted, so various is the work. Meanwhile as yet not one-tenth of the Japanese people have heard of the Son of Man Who, we know not how soon, will come in the glory of His Father to render unto every man according to his deeds. We ask for prayer that in view of His Appearing we may go on our way, weeping, it may be, as we bear forth the seed, but expecting "when He shall appear" to come again with joy, bringing our sheaves with us.

W. R. GRAY.

## THE SEVENTH GENERAL SYNOD OF THE JAPANESE CHURCH.

By the Rev. T. S. TYNG.

(Reprinted from "The Spirit of Missions," the Magazine of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America.)

THE seventh *Sokwai* or General Convention of the Japanese Church assembled in Kyoto on April 10th. The opening service was held in Holy Trinity Church, built with the offerings of members of Holy Trinity Church, Philadelphia. This is the only good church building in the district of Kyoto, which in this

\* *Life and Letters*, vol. i. p. 215.

† *Ibid.*, p. 132.

‡ *Ibid.*, vol. i. p. 132.

§ Dr. Barbour, a speaker at the Ecumenical Conference, New York.

respect is badly off as compared with that of Tokyo. The service was quiet and reverent, and there was an excellent and practical sermon by Bishop Foss. The six Bishops and the other clergy in the chancel made, for Japan, an imposing sight.

Business sessions of church conventions in Japan are never held in a church, so after the service the members of the Synod betook themselves to the Young Men's Christian Association hall at the Government college. In the hall were rows of benches along the two side walls, facing the middle, on one side for the clergy, on the other for the laity. At one end was the President's platform, with a table below for the two secretaries, who had been previously appointed by the Standing Committee of the district in which the Synod met. Beside the President's platform were chairs for the bishops, who do not form a separate house, but sit with the clerical and lay deputies, though they vote separately. The clerical and lay delegates vote also by orders, when such a vote is called for, but there is no voting by dioceses.

The *personnel* of the *Sokwai* consists of the two American and four English Bishops, and six clerical and six lay delegates from each of the six districts. These delegates are elected by the local synods of the various districts, the clergy by the clergy, and the laity by the laity. The clerical laity are about evenly divided between the foreign missionaries and the Japanese clergy. It is not as missionaries or clergy of the English or American Church, however, that the missionaries are entitled to sit in either the local or general synods. They are recognized by canon as clergy of the Japanese Church upon signing a promise of conformity to the doctrine, discipline, and worship of that Church. Not even a bishop can escape this condition. And practically all the Mission work is done under the canons of the Japanese Church.

So far as election to the *Sokwai* is concerned, it is pleasant to be able to say that I have never seen or heard of any sign of the drawing of a national line. On the other hand, I have known of one case where the foreign clergy were in a majority, but five out of six of the delegates elected were Japanese, while at the same time in another district where the Japanese clergy were in the majority they elected a disproportionate number of foreigners as delegates.

The *Sokwai* is always presided over by a bishop, elected by the bishops from among themselves. So far the president has always been the senior bishop, first Bishop Williams, next Bishop Bickersteth, and now Bishop McKim. The constitution at first indeed provided that the senior bishop should preside, but a consideration of the practical inconvenience of this rule led to the adoption of the present one. The rules of order are, as in deliberative bodies generally in Japan, substantially the same as those of American parliamentary law, though there is a tendency to give more power to the presiding officer. In the *Sokwai*, for instance, he may change the order of the day if he pleases. Each delegate has a fixed seat with a number attached, and when he rises to speak must first say *Gicho* (president) and mention his number. As with us, it is against etiquette to speak of members by name, but instead of "speaking of the gentleman from Hakodate" or Kumamoto, we say "Number five" or "Number ten."

The speaking is for the most part very good, and of late years has become decidedly business-like and unrhetoical. The best debater and most influential speaker, I think it would be generally admitted, is the Rev. J. Y. Naide, pastor (there is no word for rector in Japan) of Christ Church, Osaka, and president of the Standing Committee of the Kyoto district. The influence which he exerts in the *Sokwai* I have only seen equalled by that of Dr. Huntington in our General

Convention. Like Dr. Huntington, he has a clear head and a clear voice, looks at a question from all sides, is courteous to opponents, willing to learn from them, and ready, if possible, to meet them half-way, always knows clearly just what he wants and why, and is ready and resourceful as to means of attaining his end. Other speakers of weight and influence are the Rev. Mr. Terasawa, pastor of Trinity Church, Osaka, the Rev. Mr. Imai, of Tokyo, and the Rev. Dr. Motoda, of St. Paul's College. There are good speakers among the laity also, though most of these were this year comparatively new men. Most of the speaking, however, is done by the Japanese clergy. There were only two or three foreigners who were frequently on the floor.

The Synod had before it a large amount of work, and of a kind quite similar to that with which our own General Convention has of late had to deal. There was the final decision upon a revised Constitution, and a general revision of the Canons, reported by a committee appointed by the last *Sokwai*. There was also a canon on marriage, reported by a committee consisting of all the bishops and five presbyters, all Japanese but one. In addition there were some twenty motions on various subjects which had, in accordance with custom, been sent in advance to the Standing Committee of the district where the *Sokwai* met, and by it printed and distributed to the delegates, and a number more which were handed in at the opening of the session.

To do all this business the *Sokwai* had five working days, for the money raised by assessment upon the churches would not provide for a longer session, and many of the members were poorly able to stay on at their own expense. All members of the Synod, it should be said, are entitled to draw their travelling expenses and a small allowance for board and lodging during the session. In the case of the Japanese clergy, nearly all of whom have very insufficient salaries, this provision is absolutely necessary, and it speaks well for the little scattered churches which make up the *Nippon Sei Kokwai* that they see the need and provide for it, as they do also in the case of their local synods.

It would not interest American readers to go at length into the work done by the Synod. It will be enough to say that the revision of the Constitution and Canons was carried through with possibly a little more benefit than the similar American revision, and to speak of the two most important questions, marriage and Japanese bishops.

The canon on marriage proposed by the committee was a long and somewhat complicated one. It first laid down rules as to the publication of banns and legal notice to the Government record office, gave a list of marriages which the clergy were forbidden to solemnize, and another list which they might solemnize under special licence in each case from the bishop. The first part of the canon raised one very difficult question. Marriage, according to the Japanese Civil Code, gains its validity on notification to the registrar. The marriage service, on the other hand, assumes that the parties are not man and wife when the service begins, and are when it ends. Real reconciliation between these two is impossible. If the legal notice is given before the service, the parties are already man and wife. If the notice is postponed, the minister can only in a sort of hypothetical sense pronounce them man and wife, for the parties may never give the notice, or it may be refused by the registrar on the ground that the marriage is contrary to Japanese law, the provisions of which are in general not very well understood either by clergy or laity. Rulings of registrars are by no means uniform, and the Civil Code has been so short a time in operation that there are many doubtful points on which the court of last resort has not yet passed. The new canon, which was finally adopted, provided that the parties, if notice had not already

been given, must before the service show to the minister a copy of the notice signed and sealed in readiness for delivery.

On the question of Japanese bishops three motions had been presented. To make them understood it is necessary to say first that the districts over which the English and American bishops now preside have never been recognized by the Japanese as dioceses, but are called "*chiho*," which is a somewhat indefinite word meaning a district or region. For the future dioceses the word "*kyōku*" was reserved, "*kyō*" meaning teaching or religion, and "*ku*" a division. When the *Nippon Sei Kokwai* was first organized a resolution was adopted, which was for some years printed with the canons, that whenever the Japanese Church should be strong enough to admit of it, Japanese bishops should be elected and the bounds of their dioceses fixed. Before this time the bounds of the jurisdiction of the American and English bishops had been pretty clearly fixed by mutual agreement, except as to the two chief cities of Tokyo and Osaka. In these some congregations acknowledged the jurisdiction of the American bishop and some that of the English. The Japanese Church accepted this arrangement as a temporary one, and although numerous efforts have been made to change it, it still remains substantially as before.

The first resolution proposed to form dioceses by putting the whole of Tokyo under the jurisdiction of Bishop McKim, with Bishop Awdry as his suffragan as to those churches over which he now has jurisdiction in Tokyo, though independent as to the work over which he presides outside that city, and in a similar way to put Osaka under Bishop Foss, with Bishop Partridge as his suffragan. A second resolution provided for the election of one Japanese bishop, to have jurisdiction over all congregations which are now or may hereafter become self-supporting. A third proposition was that as soon as there should be six self-supporting congregations in any *chiho*, city, or prefecture, these congregations might elect delegates to meet with their pastors and organize a diocese, and, if the next *Sokwai* should approve of their action, proceed to complete their organization by the election of a bishop.

The state of mind of the *Sokwai* as to these propositions seemed to be one of hearty agreement in the object which they all had in common, with much uncertainty as to the best way of gaining it. After some debate, it was determined to appoint a committee consisting of the six bishops and a clerical and lay delegate from each of their districts, to whom all these propositions should be committed for report. The report of the committee favoured the principle of the third proposition, recommending that the limits of future dioceses should be fixed, within which organization should be effected whenever there should be a certain number of self-supporting congregations found in them.

During the debate which followed, two significant questions were put to the bishops, which Bishop McKim as president answered. The first was what would become of the foreign bishops if Japanese bishops were elected under this proposal. The answer to this was that they would withdraw from any territory which was so organized into dioceses. This answer was entirely in accord with what had been the general understanding from the time of the organization of the Japanese Church, but this explicit declaration on the part of the presiding bishop, unobjected to by any of the others, produced a most favourable impression, and a sigh of relief, melting into a smile, seemed to come from most of the assembled delegates. The second question was whether, in the opinion of the bishops, it would be allowable to have a single Japanese bishop with jurisdiction over self-supporting native congregations throughout Japan. To this Bishop McKim replied that the question was a very difficult one to answer on the spur



of the moment, but, as far as he could see, it would. It was then, with very little debate, determined to leave the fixing of diocesan boundaries to a committee, to consist of the bishops and two members from each district, who should report their recommendations to the next *Sokwai* three years hence.

The passage of this resolution, however, by no means disposed of the whole question of Japanese bishops. It was fully realized that bishops must be supported as well as elected and consecrated, and two resolutions looking to this end had been presented by Mr. Naide. One provided for the organization of a board to hold and manage an Episcopal Fund, from which the salaries of bishops in any diocese might be paid either in whole or in part. This was accepted with little debate. The general principle of payment from a single fund is already familiar in Japan, each district having a fund of this kind to which the churches contribute, as do also the various Missions, so that no clergyman or catechist in Japan, so far as I am aware, draws his salary directly from the congregation to which he ministers. Another resolution authorized the raising of a fund for the endowment of the native episcopate, within the next five years, as a thankoffering for the twentieth anniversary of the organization of the Japanese Church, which will come in 1907.

At six o'clock on the evening of the fifth working day the Synod adjourned, leaving a few resolutions of minor importance untouched, but having satisfactorily dealt with all important matters except the marriage question.

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### FAR-EASTERN NOTES.

THE Anglo-Japanese Treaty of Alliance has already exerted a soothing influence in the political atmosphere of the Far East. Although there are still causes for anxiety and apprehensions as to possible disturbances, either in China proper, Manchuria, or Korea, yet unquestionably the prevailing political tone is now calmer and more hopeful of permanently peaceful results than it was six months ago. The difficulties now are not so much political as economical, educational, and commercial. The Japanese received the announcement of the agreement with enthusiastic delight. They are naturally highly gratified. It is said to be the first instance of an alliance of this nature between Occidentals and Orientals. Almost every town of any size in all parts of the Japanese Empire has been celebrating the event with rejoicings. The action of England is regarded as a peculiar honour to Japan. An editorial note in the *C.M.S. Japan Quarterly* for April last informs us that—

“They are pardonably proud of the fact that Great Britain, which has steadily refused alliances with any of the great Powers of Europe, has stepped out of her isolation to enter into an alliance with Japan; and that their country, which half a century ago was almost an unknown land, has now attained the rank of a first-rate Power and concluded an alliance, on an equal footing, with the greatest of modern Empires.”

This Alliance, amongst other beneficial results, has probably put an effectual end to what has been called “the yellow peril.” Great Britain may be trusted to keep her ally's ambitions within moderate and reasonable limits. An interesting article on “China: the Situation and Outlook,” by Dr. Y. J. Allen, in the May number of the *Review of Missions*, thus ably deals with the situation from this point of view:—

“To this opportune document both the East and the West are indebted. The

fear of a Russian invasion is dissipated; China, Japan, and Korea are alike protected; while the commerce of the East is assured and encouraged. But this is not all. The danger to the West or Western interests is also averted by forestalling the Asiatic league of Japan against the white race of Europe and America. And may we not hope that, under this regis, the peace of the Orient at least shall be confirmed and established indefinitely! Japan, flushed with the glory of her recent military and naval achievements, proud of her unique place in the comity of nations, and flattered by her last honours (alliance with a great Christian nation), with nothing to make her afraid whether at home or abroad, will welcome peace as her next best and greatest boon; Korea, too, rescued from the arena of contention where she was daily imperilled, and granted a new lease of life, with opportunity to establish her independency, &c., will greet this unexpected deliverance as eagerly as a Buddhist his Nirvana; while China, saved from herself, and protected by a compact she half suspects but dare not reject, made willing against her will, and too utterly impotent to help herself, will accept this guarantee of her national integrity and liberty, and throw her country open yet wider to the invasion of peaceful industry, commerce, and missions. Thus peace is 'writ large' over all the portals of the Far East, and the outlook, especially in China, for commerce and missions finds no parallel in ancient or modern times."

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It is not to be expected that any results directly helpful to the work of missionaries will be attained by this treaty; for we do not desire or hope to see the Governments of either China or Japan giving any direct countenance to our Christian religion so far as to favour or patronize it officially. Marquis Ito has lately clearly asserted that it is out of the question to suppose that his Government is ever likely to deviate from an entirely impartial attitude *vis-à-vis* the various religions in the country. But the effect of the treaty can hardly fail indirectly to be of considerable assistance to our missionary work; for there will naturally be an increase of good feeling between Japanese and English of all classes, missionaries as well as others; and this good feeling will extend to Americans as well, who are an English-speaking people and are well known to have similar political interests in the Far East. Indeed the agreement has undoubtedly received the full approval of the United States. There will also naturally be some increase of interest in religious questions. The Japanese will more and more dislike to hear their country spoken of as "heathen," and will be more inclined to inquire into the religion professed by their new ally.

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A good deal of blame has been justly cast on the Japanese nation for the moral depravity which has characterized her commercial dealings for a long time past. A noteworthy article, however, appeared in *The Independent* for February 20th last, which contains a forecast by Marquis Ito of "the commercial future of Japan." This greatest of Japanese statesmen, after frankly acknowledging the blameworthiness and explaining in a somewhat apologetic tone the causes of this low commercial morality, goes on to say:—

"This has been one of Japan's misfortunes, but happily the conditions have changed. Class distinctions and treaty ports are of the past. Merchants sit in the Diet. . . . In social relationships the old barriers are down. Japan is becoming democratic. In this process of readjustment the merchant class has profited greatly. . . . The old-time merchant is gone, if not forgotten, and in his place is a new sort, trained and experienced, with the honour of his country and his profession at heart, and an adequate idea of the value of integrity in commercial transactions. . . . The ideas of Japan's commercial honour which the treaty-port merchants have spread abroad, after many unhappy experiences, may need

amending. . . . The reports of foreign consuls in Japan indicate that decisions of the Japanese courts are just, and, as extra-territoriality is a thing of the past, this should be an evidence of Japan's good faith and determination to maintain a place high and honourable in the comity of nations."

The present unsatisfactory condition of religious matters in Japan is well illustrated in the following statements of various would-be reformers and men of prominence in public life, who, during the past two or three years, have been discussing in the newspapers and magazines the need of an ethical basis of morality for the nation :—

(1) "The attention of the learned classes has at length been centred on religion, which is the only thing that remains just where it was in Tokugawa times."

(2) "There are not more than two or three educated and competent Buddhist priests among every 1000 in Japan, and no less than 100,000 temples where no preaching is done," says a popular Buddhist preacher.

(3) "A reformation of this religion cannot be effected without Government aid, as to attempt to use such organizations (as are the chief temple communities) for instruments of reform would be like setting thieves to guard money," says the same writer.

(4) Reform can best be attained by making "the religion of self-respect" the foundation of social regeneration, was the idea of the late Mr. Fukuzawa.

(5) Mr. Kato, late Ambassador at the Court of St. James, has warmly advocated what he terms "the religion of self-reliance" as best suited to meet the needs of the time.

(6) Mr. Inouye, a professor in the Imperial University, is anxious to found an eclectic religious system by an amalgamation of all the existing cults, including Christianity.

(7) An ardent Buddhist, in criticizing this view, remarks :—"Such a combination of religions would rob the subject of its historical connexions and distinctive characteristics and so take away its charm."

(8) Two well-known statesmen of Japan, lamenting the state of public morals, recently formed an organization called "The Society for the Reform of the Customs of Japan," and actually started on a lecturing tour having this object in view.

(9) Marquis Ito acknowledges that "Japan looks to the function of religion being fulfilled by culture and science and the inspiration of knowledge." And yet his own personal religious convictions are supposed to be decidedly in favour of Christianity.

(10) A work on Ethics, endorsed apparently by the Education Department, says :—"Our country's history clearly constitutes our sacred book and moral codes. . . . Our sacred book is our history, holy and perfect, the standard of morals throughout all time, having not the slightest flaw. We have this divine sacred book of history; do we need to seek another?"

The Rev. J. C. Ambler, from whose article on "the present religious status of Japan," published in the *Spirit of Missions* for March last, the above particulars are gathered, further states that religious statistics have brought to light the following facts :—

(1) "The most powerful sect of the Buddhists shows a larger criminal list than any other."

(2) "The present majority of religious persons among the middle classes of Japan are admittedly Christians."

(3) "The lower classes still cling to Buddhism, more through superstitious ignorance than from actual belief in it."

(4) "The upper classes remain committed to the religious views of the Emperor and court."

And Mr. Ambler concludes with the remark that from the analogy of

history we may say that the religion of the middle classes is really the only energizing spiritual force at work in Japan. And it is encouraging to note in view of this that Christian schools are sending forth from two to three thousand graduates every year to scatter the seeds of truth in all parts of this land.

The following paragraph will be read with interest by many :—

“A year and a half ago, all Christian schools in Japan suffered grave injury from a decree of the Education Department which withdrew from them Government recognition, along with such privileges as they had till then enjoyed in common with the national schools. The missionaries decided rather to forego the favour of the Government than to give up their religious instruction—a course which has now met with its reward. For, by a recent decree, the previous status of the Christian schools has been restored; and their pupils, on passing the final examination are again entitled to attend the higher grade schools—a privilege which includes partial exemption from military service. In consequence of this re-adjustment the number of pupils in the Mission-schools has nearly doubled.” (*Calwer-Missionsblatt*.)

The above appeared in the *Missionary Review of the World* for March last, and, notwithstanding some evident inaccuracies of expression, doubtless conveys generally trustworthy information, which is corroborated from other sources.

The steady influence which Christianity is beginning to exert, out of all proportion to its numerical strength, is also apparent from the following facts collected together in the *Missionary Review of the World* for March last:—(1) The Christians have never had less than four times their proportional number of members in the successive Diets. (2) They have thirteen members, besides the Speaker, in the present Diet, and among them some of the most efficient men. One of them was elected in a strongly Buddhist district by a majority of five to one. (3) Three per cent. of the officers of the army are said to be Christians, and a goodly proportion also of naval officers. (4) Christians abound in abnormal numbers in the universities and Government colleges, among both students and instructors. (5) Not less than three of the great dailies of Tokyo are largely in Christian hands, and Christians are at the head of editorial departments in several others. (6) A very large volume of charitable work, and the most successful charitable institutions, are also under Christian management.

The cause of Union in Missionary Work in the Far-East has received additional stimulus from the adoption by the General Conference of the M.E. Church, South, of the United States, of the following Resolution on “Methodist Union in Japan” :—

“Whereas the evangelization of the Japanese Empire by the various branches of Methodism has reached the stage which calls for more compact organization; and whereas the six Methodist bodies in Japan, in recognition of changed conditions, and in view of the increased efficiency and future progress of Methodism, have agreed, through their respective Annual Conferences, to memorialize their churches in the United States and Canada to set them apart as a united and independent Methodist Church;

“Resolved, that this General Conference favours the organic union of our Church in Japan with other Methodist bodies in that country.

“Provided: 1. That the basis of union submitted to this Conference by the

Japan Mission Conference be referred to a commission of five members to be appointed by the College of Bishops.

"2. That said commission shall include two Bishops and the senior Secretary of the Board of Missions.

"3. That said commission shall be authorized to confer with other commissions appointed by such Methodist bodies as may propose to enter into the Union, and shall be invested with full power and final authority to act in the adoption of a basis of union."

As soon as the other five bodies of Methodists shall have also accepted this, or a similar Resolution, there will be no great difficulty in formulating the basis and consummating the Union. This will be the fourth Union of the kind, i.e. of kindred bodies of similar Church polities in Japan, inasmuch as the Episcopal, Presbyterian, and Congregational Churches have already thus severally formed United Native Organizations which are working satisfactorily. We may look forward now for a further development, in the Lord's good time, when possibly these four Churches may be reduced to two denominations—Episcopalians and Methodists, and the Presbyterians and Congregationalists, respectively, uniting under one common Constitution and Polity. But for this, doubtless, we must pray and wait for some time yet.

It is now possible to review more accurately the effects and results of the *Taikyo Den Do* movement of last year and Mr. Mott's evangelistic work among students. It appears (says Dr. J. D. Davis, of Kyoto) that 542 persons, from twenty-two societies or denominations, united in this work, at sixty-five central points in the Empire. There has been great joy among the Christians, and the churches have been greatly revived and strengthened. Reports were received, at a meeting in Tokyo, which showed that, in all Japan, nearly 20,000 persons, perhaps more than half of them being young men, had signed papers expressing their purpose either to examine Christianity or to accept Christ as Saviour and Lord. Of these, about 1200 had already (December, 1901) been received into the churches. The present work, in ingathering and instructing, is more than pastors and evangelists can properly care for, and they long for more helpers.

Dr. G. E. Albrecht, also of Kyoto, has thus summed up the main results of this twentieth century special aggressive Christian movement. (1) Christianity has been forced upon the attention of Japanese society in general, and that society has responded to the appeal sufficiently to recognize that there is in the Gospel a re-awakening force. (2) Several thousands have been induced to inquire after the Truth, and many hundreds have been persuaded to embrace it. (3) The Native Japanese Church has been quickened into fresh vigour and activity in Christ's service. (4) Christian Union has been promoted and effectually realized by this evangelistic campaign. Pulpits have been freely exchanged and denominational lines ignored. Churchmen and Independents, Baptists and Pædo-baptists, Calvinists and Arminians, have stood shoulder to shoulder, holding up before the eyes of a perishing world the same Cross, proclaiming in church and chapel and by the wayside the same blessed Redeemer. No wonder, then, that (5) this movement has recalled the old but oft-forgotten fact that "the power of God unto salvation" is the "Gospel," and nothing but the Gospel. The call was for "aggressive work on purely Gospel lines." The keynote of the whole effort has been: "Not by might, nor by power, but by My Spirit, saith the Lord." And lastly (6), it has been

demonstrated that, when men and women are spiritually alive, the money needed for the work is forthcoming.

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There is much politically, commercially, and morally, in Korea to arouse anxiety and apprehension. Poverty, distress, and depression, combined with oppressive financial burdens, seem to characterize the people generally; and between the jealousies and ambitions of Russia and Japan this unfortunate race has a hard struggle for existence. Still, signs are not wanting that progress is being made not only in the extension of Christ's Kingdom, but also in civilization and material improvements. The *Korean Review* tells of the inauguration of a system of waterworks for Seoul, and the lighting of its streets by electricity. Electric railways have been running there for two years or more. Mr. Angus Hamilton, a correspondent of the *Pall Mall Gazette*, writes:—

"With its trains, its cars, its lights, its miles of telegraph lines, its railway station hotel, and native shops, and glass windows, and brick houses, the city is within measurable distance of becoming the highest, most interesting, and cleanest city in the East. And this is accomplished without denuding it of its own characteristics. There is no hostile feeling because these things are Western."

And the Rev. Heber Jones writes thus hopefully about Korean converts:—

"I think we missionaries in Korea cannot be too grateful for the fact that our Korean Church is a church of workers for the Lord. As soon as a Korean is converted he immediately begins work among his relatives and neighbours, and presses home Christianity on them. As a result, the missionary, instead of having to go out seeking the people, has more than he can do to care for the people who come seeking him. This is one of the peculiarities of the work in Korea."

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Some recent Imperial Edicts in China demand careful attention. One orders the Manchu (as distinguished from Chinese) courtiers and generals to nominate Manchus between the ages of fifteen and twenty-five to go abroad, there to study foreign branches of knowledge. Another abolishes the prohibition of inter-marriage between Manchus and Chinese, which has been enforced since the beginning of the dynasty; and directs officials, by diplomatic methods, to discourage the binding of the feet of Chinese female children, because, it is declared, this is a barbarous custom, and injurious to health. Others have done away with the old methods of examinations, and enact that students in future must know something about modern things in order to obtain their literary degrees. Chinese literati will now have to concern themselves with the "paltry business of commerce," for one of the subjects posted up for the lower examinations this autumn is "Competitive Trade."

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These are all indications of a reforming principle at work, for which we should be deeply grateful. There is a great demand for Western learning, and schools of science have started up everywhere. Book-shops seem, we are told, to have almost doubled in number, the newspapers are multiplying, and so zealous and eager are the people for learning that in several large cities, even in Peking, newspapers printed in the Mandarin language are being issued by the tens of thousands.

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But we regret to have to record some disappointing and unsatisfactory

incidents in Christian educational circles. China is certainly opening up, but (as the *Chinese Recorder* says) the demand is mainly for increase of material wealth, and many friends of China, in the emphasis they put on the necessity for knowledge of the laws of political economy and Western science, are apt to put the claims of Christianity in the background. Two specially discouraging facts are (1) the dismissal of Dr. Martin and the rest of the foreign faculty of the Imperial University, and (2) the practical exclusion of Christian students from the newly-established colleges throughout the Empire, by the action of the Chinese Government in requiring the worship of Confucius by all the pupils without exception.

As to the first of these retrograde actions, the discharge of the professors is explained as partly an act of personal resentment upon the part of the new Chancellor, and partly from a desire to economize by engaging a faculty at cheaper rates. New leaven is at work; the Manchus have not lost their desire to get rid of the foreigners, and yet they are convinced that they cannot do without them. Dr. Martin is too straightforward a man (says a Note in the *Chinese Recorder*) to curry favour with those who are in control at Peking, and it is hard to believe that there is much confidence to be placed in the "reform" projects of the present Chinese Government. But, in spite of the indifference and opposition of the officials, reform in educational matters must go on. It is pointed out that it is true the University has been a costly and not a very productive institution; but that it has never had a chance. It has been blighted from the beginning by the fear of Reform. Dr. Martin thinks there is something to fear from the fact that the Government officials are seeking as much as possible to exclude Christianity from the schools and from text-books. They would like the help of the foreigners, but with Christianity eliminated.

The second of these backward steps has caused widespread discussion and criticism. According to the *North China Daily News*, the provincial authorities at Chi-nan-fu are insisting that all students in the new college there, founded by the Viceroy Yuan-shi-kai, and which is looked up to as a model for the colleges in other provinces, shall, without regard to creed, worship the tablet of Confucius; although the promise was made by Mr. Tang, acting for the then Governor Yuan, at the time the regulations were drawn up, that the Christian students should be excused from this bi-monthly ceremony. Although it is said that the new orders were inspired from Peking, yet the fact that, in the printed regulations which appeared last autumn, it was distinctly declared that at certain times the students should all be led by their teachers to sacrifice to the most holy Confucius, seems to imply that this order is not a new one. Dr. Hayes, the President, explains that this clause was added by Governor Yuan after he (Dr. Hayes) had passed the rules, but that it was agreed that Christians were to be exempt. The matter has now come to a crisis; a Christian student has been expelled for refusing to worship the tablet; and Dr. Hayes has given notice that, unless the regulation is modified, he will resign his position at the end of six months. Meanwhile, as Dr. Martin observes, the graduates of Mission-schools are much in demand. While the State is pushing its anti-foreign, anti-Christian school system, is it not of unspeakable importance that Mission-schools should be multiplied, so that the leaven of Divine truth may be introduced into the heart of this corrupt mass?

G. H. P.

## THE MISSION-FIELD.

### Sierra Leone.

THE fortieth annual commemoration of the Sierra Leone Native Pastorate Church began on April 29th with an administration of the Holy Communion at Holy Trinity, Freetown, at which the Bishop officiated and Archdeacon McCaulay preached, the congregation including practically all the clergy of the diocese, as well as the wardens and delegates of the various districts. Afterwards a representative gathering of the Native Church were the guests of the Bishop at breakfast in the Wilberforce Hall. Some 145 were present, and an address was presented to the Bishop welcoming him to his new office. After the breakfast the assembly proceeded to the Cathedral School for the reading of papers and the election of officers. Members were elected for the Church Council, the Church Committee, the School Board, and the Patronage Board. In the evening the Bishop preached the Annual Sermon in Holy Trinity Church. The Annual Meeting was held in the Grammar School on the following evening, the Governor of Sierra Leone, Sir Chas. King-Harman, being in the chair. The reports having been read, the meeting was addressed by the Rev. W. H. Hewitt and other speakers, the prevailing note being that great efforts must be made towards increased efficiency in the clergy and in general education. The chairman made a most interesting speech, and told the meeting of his sympathy with the work of the Church as indissolubly bound up with the welfare of the Colony in general.

Bishop Elwin has been holding confirmations in some of the outlying stations in his diocese. On April 22nd he visited Kent, in the extreme south of the peninsula of Sierra Leone, and reopened the church of St. Edward, which had been under repair for some time, in the presence of a congregation so large as to overflow into the porch and the churchyard. On the following day he held a confirmation. There were fifty-five candidates from a very large district, many having come by boat from the Banana Islands, others from Russell and Tumbo. Next day Holy Communion service was held, and the new pastor, the Rev. A. Williams, was instituted into the pastorate of Kent. The Bishop's next journey was to York, where a confirmation was held on May 13th. On May 27th he went by boat to Yongro, on the Bullom shore, and on the 28th held a confirmation in the tiny mud church. Among the candidates there were several Temne people, the result of the direct missionary work of that district, but the majority were Creole people who had settled in the neighbourhood.

### Western Equatorial Africa.

Bishop Tugwell's Charge, delivered in St. Paul's Church, Breadfruit, Lagos, on January 21st, on the occasion of the first representative Diocesan Conference, contains some interesting particulars of the Diocese of Western Equatorial Africa. The diocese consists of the Gold Coast Colony and its Protectorate, the Lagos Colony and its Protectorate, and Northern and Southern Nigeria. Roughly speaking, the area is 700,000 square miles, probably equal to the sum of the areas of England and Wales, Scotland and Ireland, of Germany, France, Holland, and Belgium. Its population, however (estimated at 35,000,000), is only equal to that of England and Ireland; "a sad commentary on the systems of Mohammedanism and Paganism, which have sanctioned and perpetuated polygamy and slavery on the one hand; intertribal wars, infanticide, and human sacrifices on the other." "The number of languages of which we have some definite knowledge is sixteen; there are others of which we know nothing beyond their names." The number of Christian adherents of all denominations in the diocese is estimated at 80,000, the number of communicants at 27,000, and the number of children under



definite instruction at 20,000. The staff attached to the diocese in connexion with the Anglican Communion is as follows:—Clergy, European 11, African 38, total 49; European laymen, 12; European ladies (not including wives of missionaries), 19. The C.M.S. commenced work in the Yoruba country (now the Lagos Protectorate) in 1842, and on the Niger in 1857. The whole Bible has been translated into three languages, the New Testament and other portions into seven. The sum of 5129*l.* was last year raised in the various Native Pastorates. The difficulties the missionaries have to contend against are mainly (1) the climate; (2) Mohammedanism, its rapid progress amongst pagan tribes; (3) polygamy; and (4) the liquor traffic.

Before proceeding to Lagos with Bishop Tugwell in January last, for the purpose of representing the Niger Mission at the Diocesan Conference, the Rev. T. J. Dennis asked and obtained permission from the Niger Executive Committee to attempt the return journey to Asaba overland. Bishop Phillips and other missionaries in Yoruba and on the Niger have long cherished the hope that the two Missions might eventually be linked together by a chain of stations between Asaba and the Ondo district. Bishop Phillips, in the autumn of 1895, travelled from Ode Ondo to Lokoja, at the confluence of the Niger and Binue, with a similar object. (See "Two Tours in the Ekiti Country," in the *Intelligencer* for February, 1896.) In 1897, the Rev. T. A. J. Ogunbiyi was sent to Akure in the Ekiti country, and in the following year, at the suggestion of Bishop Tugwell, he tried to find his way through from Akure to Asaba, but the confused condition of the country obliged him to abandon the attempt. In 1900, Mr. Ogunbiyi made an itineration as far as the border of the Kukuruku country with a view to getting information as to the safest route to Asaba, but had to return disappointed. The occupation of Idumuje-ugboko, an Ibo town, some thirty miles north-west of Asaba, by a native agent last year, made a further advance feasible. The object of Mr. Dennis's journey was to find out as much as possible about the 150 miles stretch of country between Akure and Idumuje-ugboko, over 100 miles of which had never been traversed by any missionary of the Gospel. The Yoruba Executive Committee arranged for Mr. Ogunbiyi to accompany Mr. Dennis. The latter travelled from Lagos to Ibadan by rail on January 25th. He left there on the 28th and arrived at Oyo at noon the next day. Oshogbo (fifty miles from Oyo) was reached on February 5th. Here he stayed until the 7th and then walked to Ilesha. On the 8th, Mr. Ogunbiyi, who had waited at Lagos to receive priests' orders, joined him, and they journeyed the fifty-five miles to Akure. This is Mr. Ogunbiyi's station, and on their arrival, on the 12th, they received a warm welcome. They left Akure on the 13th and the next day reached Owo, a large and important Yoruba-speaking town, visited by the Rev. T. Harding in December, 1899 (see *Intelligencer*, May, 1900). Owo is almost on the border-line between Northern and Southern Nigeria, and is a town of 50,000 inhabitants. It is a convenient centre, and, Mr. Dennis says, ought to have been occupied by the Society. The king has repeatedly sent pressing invitations to the local C.M.S. authorities, and even given a piece of land near his palace for the erection of a house; and a small band of inquirers have for many months been meeting regularly in the house of one of their number to worship God and mutually encourage one another. The missionaries reached Ora on the 18th. No C.M.S. missionary or agent had ever visited this place, but they found some fifty young men under the Christian instruction of a voluntary worker, John Alegbeleye, who was converted and baptized while a slave in Ilesha. In course of time he redeemed himself and returned to his own village, where he set to work to teach the people. A good many have learned to read, and of these fifteen men and boys and three girls were candidates for baptism. Mr. Dennis had not time to examine the candi-

dates thoroughly, but he heard them repeat the Creed, the Lord's Prayer, and the Ten Commandments in the Yoruba language, and was pleased with the answers to the questions he asked. It was arranged that Mr. Ogunbiyi should spend a Sunday there on his way back to Akure, and baptize any who might prove, on further examination, to be ready. From Ora, John Alegbeleye accompanied the party as guide and interpreter. From this point speaking to the people was difficult, because Alegbeleye did not know a word of English. However, as he understood Yoruba, Mr. Dennis was able to speak to him through Mr. Ogunbiyi, and then Alegbeleye interpreted into the language of the people. The Benin country through which the missionaries then journeyed is an ideal one for travelling, the roads being tolerably well kept and beautifully shady. The name by which Benin city is known is Ado (the Ibo people call it Idu). At Ishi, which was reached on the 20th, Alegbeleye, who was anxious to return to Ora, said good-bye, but left with the party a young man who had accompanied them from Ora and spoke the Yoruba as well as the Benin language. On the 22nd, Isele, which is only twenty-one miles from Asaba, was reached. They were then amongst the Ibo-speaking people. Mr. Dennis reached Asaba on the 23rd. He had walked in all not less than 340 miles, and was deeply thankful for the health and strength vouchsafed throughout the journey. "We were never once," he writes, "so far as I know, in the slightest danger from man or beast, though we passed through a country considered impassable two years ago for any white men but soldiers." In order to link the Yoruba and Niger Missions, two steps are in his opinion necessary. The occupation of Owo, thirty-five miles from Akure, by the Yoruba Mission, and the starting of a station between Ora and Idumuje-ugboko by either the Yoruba or the Niger Mission, to evangelize the Benin country, would complete the chain. The country is everywhere open to the preachers of the Gospel, and what they saw at Ora gives good ground for believing that many of those who hear would not remain hearers only, but would quickly become doers of the Word.

The Rev. E. Buko, African pastor, of Otta, in connexion with the Lagos Native Church, died on June 29th. He was originally a Heathen of the Popo tribe, and was baptized by the Rev. C. A. Gollmer. After working for some years as a schoolmaster and catechist at Badagry and other places, he was ordained by Bishop Crowther in 1882 and stationed at Otta midway between Lagos and Abeokuta.

#### **Uganda.**

Great preparations were made for the celebration of King Edward's Coronation in Mengo on June 26th, and a good part of the programme had been carried out before the news of the King's illness was received. A service was held in the new cathedral at 8 a.m. A writer in *Uganda Notes* says:—

The building is not yet finished, but it looks a most imposing pile, lofty, spacious, and majestic, and none will regret that our first service in it was held to pray for our King, then, unknown to us, in such sore need. The Commissioner and most of his officers attended in full uniform.

The service was held in Luganda, but English translations were supplied to all English worshippers, that all might be able to enter into its full meaning. The form of service was that approved by the Archbishop of Canterbury for use throughout the Empire, copies having previously been printed at

the Industrial Mission. Worshippers began to arrive as early as 6.15 a.m., and by 8 the church presented a wonderful appearance. In front, near the pulpit with their faces towards the large congregation of Baganda, sat the Europeans. On the left in serried masses sat the native women, hundreds upon hundreds; they were most picturesque as they sat on their mats and skins, dressed some in black cloth, some in white linen with gaily and tastefully coloured sashes. On the right was a still greater body—the men, dressed for the most part in long white robes with a little colour added

occasionally by skilful needlework. It was a picturesque, noble, and orderly crowd, and bore excellent testimony to the elevating power of Christianity. Fully 3500 must have been present,

and when the Rev. Henry Wright Dutta rose to read the prayers in his clear, mellow Luganda, great, grand responses swelled to the mighty roof.

Two of the hymns at this service were prepared for the occasion by Mr. C. W. Hattersley, the first being the National Anthem in Luganda, the second a Coronation Hymn set to the music composed by Sir Arthur Sullivan for the Diamond Jubilee of Queen Victoria. As this is the tune to the hymn, "For My sake and the Gospel's, go," the music is well known to the Baganda, and the effect is described as "thrilling, as the thousands of voices rose in one great volume of praise." The collection amounted to Rs. 208. After the service a reception was held by the British Commissioner, and while this was proceeding a telegram announcing the illness of the King arrived. The account in *Uganda Notes* concludes:—"Many of the Baganda were as grieved as ourselves, and many of King Edward's African subjects are to-night in the presence of the King of Kings praying for him. For the thousands who would have prayed for the King in view of his Coronation, hundreds of thousands all over the world must be praying for him now." The chiefs asked the Commissioner to send a telegram to the King, expressing their sympathy, and informing him of their earnest prayer that God would restore him to health.

The completion of the Uganda railway, and the consequent replacement of human portorage by that of steam, has naturally made a great change in the cost of transport from the coast to Uganda. According to *Uganda Notes*, loads of 60 lbs. once costing 5*l.* are now taken for 10*s.*, and heavy goods, such as machinery, are now only 5*s.* 6*d.* per load. Above all, the risks of loss are greatly reduced, and goods are delivered rapidly and in good condition.

The mails from Uganda contain many references to the ravages of the "sleeping sickness." The Government commission was anxiously expected, and in anticipation of its arrival, one official was superintending the inquiry in Kyagwe, while another had been sent to inquire into the conditions in the Buvuma Islands. The chiefs were making up reports of their counties, and the Government expected to have reliable information to present to the commission. Mrs. Fraser wrote in her journal under date May 21st:—

We have just heard that the Government are going to erect a large mosquito-proof hospital at Entebbe for the treatment of "sleeping sickness." . . . I only hope it will not be long before we have one at Mengo. . . . It would be difficult now to exaggerate the rapidity with which this dread scourge is spreading in Uganda, and no one knows how

it comes, whether by a mosquito, as in the case of malaria, in the water, food, or what, and no one knows a cure. . . . Dr. Cook was saying at the prayer-meeting on Friday night that now, if he went into the road and examined the first hundred Baganda he met, thirty of them would be in at least the first stage of the disease.

Archdeacon Walker, writing of the prospects in Busoga, says:—"We have given up Luba's (Bukaleba). . . . The Government centre has been moved—the 'sleeping sickness' and bad times have cleared off nearly all the people. Twenty thousand have died in South Busoga during the last eighteen months from 'sleeping sickness' alone. Many others have died from small-pox and famine."

The province of Bulemezi, in Uganda proper, is under the charge of the Kangao, an earnest and consistent Christian. Of the help he renders to the Church, the Rev. R. H. Leakey writes:—

Our finances have been very satisfactory and we have been able to pay all our teachers without help from the capital. This is chiefly due to the

Kangao, who, when he hears we need funds, gives us large gifts. Thus the other day when funds were low I sent round a circular to all the leading

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Christians, including, as a matter of form, the Kangao. When he heard of this he pitched into me for not asking him for help first, and then sent Rs. 100, enough to carry us to the end of the year. Many others, following his example, gave, for them, large sums, and many sheep and goats were also given. Again, the Kangao was chosen as the

general in charge of a large force to go to Nandi to help suppress the rebellion there. On his return he came to church, bringing with him all the leading chiefs who had accompanied him, and bringing also large thank-offerings, his chiefs doing the same, and on that occasion no less than 30,000 shells were collected.

The Rev. F. H. Wright, of Nassa, asks us to modify some of the statements in a letter from a brother missionary in our February number, p. 128. (1) The number attending school was 200, and not 20 only, as stated. (2) None of the teachers fell into immorality, and the one who went to the coast went with the full approbation and consent of the missionary. (3) The Christian lads who attended a heathen dance were not teachers, and they confessed their sin publicly and were restored after being spoken to on the matter. (4) It was not correct to say that the teachers were indifferent about the work, but they were somewhat disheartened."

#### **Palestine.**

We regret to hear that the Rev. T. F. Wolters, of Jaffa, has been ordered to Europe on medical certificate, and that Miss Burnaby, of Nablus, is also coming home under doctor's orders.

#### **Persia.**

On July 6th the Rev. C. H. Stileman baptized, at the request of the Rev. J. L. Garland (of the London Jews' Society), a young Jew of Ispahan. He is a very intelligent young fellow, who had been for some weeks one of Dr. Carr's Medical Mission assistants. His name is Ibrahim.

#### **Bengal.**

We heartily welcome the establishment of a Diocesan Intercessory Prayer Union in Calcutta. The Bishop will be the Director of the Union and will receive all petitions. It is proposed to publish the first paper early in September.

The Calcutta Hindi Mission reports the baptism of two men residing in a village outside the city. They are of the aborigines and simple folk, and were daily and carefully taught by a worker of their own race, who for the time resided near them.

#### **The United Provinces.**

With a view to affording students a practical acquaintance with the duties and technical arts required in Government and mercantile offices, a "Business Department" under European management, with a staff of competent assistants, has been added to St. John's College, Agra. Classes will be started for shorthand, type-writing, commercial and official correspondence, book-keeping, proof-reading, précis composition, and so on.

On March 7th, St. John's College, Agra, received a visit from Sir James Digges La Touche, Lieut.-Governor of the United Provinces of Agra and Oudh, who was attended by his personal staff and the Commissioner of Agra. After a speech of welcome from the Principal in which he outlined the history of the College and pointed out its indebtedness to many previous Governors for encouragement and support, Sir James replied by reminding the large assemblage of students, and residents of Agra, that he was already acquainted with the work of St. John's College, its reputation for sound scholarship and devotion to athletics. His Honour proceeded to give words of wise advice to the students as to their future careers and the spirit in which they should prepare themselves. Before concluding, he mentioned, amid warm applause, that he was about to inspect a piece of land to see if it could not be made suitable for a college cricket-ground, as the present hired ground was so far away.

The Rev. H. J. Molony, of Marpha, in the Gond Mission, besides station work, covered over 1000 miles on foot and horseback last year, preaching to the Heathen, visiting Christians, and superintending building operations. The following interesting paragraph is from his annual letter :—

In 1891, when I first toured round the district with Mr. Williamson, he pointed to a village on rising ground in the middle of a prosperous valley and said, "That will some day be a good place for a school; the people are intelligent and want to be taught." In 1895 I baptized one man in that village. From that time to 1900 he was constantly asking us to baptize some of his companions; they too were most eager to become Christians. In

1897 Singpur was a famine relief centre. In 1900 Mr. Herbert and I, after sending two catechists to instruct the people, went there, and after consultation baptized those who seemed worthy—in all five men, four women, and eleven children. These people have proved very eager to learn, and the school since started there is doing well; but the low moral tone even of the converts has been a cause of great anxiety, and they are very slow to learn better.

After careful preparation and instruction, at a special service in Guzerathi, on Whit Sunday, the Rev. A. Outram baptized sixteen of the Bhil girls under Miss Bull's charge at Kherwara.

The Rev. C. H. Gill has kindly sent the following notes on the Bhil Mission :—

The Rev. W. Hodgkinson is occupying the newly-built bungalow at Bilaria, in the Bhil Mission. Bilaria is about twenty-five miles from Kherwara, and about thirty-five miles from the Idar-Ahmednagar Railway station. Its position is, therefore, peculiarly isolated; but it is a healthy place, and the new bungalow is built where the old rest-house stood, upon the top of a small hill. It is a double-storied building, so its occupants should be free from malaria. The bungalow was built by the Rev. A. I. Birkett last year. Mr. Hodgkinson has a considerable number of people upon famine relief. He reports that their numbers have been gradually increasing since February. At the beginning of June in the Bilaria district there were 510 adults and 1431 children receiving relief. The Bilaria district includes the out-stations of Ghoradar, Sarsau, and Chitaria.

Mr. G. C. Vyse, who has been at Bilaria for the last few months, will probably take charge of the famine relief operations at Lusaria in July, upon the departure of the Rev. and Mrs. A. I. Birkett for Lucknow. It is hoped that, if there is a good rainfall, the present famine will come to an end in August or September.

This famine has naturally given our missionaries wonderful opportunities for bringing the Gospel to bear upon the people. In the schools in the Kherwara and Bilaria districts, probably not less than 3000 children have been attending our schools daily, and have learnt many texts of Scripture by

heart, and have been taught a great deal of elementary Scripture truth. The adults upon relief at Kherwara, Bilaria, and Lusaria probably number not less than 4000. These also have been taught, and some of them have been receiving special instruction, and can say the Creed, the Lord's Prayer, and the Ten Commandments, and can answer simple questions about our Saviour's life and work.

Mr. Luxman Hari, of Karachi, has been privileged to do a great work in the Bhil Mission during the last two years. He has thrown himself with hearty sympathy into the life of the poor people, and the results of this close contact and sympathy are seen in the number of inquirers. He is at present spending three months at Bilaria. The missionaries in the Bhil Mission will miss his assistance very much when he returns for good to Karachi in September. We understand that he is to be ordained there next Advent. We are thankful for the help that he has given in the Bhil Mission, and we pray that the effects of his work may remain.

The above notes will show what need there is for the prayers of Christian people on behalf of the Bhil Mission at this time. The famine now drawing to a close has not been characterized by the same sufferings and horrors which were experienced in 1900. The distress was taken in time, and it is probable that the mortality has been small. We also have been in a better position to provide for the spiritual needs of the people. There have been great oppor-

tunities for preaching Christ as the Saviour. We earnestly entreat our readers to pray that the labours of our missionaries and their helpers may not

be in vain, but that many more, both men and women, may be taught by the Spirit to renounce their superstition and become followers of Christ.

#### Punjab and Sindh.

The Annual Meeting of the Punjab Native Church Council was held on April 23rd to 25th at Clarkabad. The services on the "Quiet Day" had a special interest attached to them, as the addresses were delivered by the senior native missionary and the President of the Home Mission of the Ludhiana Presbytery, the Rev. Dr. K. C. Chatterji.

The *Punjab Mission News* for May has the following:—

The C.M.S. in the Punjab has lost a good friend in Mr. C. F. Elliott, late Conservator of Forests in this Province, and a member of the Lahore C.M.S. Corresponding Committee. Mr. Elliott has been appointed to an important post in the East Central Africa Forest Department, and left for Mombasa in April, to live in Nairobi. For some weeks before starting, he and his family

were at Clarkabad, where he was able to go thoroughly into the present state of the village and school, and to draw up a valuable memorandum upon the subject. Mr. and Mrs. Elliott threw themselves heartily into the life and work of the Christian village community, both taking their classes on Sundays, and our only regret is that their period of residence had to be so brief.

The Prize Day of the Baring High School, Batala, on April 11th, was a great success. At the Urdu service in the morning the sermon was preached by an "old boy" of the school, the Rev. Aziz-ud-din Khan. Major Dallas, the Deputy-Commissioner of Gurdaspur, distributed the school prizes, and Mrs. Dallas the prizes in the sports. Three old Batala boys have just taken the B.A. degree of the Lahore University. One, Jalal-ud-din, also obtained the Gold Medal in Philosophy.

A Pathan, an inmate of the Leper Asylum at Srinagar, was baptized at the end of last year, the fruits, it is believed, of having brought up some Christian lepers from Tarn Taran. The Rev. C. E. Barton gives the following particulars:—

I examined the man for baptism, and found that he seemed to have a genuine conviction of sin and desire for the assurance of his soul's salvation. One remark he made to me was that "*Dozakh mere dibben hai*" ("Hell is in my heart"), and it was that torment that he sought deliverance from. His leg had been amputated shortly before, so he had to be brought out on his bed on to the open square in the middle of the hospital buildings, and there, before all the non-Christian lepers, this man confessed his faith. The rest fully believed that

we were going to make him eat pork and drink wine, so it was a good thing that they should see what really happened. Even the man himself had vague suspicions that something of the kind would be required from him, and it said a good deal for his moral courage that, notwithstanding the severe trial such an act would be to him, he was prepared to go through with it sooner than remain a Mohammedan. Since then the man has been going on very well, and has met with rather less persecution than he expected.

#### South India.

At an ordination at Coonoor, on June 24th, the Bishop of Madras admitted to Priests' Orders the Rev. E. E. Hamshere, of Masulipatam; the Rev. C. R. Gnanamoni, of Coonoor; and the Rev. K. Adam, of Bezvada.

Some interesting figures from the annual report of the Tinnevely District Church Council were given under "Indian Notes" in our July number. A perusal of the reports from the various circles shows that special efforts are being made towards self-support, and in the general summary we read:—

In last year's report reference was made to the efforts taken to induce the circles to become self-supporting. The sub-committee appointed for the purpose of considering the proposals sent by the various circles on this

subject drew up an elaborate report detailing the several ways by which the money needed might be raised, and proposing the conditions on which a circle might be called self-supporting and the privileges such a circle might

be allowed to enjoy. The report was considered minutely by the Executive Committee and with their emendations was accepted by the Council in July. We are very glad to mention that the Mengnanapuram Circle has been from the beginning of 1902 allowed the privilege on trial for a period of three years, and that the Palamcotta Circle is also working vigorously towards this end.

Recognizing the duty of the Tinnevely Church to lighten the financial burden of the Parent Committee in this their hour of rapidly-increasing expenditure, the Council resolved to relinquish the special grant of Rs. 6500,

which the Parent Committee had, for the last five years, granted them for evangelistic schools. This, together with the usual reduction of five per cent. in the general grants and an additional further reduction of five per cent., leaves us a sum of Rs. 9000 to be provided for locally. Special measures are being taken both to make all possible reductions without in any way impairing the efficiency of the work, and to increase the income from local sources. We pray that the movement thus set on foot may be owned by God, and that our people may more and more feel the duty of consecrating their money to the Lord and His service.

We commend to the careful perusal of our readers the following appeal for prayer for the Tinnevely Mission. The writer has no occasion to apologize for his frankness. The Committee desire to know the whole truth, and as to the Society's publications, they certainly do not err on the side of suppressing whatever is calculated to excite to prayer. The extract is from the annual letter of Mr. A. J. Carr, sent out by the New Zealand C.M. Association in 1899, and who is engaged in assisting the Rev. E. S. Carr in the office work connected with the Tinnevely Church Council:—

From various things I have heard, I fancy many of those at home think of the Tinnevely Mission as a sort of little heaven on earth, but when one looks under the surface of affairs there is much to sadden one. So many of the pastors and agents have lax ideas with regard to money matters, and in many cases seem to regard the Mission as an organization especially kept up for them to make as much profit out of as possible. Oh, friends! much prayer is needed for Tinnevely. Many of the agents know apparently nothing about conversion, and I heard of one who, when a heathen man anxious to learn about Christ went to him for instruction, sent him away, saying he had no time to teach him.

You may not like my writing so plainly, but sometimes in missionary magazines it seems as if only the bright side was given, and one feels that if God's praying people at home understood things more as they really are, and were brought face to face with the dark as well as the bright side of Missions now, as in reading the Scrip-

ture narrative one sees was done in the early accounts of the churches brought out from Heathenism, more prayer for an outpouring of the Holy Spirit on our agents and converts would ascend to God, and He Who loves to answer the cry of His people would soon pour out such a blessing that the effects of it would be felt from one end of India to the other.

We do not expect perfection on the part of our native brothers and sisters; we realize how faulty we ourselves are in spite of all our advantages, and we understand how much those who have been brought out of Heathenism, and are living surrounded by Heathenism, with all its immorality, untruthfulness, and dishonesty, have to contend against. But we do long to see our pastors and agents really converted men, men of prayer and of faith, who, knowing that they themselves are saved, long with a great longing to see the Heathen round them brought out of darkness into His light, and the Christians who form their congregations, earnest converted men and women.

#### **South China.**

On the second Sunday in Lent (March 23rd), at an ordination in St. Stephen's Church, Hong Kong, the Bishop of Victoria admitted to Deacons' Orders Mr. Mok Shan Tsang. No ordination in which a Chinese had been set apart for the ministry had taken place in the Colony during the previous eighteen years.

On the same day the Bishop admitted five Chinese Christians to the office of lay-reader.

At the hour originally appointed for the service in celebration of the Coronation on June 26th, a service of intercession on behalf of His Majesty King Edward VII. was held in the Cathedral at Hong Kong. Archdeacon Banister was the preacher. A second service of intercession was held later in the day, the whole service (excepting the blessing) being performed by the Chinese clergy of St. Stephen's Church and by a Chinese diocesan lay-reader. Prayers were said by the Rev. Mok Shan Tsang. The preacher was the Rev. Fong Yat Sau, who drew lessons from the prayers of three kings of Judah, Solomon, Hezekiah, and Josiah. There was a large attendance of Chinese Christians from all the Missions. In this service the Chinese Christians of Hong Kong showed their belief in the efficacy of prayer, and their sympathy with the Empire under whose flag they dwell.

During 1901 the two chief Bible Societies working in China, the British and Foreign and the American, sold no less than 3,106,295 Bibles, New Testaments, and single portions. Of these, over two million were in Mandarin, over seven hundred thousand in the classical style, and the remainder in the various Chinese dialects, Tibetan, and Mongolian.

The Rev. Louis Byrde thankfully reports the baptism of two of the catechumens, the first baptisms in Kuei-lin city. The one was Mr. Byrde's old teacher, who was originally a Mohammedan, and who gradually was led to believe in the true Prophet of God. The other was a merchant who came from above two hundred miles away to hear the Gospel. Mr. Byrde had some days of special prayer and teaching with them, and then baptized them during the morning service on June 5th. The place was the central hall, where services are held. A good congregation gathered, and a large crowd came into the courtyard. Mr. Byrde writes: "It was a solemn, quiet service. At the evening service the two converts spoke, and gave a statement of their faith in a simple, straightforward manner. May the Lord of the Harvest call them to be His workers!"

The report of the Fuh-ning hospital for 1901 has recently reached us. The in-patients numbered 931 and the attendances of out-patients (including visits to patients in their homes) 6255. Of the opportunities of evangelization, Dr. Marcus Mackenzie writes:—

In the hospital the practical spirit of Christianity is manifest, and the patients are introduced in a kindly and attractive way to the Jesus Doctrine. We have not to go in search of an audience, they come to us: daily one may preach to some sixty or eighty absolute Heathen who feel more or less indebted to us for improvement in health. When itinerating some of our missionaries have come across former patients; these generally prove friendly. The following statements indicate, to some extent, the influence of the hospital. When itinerating in this district one lady stayed three days in the house of a family of inquirers. The young wife in this family was cured in the Fuh-ning hospital, and on her return, moved by what she told him, her husband began to attend Christian worship at a

place three miles off, and soon after started family prayer. In a neighbouring church, at the Sunday morning service, a woman attended "because she wanted to return thanks to God for recovery at the hospital." One missionary entered a theatre to sell books: while he was being curiously and somewhat rudely questioned, one remarked, "I know him; he is from Fuh-ning, where I was cured; he is all right." Referring to a letter written by the lady in charge of the school for women, we find it stated that, "When asking the Christian women how their interest was first aroused, almost without exception the answer is that they came to the hospital and the Bible-woman and others spoke to them of God." In the hospital they have time to hear and can see the doctrine in practice.

At Sieng-iu, in the Hing-hwa district, there was great excitement amongst the people early in June, about the raising of extra taxes, which they were led to believe were required to pay the indemnity to foreigners, and for some days the Mission premises were in danger. Between twenty and thirty houses of the gentry were



burnt and torn down by the mob, and "only," the Rev. S. J. Nightingale says, "the restraining hand of our ever-watchful Father prevented them from coming to the church." Eventually soldiers from Hing-hwa came to the city, and matters quieted down. Of other events Mr. Nightingale wrote on June 13th:—

Will you thank God with us for another token of His mercy? This year has been an eventful one. For months the rain was withheld, and rumours got afloat that only since the coming of the Jesus religion had these droughts and other troubles come.

Plague, too, has been and is very much in our midst for the last week or two. Some of our Christians have been carried off by it, but one or two have left splendid testimony to their faith behind them. The last I heard of, when asked whether his soul was at peace, joyfully answered,

"Yes; but for my two sons, who do not walk in my steps." Almost the last words on his lips were words of prayer for them, and he was buried by his sons without heathen rites, so we trust his dying exhortations and prayers for them will change their hearts. He was ripe for the Kingdom, being almost seventy, and had served the Church well as churchwarden for many years. A little girl of fourteen died here in the women's school (not of plague), and her testimony was just as bright, and her face in death literally shone as I saw her put into her coffin.

On June 10th, Mr. Nightingale opened a new church at O Au, a day's journey from Sieng-iu.

"There is a great deal to encourage us throughout the two districts of Ku-cheng and Ping-nang," Mr. T. B. Woods wrote in March, after a visit to some of the village schools under his supervision. Many other villages earnestly plead for teachers, but he is obliged to refuse their requests as he has no one to send. In some notes of the visit we read, of Heng-tau-bang:—

At 10 p.m., when preparing to go to bed, two men came into my room beseeching me to send a school-teacher to a certain village. They say, "We have been wishing and waiting for a teacher, but up to now have not got one: cannot you get us one this year?" For about the sixth time I told them, "I am very sorry, but I have not a single person whom I can send." Still they pleaded.

I can tell you of another place where they are so anxious to have a school

that on two occasions they sent men eighteen miles to me to see if I could do anything for them. One of these men waited two days to see if I could provide him with a teacher for his village, but, alas! had to walk eighteen more miles over the mountains to his home without even the *hope* of being able this year to have a Christian school there, because we cannot get a sufficient number of the right kind of men to teach.

And at Geng-siek-liang:—

The Christians told me of a village four miles from here, "Buang-liang," where are twelve children waiting for a Christian teacher, everything ready. No teacher! This is a case of a whole village, having heard the Gospel, being willing to give up idols and opium, and have been to ask for a day-school teacher. They have a house, to which they take any Christian who goes to conduct a service for them, where the

villagers can congregate: this they call "Hok Ing Dong" ("Happy Tidings Hall"). The size of the village, I found out, is seventy or eighty cooking-ranges! or in the English way of saying it, seventy or eighty households. You may very safely put five people to each cooking-range and so get about four hundred villagers. What a splendid opportunity, but no one to go in to possess!

Kien-ning is a prefecture of seven counties, with a large population speaking five different dialects. It is an entirely C.M.S. territory. The Rev. H. S. Phillips and the native deacon, Mr. Li, are the only clerical workers, and an appeal is made that the Society may be prepared with another European clergyman (it will be two years before he is qualified in the language) in case of a breakdown. To look after the district properly the missionary must be constantly itinerating; and to walk thirty or thirty-four miles a day in pouring rain or broiling sun must tell. Mr.

Phillips in the course of a two months' itineration was only able to visit each station once. He has pressing invitations to enter three counties of the prefecture; among them Ching-ho, from which the ladies were turned out some years ago, and Pu-chin, which already has its telegraph-office, and will, he fears, have its post-office before it gets its church. The county of Tsung-ang has just been opened, and people are coming from the whole district inquiring about Christianity. The work has gradually extended throughout the prefecture, so that three centres have had to be arranged for the quarterly meetings, instead of one as hitherto.

#### MID CHINA.

It will be within the recollection of our readers that the mission premises at Chuki, eighty miles south of Hang-chow, were destroyed by a sudden outburst of fanatical violence in 1900. The Rev. H. Barton is able to report that the work in its various agencies is practically in the same condition as before the troubles. The native workers have been labouring faithfully since they were able to return to the work. Mr. Barton visited Chuki in January, and again towards the end of February. His next visit was early in March, when he held his first station class. This differed from the usual station class in that it consisted of men who were either churchwardens or such as helped in conducting the Sunday services in various places. The Christians are scattered about the large district and the places of worship are at great distances from each other, so that the native pastor is unable to visit each very frequently. Hence for about five Sundays out of six the local warden is responsible for the conduct of the services. He is generally the best educated and most trustworthy among the local Christians, but even he is very deficient in spiritual knowledge of the truths of God's Word. After consultation with Bishop Moule it was agreed that a class for these wardens was the best means to attain what was so much desired. Since the class was arranged for the definite purpose of assisting these men in the public services, the course of teaching was on the Prayer-book and New Testament Sunday lessons, and the Epistles and Gospels. "It was a great pleasure," Mr. Barton writes, "to teach these men, and to observe increased earnestness in prayer." In April he accompanied Bishop Moule on his first visit to Chuki since the troubles. Of this visit he says:—

On Sunday, 13th, we had a very bright service taken by the Bishop and Pastor Nyi, when the two upper rooms where we are meeting temporarily for worship in the city were taxed to their utmost capacity to seat the members who met together. There was a congregation of over 120 at the morning service, when the Bishop confirmed six men and one woman, who had all continued faithful during the time of persecution.

On Monday, 14th, the Bishop opened the new church at Loh-kya, a hamlet about seven miles from the city. The original building was erected just over four years ago, chiefly through the generosity of the local Christians, who collected almost sufficient money, requiring but very little outside help. This church was burnt and totally demolished by the rioters in July, 1900, but the indemnity enabled us to rebuild. I should add that there is

a school-house as well as church connected with it. As I sat in church during the service my mind went back over the past four years, and I recalled the original building and the opening service in March, 1898: without effort, too, I could recall the site strewn with *debris* and the Lord's House lying waste; but as I returned in thought to the present building, I prayed that it might continue to God's glory and be the birthplace of many a precious soul.

The next day, Tuesday, the Bishop and I left for Fong-gyao, in the Eastern Pastorate, where the Bishop confirmed five men. I should have said before that seven men and three women were confirmed at Loh-kya.

Our visit was a hasty one, because our Conference guests were arriving at the end of the week; otherwise there would have been more confirmees, and

also others would have been prepared if the pastors had not made some mistake about the date of the Bishop's

visit. Still, that there were over twenty candidates may be accepted as another proof of progress.

#### West China.

At an ordination, at Pao-ning, on Trinity Sunday (May 25th), Bishop Cassels admitted Mr. W. Andrews to Deacons' Orders, and the Revs. W. Kitley and A. A. Phillips to Priests' Orders. The service was in Chinese throughout, and there were about one hundred communicants. The Ember week was spent in special daily services, with addresses to the candidates for ordination.

We briefly mentioned the home-call of Miss Mary Casswell in our July number. We have since had an opportunity of reading her journal, giving an account of the journey up the Yang-tse and arrival at Mien-cheo. We append the last paragraphs, which were written on Saturday, May 24th, just before she was attacked by malarial fever:—

We have realized over and over again how the good hand of our God has been upon us, bringing us safely through all dangers to our destination, and we would ask you who have been helping us on the way by your prayers to now join us in praising Him for having answered them exceeding abundantly.

Her sister, Miss E. Casswell, adds:—

On the Sunday she appeared to be in her usual health. She had not been really well since she had tonsilitis on the river steamer. On Monday she was down with malarial fever, and though everything was done that medical skill could accomplish, Dr. and Mrs. Squibbs being here at the time, she passed into the presence of the King last Friday evening, May 30th.

On Tuesday afternoon she said to me, "I have had such lovely times of communion with God; some day I will tell you all about them. This was

I should like to add what a joy it is to be in China. Some one was asking me the other day if I had not sometimes felt disappointed, to which I was able to say, "No, never in the least so," but that God had given me great joy in being in this land.

necessary; He has been teaching me lessons that I could not have learnt any other way."

She was delirious a good deal, and was not conscious all Friday. . . . She thought she was talking with her dear ones in England, and also with the "Gleaners" at Sleaford. . . .

We are sure that her coming to this land will be abundantly used of God. Will you all pray that He will use her laid-down life to speak to others of the joy of service, and of the needs of China?

Mr. E. A. Hamilton has taken up residence with Mr. and Mrs. Andrews at Sintu. Before leaving Ngan-hsien, he and the Rev. O. M. Jackson were invited to the "spring sacrifice" in the Confucian temple. Very few foreigners have seen the officials and literati at worship, and the missionaries, well known as they are, had to keep very much in the background. Mr. Hamilton writes:—

It was altogether a strange spectacle: held during the small hours of the morning in the spacious courtyards of the temple, lit up by flaring torch and gaily-coloured lantern, it is a scene not easily forgotten.

We left the city just after the third watch (about 12.30), and made our way to the temple situated at the mouth of a valley, about ten minutes' walk from the North Gate. We met a number of scholars on their way to the temple to join in the sacrifice, and one or two officials passed us in their sedans, their lanterns fitting like will-

ow-the-wisps as they followed the path through the fields. As we had arrived somewhat early the place was not lit up, and looked very gloomy indeed. Just inside the large gates a number of tall cypresses grow. We pass through the gloom caused by their shade, then through another gate, over a small arched bridge into another very spacious courtyard; this gate forming the south side, east and west being rooms containing the memorial tablets of the followers of the sage. The north side was a large flight of stone steps leading on to a stone plateau imme-

diately facing the inner shrine of the temple containing the tablets of Confucius and Mencius. Laid out in front of these two tablets were the sacrifices—an ox, several sheep and pigs, wine, cakes, and other food. Soon the governor of the city arrives; then the place is a blaze of light. Before the inner door, facing the two tablets, are two large urns filled with wooden logs, saturated with oil; these throw out a great blaze of light, and a powder is thrown on to the burning logs, and clouds of smoke ascend up to the heavens. Two immense torches, several feet in length and very thick, are thrown across the stone balustrade of the afore-mentioned steps, these throwing a lurid light up to the early morning sky. Add to these many lanterns and the quietness of expectancy as the assembled graduates wait for the officials to appear. All are in full dress, a large velvet hat with gilt or glass button denoting the degree of the wearers: a long satin or silk overcoat, mostly of a dark brown or bronze colour, and high boots, also satin. Soon the four officials come into the courtyard below the steps, and face the north end. On the top of the steps a man begins to chant what might well be called "the glories of Confucius." Drums are beaten and cymbals crashed at stated intervals through the chant. There is a pause, and the master of ceremonies below directs the officials, and they, with that elegance of posture that seems innate in a Chinese official, make several pros-

trations; then the officials from the east and west side slowly ascend the steps and come into the inner shrine, prostrating themselves before the tablets, as one of the scholars leads in prayer: the two other officials go, one to the east side of the courtyard, the other to the west, and prostrate themselves before the tablets of the sage's disciples. The scholars simply look on, the whole thing being performed by the officials, who are indeed literally the priests of the nation. This is gone through several times as has been described, and this, my teacher told me, might be taken as a specimen of the honours paid to the sage. I am loth to trust to my memory for the chant, but a translation is given in *Du Bois' Dragon, Image, and Demon*, which plainly shows that the honours paid to him are nothing if not divine.

Some two years ago I was present at a ceremony called "the leading in of spring," a real spectacle and very imposing; but the centre of it all was the worship of the semblance of an ox made of straw, again the official, in his splendid robes, being the priest. One turned away very sad at having seen manhood led to such a debasing point by superstition and custom, and was struck by the great hollowness of it all.

The day after the sacrifice some of the ox-beef was brought to us and we were translated to Corinthian times, and had to courteously refuse the meat that had already been sacrificed.

#### Japan.

During the spring the Bishop of Osaka visited the C.M.S. stations in Matsuye and Tokushima districts, and reports that "in both places a strong and healthy work seems going on." In the former, early in May, he confirmed twenty-two candidates. The workers were encouraged by the earnestness manifested among the Christians in Sakai, and also told the Bishop that there was much interest shown in Christianity in the island of Oki, which he hopes to visit in the autumn. At Tomioka, in the Tokushima district, a new mission-house had been opened. In a neighbouring village the Bishop confirmed the catechist's old father, and (at Tokushima) his son. At Takashima, a village close to Muya, seven candidates were confirmed, and the Bishop notes: "There seems much revived earnestness . . . and the Christians themselves are there working with much zeal as evangelists." "Altogether," the Bishop writes, "I was much cheered by my visit to the Tokushima district, twenty-four in all were confirmed there, and in each part of the district there were signs of renewed life."

In some notes in the *Japan Quarterly* on the work in Muya (population 20,000), Miss Wynne Willson, of Tokushima, relates the following experiences of Japanese Christians:—

In the course of conversation the other day, one of them said this Chris-

tian life was too wonderful to understand. Such changes had come over

him! How was it? "For," said he, "before I believed, I was just sinning all the time quite naturally, but afterwards, when I wished to sin in the same way, it seemed as if a great cord was pulling me back from behind, so that I could not do the wrong thing. But lately it is stranger still! The wish to do the wrong has gone; and my whole heart seems only to wish to do

the will of God." Another, a young man baptized the other day, added: "And I, too, since I believed, it seems to me that my direction has entirely changed, and I am looking exactly in the opposite direction. Everything has become new." They spoke so simply, and so evidently not knowing that this was just what they ought to be able to say.

Deeply-interesting work is being carried on in the out-stations in the Kiba Ken, Diocese of South Tokyo. The Rev. H. J. Hamilton (Canadian Church Missionary Society), of Tokyo, gives the subjoined notes on recent visits:—

Four miles riding through crowded city streets in a jinricksha means leaving home an hour before to make sure of the train at Honjo Station, Tokyo, from which the railway starts that ends in Choshi, my farthest place of work. To-day, however, I am only going as far as Yōkaichiba, and the three hours' rail journey is soon over.

Mr. Katada [catechist] met me at the Yōkaichiba Station and took me up to the house which answers as his home and the mission-hall as well. Subsequently we walked over to Yokosuka, a village a mile and a half away, where an evangelistic meeting was to be held in the large farm-house of one of our Christians. The family, mother, wife, and children, were of course all there, and a goodly number of the neighbours came in as well, while sitting up at the front were ten or a dozen Christian young men who had come over from the town to help the meeting by their presence, their singing, and their praying. The hymns were sung lustily, then one of the two Christian farmers of the place read a passage from the Bible and the other said the opening prayer. Katada and I then gave short addresses, another hymn was sung, a closing prayer offered, tracts were distributed, and those present were invited to inquire more particularly, being told to come for teaching to their Christian neighbours.

Sunday morning brought the Yōkaichiba congregation together for service, when twenty-five knelt with me at Holy Communion. Sunday evening brought still more together, and five of their number, two women and three men, were baptized. In the afternoon we had another evangelistic meeting in a farmer's house, this time in a village two and a half miles away, up among the hills. The same band of Christian young men helped us as on Sunday

evening, carrying Christian flags with them and singing hymns by the way.

The young man who read the lesson was blind, but had so improved his time since his baptism last September, that he now knows off by heart the first fifteen chapters of St. John as well as other important passages. One of the young men baptized that night was from the farm-house where we had held our afternoon meeting, and another was from a village seven miles away, and in his house it was intended to hold an evangelistic meeting on the following Sunday afternoon, to which his heathen neighbours would be invited, and which some of the Christian young men of Yōkaichiba intended walking over to help.

Mr. Katada believes firmly in encouraging a fearless, open profession of Christianity in his converts from the very outset and in getting them into Christian work at once. So much of the Christian life depends on the way in which that life begins, and the older Christians of Yōkaichiba, if one can speak of "old" Christians in a place where the work began only five years ago, show the truth of this. One of these Christians is a poultry dealer and tramps all around the country buying chickens: wherever he goes he speaks of Christianity.

Monday morning Mr. Katada and I took train to Asahimachi, where we met the catechist from Choshi, and with him walked two and a half miles to Ashikawa, a fishing village on the coast. Here I had the pleasure of baptizing five men and a boy, their ages running from sixty-three to twelve, fishermen and farmers, the firstfruits of Christian work in this place. The house was all open while the service went on, so a number of the villagers gathered round saw their neighbours make a profession of faith and heard the words spoken to them afterwards. In the afternoon we

had an evangelistic meeting in the same place, when fully one hundred people in and around the house listened to our Gospel talks.

Shortly after six o'clock I reached Choshi by train from Asahimachi.

At 3 p.m. next day, three candidates for baptism, two young men and a girl, the last one of the results of the Sunday-school work, were examined and accepted, and at the evening meeting were baptized; the evening coming to an end with addresses to unbelievers, a number of whom our big notice-board outside had drawn in.

Two more candidates for baptism were waiting me at Yokaichiba the next morning as I stepped off on my way back to Tokyo; only one, however, was accepted and baptized, the other being put off for further preparation.

Ashikawa being nearer to Yokaichiba than to Choshi, it is thought better to attach it to the former field of work, so from now onward Mr. Katada will have over 120 Christians under his pastoral care. He is now reading for orders, and, all being well, will be ordained deacon by Bishop Awdry during the Advent season of this year.

#### **New Zealand.**

Owing to an attack of laryngitis, and consequent loss of voice, the Rev. H. W. Williams has resigned the Principalship of the Training Institution, Gisborne, and is now in charge of the Gisborne Native Missionary District, which was formerly superintended by his father, the Bishop of Waiapu. The Mission Trust Board have appointed the Rev. F. W. Chatterton, who was clerical secretary of the New Zealand Church Missionary Association, to be Principal of the Gisborne Training Institution. Mr. Williams, in his annual letter, reports that twenty-one students had been under instruction in the institution last year. Of these, five were under special training for admission to the diaconate, and five were deacons returned for a course of preparation for priests' orders. Mr. Williams gives the names of those ordained, and among them we notice two which have not been mentioned in our pages, viz. Messrs. Eruera Hakaraia Awarau and Wiremu Keritana, who were admitted to deacons' orders by the Primate of New Zealand at the Lent Ordination at Auckland in 1901.

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### **THE KATI KI RO IN THE PROVINCES.**

**A** POLO KAGWA, the Katikiro of Uganda, sailed on August 12th to return to his country. On the evening before he left he wrote a farewell letter to the Committee, of which the Rev. E. Millar enclosed the following translation:—

“*Aug. 11th, 1902.*”

“*To the Elders of the CHURCH MISSIONARY SOCIETY.*”

“How are you, my friends? Well, my friends, I say good-bye to you. I will return to our country of Uganda on August 12th. Well, I thank you for your so great kindness and love from Jesus Christ our Lord, for I understand that there is no difference between the Christians of England and Uganda, as we read in John xiii. 34. Well, therefore, you fill up the measure of your love to us, and my friends strive to increase the number of our teachers as our Lord Jesus Christ said, Mark xvi. 15. And our friends, our church we have built very well, and I received a letter saying it was nearly completed, but there is no clock for it to make the readers come there; we want one, and shall be pleased when we obtain one, as we obtained a bell. Well now, good-bye. May God increase His peace among you, and may King Edward increase in love and in good living, that he may rule us well in great kindness. Trusting in the Lord God, the King of kings. Well, may God keep you.—I am,

(Signed)

“**APOLO KAGWA,**  
“*Katikiro of Uganda.*”

As mentioned in our “Editorial Notes” last month, the Katikiro visited a number of towns in the Provinces. For the most part the visits appear to have been of a private nature, but at Sheffield the Lord Mayor met him at

the railway station and held a Reception in his honour at the Town Hall. Notices of his visits to one other place, Reading, have also appeared in the local press. It will be interesting to our readers, and useful as a record of a visit that cannot fail to have important consequences for Uganda, to give here such accounts of his doings as have come under our eyes. While in the North, where he visited Newcastle-on-Tyne among other places, he was for a short time the guest of Mr. Miles MacInnes, of Rickerby, Carlisle, and a friend who met him there communicated to *The Guardian* of July 30th the following interesting remarks regarding him :—

“It was a privilege to meet him and to talk with him. It was good to see the easy dignity with which he moved about and made his host feel that, though his face was black, his heart was white and true.

“My friend, after family prayers, turned to the Katikiro's interpreter and said, ‘I should be much honoured if the Katikiro would say a few words to my tenants and servants who have assembled here this morning to see him.’ The Katikiro smiled, and, without rising from his seat, said : ‘I am very pleased to see you, my friends, and to tell you that I am grateful for the way in which the English people have received me. I had heard in my own country that here in England were many Christians. I have found this to be true. And now, my friends, I should like to say that I live among a people who have no teachers and who desire to be taught, and I pray that it may be put into the heart of this great country to send help to my people in this matter.’ I had on a later occasion a chance of finding out what he really felt was the prime need of Uganda, and he said : ‘Teachers! Teachers! Teachers! Missionary teachers, schoolmasters, and artisans, but most of all schoolmasters. The people are keenly and earnestly desirous of education.’ It went to one's heart to see this good man pleading for elementary teaching with a people who were forgetting the national aim of education, which is the formation of character, in partisan quarrels over an Education Bill.

“I asked him what had struck him most about England ; he answered at once :— ‘First, that you have no mosquitoes ; second, that your roads are all good and that you have many horses and carriages ; thirdly, that your houses are large and well built ; fourthly, that you live together in great crowds ; and lastly, that you have a splendid police force, which prevents fighting in the streets and keeps order even when many are gathered together.’

“His loyalty to the King was very apparent. At the Carlisle Agricultural Show the stewards allowed the Royal cattle to come up to the grand stand for the Katikiro to look at ; he at once rose from his seat and went out to touch the cattle with his own hand in token of his respect for his Majesty. It is true that the idea of marching the beasts round the vast amphitheatre a little perplexed the Katikiro's secretary. It seemed to him that the show must surely be some gigantic Sanger's circus, for he said, in his soft, broken English, ‘When do the lions come round?’ But no one could have taken a more intelligent interest in the machinery at the agricultural show than did these soft-speaking Baganda men, Apolo Kagwa and his secretary, who is tutor to the present boy-king. The future of Uganda lies very much in the hands of these two men. The compromise that the Government have been obliged to effect in the appointing of regents for the king who shall represent the Protestant and the Roman Catholic faith is pregnant with difficulties, and the Katikiro needs both courage and wisdom in the work that lies before him. Meanwhile, the organizing of elementary education in Uganda is urgent. If ever the doors of darkness in mid-Africa were flung open to light it is now, under the far-sighted regency of Apolo Kagwa.”

On July 21st the Katikiro visited Reading. The Deputy Mayor (Mr. W. Poulton) and the Town Clerk, on behalf of the Corporation of Reading, and Mr. and Mrs. M. J. Sutton, met the visitor, accompanied by his secretary and Mr. Millar, at the Great Western Railway Station, and conducted him to the Council Chamber. After a few words of public welcome the Katikiro was taken to see Messrs. Sutton's trial grounds, which he inspected “with deep interest and keen intelligence,” the local papers state. Then some fifty guests of Mr. and Mrs. Sutton partook of luncheon at the Abbey

Hall. After toasting the King, Mr. Sutton remarked, according to the *Reading Mercury*:—

"That was a meeting more of a missionary character than an ordinary luncheon, and therefore they did not propose to have any other toasts; but he was sure they would wish him, in their name, to welcome the Katikiro of Uganda to Reading—a place which probably had as much interest in the work in Uganda as any other town of its size, and perhaps more. They met as friends of the C.M.S., who had worked for many years with an object in view which God had so wonderfully blessed—the Christianizing, and therefore, necessarily, the civilizing of that great portion of the British Empire which was represented by their King's guest that day. They had often heard of the Katikiro, and of those whom he ruled so well and wisely on behalf of his young sovereign; and they knew that, humanly speaking, the present position of Uganda, so far as the Natives were concerned, was entirely due to the efforts made by the Katikiro himself. . . ."

Short speeches were then made by the Rev. F. T. Colson, Mr. A. W. Sutton, and the Rev. S. H. Soole, after which, quoting again from the same paper,—

"H.E. Apolo Kagwa gave an interesting and fluent address, beginning by expressing hearty appreciation of his reception in Reading. A long time ago, he said, a man called Stanley came to his country and saw their king. He (the Katikiro) was then a small boy, and was being taught Mohammedanism, as was the then king. Stanley told them of Jesus Christ, and left at the court a man who knew the Swahili dialect to teach them. He taught the king in Arabic, and after Mtesa had learned a little he told his people that the religion was better than that they had been learning. Then a man called Smith came, and after a time Mr. Mackay, who taught the children and gave them food. Those who began to read became many in numbers, and a great many were baptized that time. When he saw the people going on learning the words of Jesus Christ, and when he had learned a little himself, he became happy; but there was trouble afterwards, although the Christians went on increasing, and stood loyally by the Government. He alluded briefly to the insurrectionary movement headed by Mwanga, and the mutiny of the Soudanese troops in the Protectorate, both in 1897, and spoke in glowing terms of Sir Harry Johnston. When he saw the country settled down peaceably at last he 'thought he would come over here to see the King of England and see his honour and glory, because he set that brave man over us.' The people of his country were 'very fond of the words of God,' but in many places they had no teachers at all, and they wanted their children not to grow up as Heathen in the old customs. He begged the Christians he was addressing to tell all their friends what he had been telling them, and to go on praying that God might choose to send more teachers to Uganda. They wanted more builders and carpenters, and also doctors; they wanted more wisdom and more sense in his country. Their 'boys' were all ready to learn, but they wanted more teachers and missionaries of the Gospel."

On July 22nd he went to Sheffield, where he spent that and the following days. Both the leading local papers, the *Independent* and the *Daily Telegraph*, had long and interesting accounts of his visit. He was the guest of the Vicar of Sheffield, Archdeacon Eyre, who, together with the Lord Mayor (Alderman Senior), the Rev. J. E. Jump, and Mr. A. G. Long, Managing Director of Cammell and Co., Limited, were present, amidst a large crowd of spectators, to welcome him on his arrival from London, at the Great Central Railway Station. The Katikiro was at once driven to Cammell and Co.'s Cyclops Works, Brightside, and the *Sheffield Daily Telegraph* says:—

"The Grand Vizier was very much interested in a photograph of the scene at the works on the occasion of the visit of Queen Victoria. He signed his name in the visitors' book, and then proceeded on his tour of inspection, which occupied three hours. He was very curious to see how files were made, and he took them



from the hands of the workmen and examined them closely. It had been arranged that a portion of the citadel armour for H.M.S. *Commonwealth* should be rolled in order that the distinguished visitor might see the process. He was provided with a coloured glass to shield his face from the heat; but the Katikiro showed during the afternoon that he could withstand no little heat, and he did not care to see through a glass darkly. Like all visitors, he was deeply interested in the operation of rolling the plate. He saw the various processes associated with the hardening, and having inspected all the principal departments, he proceeded to Grimesthorpe. The manufacture of shells was there first explained to him. Next he saw the molten steel flowing into an armour-plate mould, and nothing during the afternoon excited his curiosity more than this process. He watched the manufacture of railway tyres and springs, and saw the forging of a gun. Everything was wonderful, and at five o'clock he quitted the works, remarking that he had been astonished at what he had seen. He was profuse in his thanks to the Lord Mayor, and those who had explained the different operations to him."

He was taken on the following day to Messrs. Joseph Rodgers and Sons' cutlery works, and to Messrs. Walker and Hall's electro-plating works, and at his own special request (it had not been included in the official programme) to the Sheffield Brick Company's works at Neepsend. In the afternoon the Reception referred to above took place in the Town Hall, when some 200 guests of the Lord Mayor, including the City Council, local clergy, and other ministers of religion, and a number of ladies were present. *The Sheffield Independent* says:—

"Each of the guests filed past the Lord Mayor and Lady Mayoress, the Katikiro, and his secretary, and was greeted with a hearty hand-shake. The ebony-skinned minister went through the ceremony as to the manner born, and by his manly bearing, genial countenance, and evident interest in what was taking place, won the regard of all who for the few brief minutes were brought in contact with him.

"The preliminary ceremony over, the Lord Mayor mounted a platform in the reception-room, and in a short address expressed his pleasure in welcoming the African visitors to the city. On the platform also were seated the Bishop of Sheffield (Dr. Quirk), Archdeacon Eyre, the Katikiro and Mukasa, and the Revs. E. Millar, C.M.S., and A. Pearson.

"The Lord Mayor observed that if only for the deep interest which their African visitors took in everything British they were deserving of a hearty welcome to Sheffield; and the welcome was the more due when they knew that the Katikiro had such an excellent record, and had brought Uganda from a state of barbarism to Christianity. To give expression to the city's welcome became under such circumstances a pleasure as well as a duty. His Excellency had seen many things in Sheffield. He had seen an armour-plate cast, a gun partly forged, and the manufacture of bricks, cutlery, and silverware. In the manufacture of bricks by machinery the Katikiro had displayed great interest. His foresight had resulted in his building the first brick house in Uganda, and no doubt as a result of that day's visit to a Sheffield brickyard, the Protectorate would greatly benefit in the early future. The Uganda people should be proud of having such a Minister at their head.

"Archdeacon Eyre, called upon to speak, said he valued the opportunity of joining with the Lord Mayor in offering a very hearty welcome to the two visitors. It had been his great privilege to have them at his house, and he had been struck by their alertness and intense intelligence in regard to everything they saw. To lovers of missionary enterprise it was delightful to remember how great and sacred a work had been done in Uganda, and to reflect that both their visitors were devoted and consecrated Christians, as were the members of their families. He (the speaker) wished, in conclusion, to mention the self-denying kindness of the Lord Mayor in according to the visitors a more than conventional welcome, and sparing no trouble to make their stay in Sheffield a happy and profitable one.

"Apolo Kagwa, in his native language, made a speech, expressing his thanks for the heartiness of the welcome he and his secretary had received. His words were interpreted by the Rev. E. Millar. They were to the following effect: He

thanked God very much for stirring up the hearts of the English to go to Uganda. They told the people of Uganda about the Word of God, and though few in number they went about preaching salvation through Christ. For a time the people were all earnest and tried to learn the Word of God, and the Gospel tidings spread through the whole country. There was not time for him to say much that afternoon, but he wanted to mention that to Uganda Mr. Hattersley, of Sheffield, had come. They were now building a Christian church as big as or bigger than that Town Hall. Mr. Hattersley was teaching the children of the Uganda people, and had now about 700 pupils. But more teachers were wanted; one man could not possibly instruct so many. He hoped God would stir the hearts of Sheffield people so that other teachers would go to Uganda. The Natives were apt to learn. Another gentleman from Sheffield, Mr. Fletcher, was also teaching in Uganda. He had four counties to teach in. How could one man possibly do so much? Could someone else be found in Sheffield to help with the work? When he (the speaker) went home again, he would not fail to say that the chief of the city—the Lord Mayor—received him very kindly, that all the Christians came together, and that they treated him in a very friendly way. The people at the factories had also treated him kindly. He had seen knives, electro-plate, guns, and machines, such as he had never seen before, and steel poured out as water. He wanted to tell his people all he had seen. He wanted more English to come to Uganda and teach trades. The people wanted to be taught to make bricks. If people were sent to make the houses properly the Natives would be very pleased indeed, and it would make them very happy. The missionaries were too few in number to do the work. There were twenty counties in Uganda, and all these places were green and unripe as yet. They wanted pupil-teachers, preachers of the Gospel, those who could instruct in the arts, so that the Uganda people might get rich, and those who could teach how to count money in place of shells. The Katikiro's interpreted words in conclusion were: 'God be thanked very much for joining us together, you white and us black. A very great thing that is. When we get back to our country we will say there is no difference in England; everybody loves us very much indeed.'

"The Prime Minister's speech was greeted, as it certainly deserved, with hearty applause, and he smilingly bowed his acknowledgment.

"The Lord Mayor and Lady Mayoress then presented to the Katikiro a handsome knife for himself and another for his wife; one to his secretary and another for his wife; and one to the Rev. E. Millar. With this ceremony the proceedings were practically brought to a close, for after partaking of some refreshment, the visitors drove to the station, and entrained for Manchester, which they reached little more than an hour after."

Canon H. D. Rawnsley, Vicar of Crosthwaite, Keswick, who had the pleasure of meeting the Katikiro during his visit to the North, wrote the following sonnet, which he kindly permits us to publish:—

*TO APOLO KAGWA, KATI KI RO OF UGANDA.*

IF I should never see your dark face more,  
 Nor hear your murmuring soft Luganda speech,  
 My prayers, my hopes, my memories still shall reach  
 Across the forests of your native shore,  
 And I shall see you adding store to store  
 For your young king, proclaiming each to each  
 Justice and right, and urging men to teach  
 In life and deed the Saviour's precious lore.

Farewell, brave Katikiro, farewell, friend!  
 Go to your people, tell them we revere  
 A man whose honour for the spoken Word  
 Is stronger far than power of spear and sword;  
 Tell them we love a man of heart sincere,  
 And Britain gives you hand-grasp to the end.

## LETTERS TO THE EDITOR.

*SELF-SUPPORT IN THE NATIVE CHURCHES.*

SIR,—I think Mr. Maddox, in his letter on this subject printed in the August *Intelligencer*, has mistaken the references to Uganda made by the different writers in your pages who have discussed self-support, self-extension, and self-government in the Native Churches.

No one, surely, doubts the Divine origin and sustenance of the work in Uganda. It is not an *abnormal* work, save in its rapidity and its wide-spreading influence. The Word of the Lord, here as elsewhere, and that alone, in the Name of the Lord Jesus, and by the Spirit of our God, converts the soul, and leads onward in the Christian life. Not education, not civilization, not trade, not medical skill, but the Spirit of God alone in the Gospel, can work this Divine work. It has sprung up, and has with marvellous energy spread itself; but it is by "My Spirit" alone, saith the Lord of Hosts. The work in Uganda, then, is neither *more* nor *less* Divine work and for God's glory, than in other places.

But objection has been taken, and surely with reason, to the proposal to quote the state of things in that much-blessed Mission, and the regulations proposed for the fostering and expansion of the work, as a necessary guide and rule for all other Missions, with the implied reproof that all those who do not "attain to this thing," and "walk in this way," are inferior, and to be blamed. Outward, and indeed inward, circumstances differ widely in different fields, and must of necessity call for different methods and different *rates* of development. To mention one point. I write under correction; but the general impression is that the support of life in fair comfort is, for the people of Uganda, far easier and less expensive than, say, in the densely-peopled cities and towns of China or India. And if this be so, and if Sunday observance, further, be much easier, without the necessary loss at a stroke of a seventh of the little pay,—then self-denial in the support of a native ministry, and of native schools and evangelization, must be easier and simpler of application.

Let this principle then be admitted, that one rule cannot be enforced for every Mission, and we can cease discussion, and—accepting with gladness the great ideal of a Native Church, not schismatic, not sectarian, not *wilfully* independent, but in full and harmonious union and communion with the Western Churches, self-supporting all the while, and self-governing—we can apply our energies without dissension or dogmatism, to the prayerful search for the best means of *stimulating* the Native Churches, avoiding force, hurry, dictation, and roughness, in the happy path of self-support; willing meanwhile to help them and co-operate, so long as it is needed, by money and by agents, and the preparation of agents, in the vast and almost boundless field of evangelization.

AN OLD MISSIONARY.

*THE C.M.S. AND THE SYRIAN CHURCH.*

THE *Christian Patriot* (Madras) of March 29th, 1902, contains an article by the Rev. J. H. Lord, working with the "Cowley Fathers," Umarkhadi, Bombay, on the Syrian Christians of Malabar. In this article the following words occur:—

"It is not any part of our aim here to criticize the methods of the C.M.S., much of whose magnificent work at Cottayam—a place where everything Syrian seems to sum itself up—must command the admiration of all Churchmen, whatever their shades of opinion be. It is well known that the principles of the C.M.S. require them to work everywhere in the way they do. The cry which comes from the Syrians of Malabar is one which comes no less from the various scattered portions of ancient Churches—whether Greek, Armenian, Coptic, or other—amongst whom the C.M.S. proselytize, whether in Palestine, Egypt, or elsewhere. They consider it their bounden duty to work in this way. The state of things around the Syrian Church in Malabar may be a call to them earnestly and in the fear of God to put their own house in order; but in the humble opinion, once more, of the writer—and there will be a large number of Churchmen throughout the length and breadth of the Anglican Communion who will be found to re-echo his sentiments—it does not justify the C.M.S., or any other body, in encouraging persons to detach themselves from allegiance to their own historic body in order to join a form of Christianity which, after all, is not perfection itself. The

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case is not one of the responsibility of refusing those who come of their own accord, and claim to enter the English Communion, and to participate in her privileges—a refusal which might involve a responsibility too great to be undertaken;—but of active and aggressive propagandism, and of preaching the unsafety of souls in their own communion. There is a better and more Catholic way of acting, which is recognized in the words, already quoted, of Archbishop Benson, and acted on in the Mission to the Assyrian Christians,—that of giving respectful and friendly succour to a Church viewed as still a sister-Church with the view of helping to ‘strengthen the things that remain’ (Rev. iii. 2); and meanwhile restricting proselytizing efforts to those who are not Christians at all. It could be wished that the Anglican Church in India might in her corporate capacity stretch out a kind and helping hand to the much persecuted, yet bravely enduring, Syrian Church of Malabar on the lines of the Archbishop of Canterbury’s Mission to the Assyrian Christians.”

Will it be believed that the writer is lecturing the C.M.S. for a fault conjured up in his own imagination? The C.M.S. has never tried to proselytize from the Syrian Church. My experience goes back to 1871, and continuously since then, and the fact is that we have always sent back enlightened Syrians to their own body, telling them that they are the salt and light of their Church, and that the Lord calls them to build up their own brethren. In 1837-38, when the Syrians and the C.M.S. separated, and the missionaries with the consent of the Bishop of Calcutta devoted themselves to the Heathen, as has often been told, some hundreds of the Syrians followed the missionaries for the sake of the Holy Scriptures, prayers, and preaching in the vernacular. And it may be, and no doubt is true, that now and again since that time individual Syrians have left their hereditary Church and joined the Anglicans under the C.M.S.; but it has always been against the wish of the Mission.

This correction is rendered the more necessary because Mr. Lord’s article has appeared “in the English columns of the *Prakashak* (a Marathi Christian newspaper) and in the *St. Peter’s Magazine*, Mazagon, Bombay.”

The Rev. Jacob Chandy, Chaplain to the Bishop of Travancore, Dr. Hodges, to whom this unkind charge must be very painful, points out in a letter to the *Christian Patriot* that the welcomed presence and kind speech of the Bishop at the late Jubilee of the Metropolitan of the Non-Reforming Church might have suggested to Mr. Lord the need of making fuller inquiry before he aspersed his brother missionaries in Travancore and Cochin.

And I would only now call attention once more to the fact that Archbishop Benson sent a kind letter to the present Metropolitan of the Reformed Syrian Church when the latter came to the episcopal chair.

June 5th, 1902.

W. J. RICHARDS.

#### A GERMAN SKETCH OF MISSIONS IN 1845.

DEAR SIR,—I have been looking over a pamphlet which purports to be a sketch of the principal events in the mission-field in the year 1845, by Ed. Kuntze, preacher at the Frederic the Great Orphan House. Perhaps you might think some quotations from it interesting, both on account of its stirring, martial style (characteristic of a German writer), and its reference to the state of things in that far-back stage of missionary enterprise. It begins thus:—

“New wars, new conquests! Thus we may describe the Church’s missionary activity during the past year. For the great warfare against the kingdom of darkness and the Prince of this world has been waged with renewed energy, and fresh poems of victory have resounded to the glory of the Lord. As in olden times bands of heroes gathered under the standard of the material cross to redeem a little patch of ground once trodden by the feet of the Holy One of Israel from the hands of the unbelievers, so in our own day have the various Christian communities armed themselves for a Holy War to bring all lands into captivity to Christ.

“As every nation makes war in a characteristic style of her own, so each Church shows by her missionary methods what manner of spirit she is of. The Greek Orthodox Church in Russia is content with the external uniformity enforced by the secular power, by means of which large bodies of Protestants, Roman Catholics, and Jews have been received into her bosom and buried with her in spiritual death.

“In like manner has the Church of Rome made use of various spiritual and material forces for the propagation of the Faith, but we have to lament that the weapons of her warfare are not spiritual, and she concerns herself less with the spread of the Gospel than with the glory of the Papacy.

"Bands of volunteers have been dispatched from time to time by the Evangelical Churches during the past year, but we have also to record that with many, both old standard-bearers and young recruits, victory and death have gone together."

Mention is made of the death of Bishop Alexander of Jerusalem, and in connexion therewith of the foundation of the English Church on Mount Zion during the year in question.

A short review of the work throughout the world follows. It is remarked that there was only one Evangelical Mission in South America at that time, and that not flourishing. In speaking of India it is noted with satisfaction that the English Government had ceased to discourage missionary effort, or to subsidize native idolatry, and the prophecy of a Brahman at Benares is quoted, to the effect that in eighty years (not yet expired) the worship of Gunga will have ceased, and that all in India will have received the true knowledge of God and will become Christians.

After noticing (*inter alia*) the state of Missions in Madagascar, where the persecution of Queen Ranavalona had barely ceased, the writer concludes with a call to God's children to sing praises to Him for the victories of His right hand, while remembering that there is still much to do, and in that remembrance to pray and work with increased earnestness for the Coming of His Kingdom.

GLEANER No. 51,541.

Glenhead, Grayshott, Haslemere, July 12th, 1902.

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## NOTES ON OTHER MISSIONS.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS announces many developments of work in its near future. In January next a new quarterly magazine is to be published with the title of *The East and the West*. The periodical is to be devoted to missionary problems and to reviews of missionary literature, and the price is to be 1s. net. The penny illustrated *Mission Field* is to be enlarged, to have a new cover, and to be printed in double columns. An almanac for 1903 will be ready in September. A new association is about to be formed for the benefit of the younger women, based upon the organization of the Junior Clergy Association, and intended primarily for study and intercession, and not for the collection of funds. It is also proposed to hold two anniversary meetings next year in St. James's Hall, one in the evening, as well as the usual gathering in the afternoon.

THE CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY'S latest statistics (March 31st, 1902) show the following figures:—Missionaries in home connexion 203, in local connexion (including assistants) 106, Bible-women and nurses 254, native teachers 542, houses visited 13,277, zenana pupils 6993, villages 2226, schools 253, pupils 10,117, normal or boarding schools 26, pupils 1087, orphanages or converts' homes 12, inmates 376, in-patients 3416, out-patients 247,503.

THE BRITISH AND FOREIGN BIBLE SOCIETY records the issue last year (1901-02) of more than 5,067,421 copies of the Holy Scriptures, complete or in parts. The Society spent 10,000*l.* in grants at home; and its 743 colporteurs abroad sold over 1,350,000 copies. It supported over 620 Native Christian Bible-women in the East. It had in progress translations or revisions in over one hundred different languages. The names of 367 distinct forms of speech are now included in its list, in eighty-eight of which it is providing at least one version of the whole Bible, and in seventy-four others a complete New Testament. Four new names—Visayan, Bugotu, Union Nyanja, and Yalunka—have been added during the year. It has been computed that if the 175,000,000 copies of the Scriptures which the Society has issued since 1804 were collected into one stupendous pyramid, these books would rise higher than the top of St. Paul's Cathedral, with a base 100 feet in length, and 27½ feet wide, around which fifty missionaries could scarcely clasp hands.

Though not in connexion with this or any particular Society as such, the following paragraph about the Bible, headed "It leads all," taken from the *Publishers'*

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*Circular*, will be read with interest by our friends:—"We hear a great deal about the enormous sales attained by popular novels, and the large numbers of editions through which they have run. And some of them have sold wonderfully well; but there is one book of which we hear very little in the gossip of the literary columns of newspapers, that outsells any book published. The demand for it is constant. It is the Bible. This is a cheerful fact for reflection when pessimists tell us that the world is retrograding in a religious and moral sense. One of the leading booksellers of New York is quoted as saying that while not much is heard of the Bible as a gift, its sales at all seasons reach tremendous proportions. 'You may talk about your multitudinous editions of popular novels,' he said, 'but the Bible leads them year in and year out. It is probably issued in more editions and got up in more styles and shapes than any other book in the world.' What is true of the experience of New York booksellers is true of those in other cities the world over. The man who has a family growing up may have neglected his Bible research in his early days, but he wants his children to know the Scriptures."

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In 1875 the home income of the Wesleyan Missionary Society was 124,244*l.*, but in 1901 it was only 107,690—a falling-off of 16,554*l.* The London Missionary Society's income in 1875 was 78,573*l.*, and in 1901 105,449*l.*—an increase of 26,876*l.* In 1875 the Baptists raised 37,484*l.*, and 59,236*l.* in 1901—an increase of 21,752*l.* The Wesleyans stand alone among these with a decrease. A resolution was passed by the Conference which met last July at Manchester, that a more energetic and aggressive policy must be adopted, and as one of the means to that end it has been proposed to hold a series of missionary conventions on a large scale during the coming year in some of the principal towns of England. (See "Editorial Notes," page 710.)

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The missionaries of the New York ARABIAN MISSION now number only six, and a plea is issued in its report for an increase of its force by an ordained minister and a physician, both unmarried, in order that they may be free to engage in touring and pioneer effort. Two unmarried ladies are also desired to be sent to Arabia for work among the women, but for these it is also necessary that sufficient funds should be received, and pledges for five years' support. The number of Scriptures and portions circulated has been 4181 in eleven different languages. Of these 3764 were sold to Moslems, and 210 to Jews. It will thus be seen that the purpose of the Mission to reach and work for Mohammedans is being realized. In Bahrein 10,681 medical cases were treated. The corner-stone of a new hospital has just been laid.

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The jubilee meeting of the Hawaiian Mission Children's Society has just been held. Originally organized for cultivating a social and missionary spirit among the children of missionaries, it has had a remarkable history during its existence, and has had much to do with the opening of the Micronesian Mission. It is stated that the members of the Society in 1853 numbered 153, of whom only 55 have died, leaving 98, or nearly two-thirds of the number, still living at the close of fifty years.

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In an interesting paper on the "Missionary Press" read at the late Students' Convention at Toronto it was shown that in the U.S.A. Northern Methodist Church with 3,000,000 communicants, the Northern Baptist with 1,000,000, the Protestant Episcopal with over 700,000, and the Congregationalists with over 600,000, there was not for any one of their respective missionary magazines a circulation exceeding 13,000. The *Assembly Herald* of the Presbyterian Church, North, with a membership of nearly 1,000,000, has only very recently reached a circulation of 40,000. The *Gospel in all Lands*, the well-known magazine of the Methodist Episcopal Church, has perhaps the lowest relative circulation, about 10,000 among 3,000,000 communicants. The *Presbyterian Missionary* appears to have the highest with a circulation of 13,000 among 228,000 communicants.

J. A. P.

## EDITORIAL NOTES.

THE Committee are inviting the Society's friends to unite on the last day of this month, or on some other convenient day of the week which begins on September 28th, in intercession for the supply of men and women willing to go and suitable to be sent into the mission-field, and of generous gifts to support the work. A letter signed by the Honorary and Central Secretaries is printed together with topics suggested for intercession in the present number of the *Intelligencer*. It refers to the bright and cheering fact that opportunities throughout the world for making Christ's Gospel known were never so numerous and alluring as they are to-day, and to the disappointing facts that candidates for service are not offering in anything like adequate numbers to enable the Society to take advantage of these opportunities, while the income at present is lagging considerably behind what is required to maintain existing work, let alone expansion and extension.

THE Committee know no other resource than the one to which they have come again and again, and never in vain. It is to the Lord of the Harvest, Whose the work is and Whose the workers are, that they make their suit. Thirty years have passed since the invitation of the S.P.G. was received and cordially responded to that the C.M.S. should join with that Society in recommending to all the members of the Anglican Communion the observance of a day of prayer for labourers. Attention has been drawn again and again, and cannot be drawn too often, to the remarkable increase of workers which dates from that time. During the twenty years preceding 1873 the number of missionaries accepted by the C.M.S. was not quite 400, an average of twenty a year; during the twenty years that followed it was about 750, an average of thirty-seven; and during the past ten years it was 837, an average of eighty-three. That is undoubtedly an encouraging retrospect. But the figures, when looked at more closely, have other lessons than those of encouragement. They convey a warning, too. During the twenty years between 1872 and 1892 the progress was steady and well-nigh continuous. During the ten years ending 1882 the average was 26; during the ten years ending 1892 it was 48; during the five years ending 1892 it was 64; and during the two years ending May, 1891, and May, 1892, it was 76. But during the last decade there has been no progress whatever. On the contrary, the average for the first five years, 1893-1897, was eighty-six, and for the last five years eighty-one. The acceptances of last year, seventy-one, were actually the lowest since 1890.

It must be evident, therefore, that there is good reason to call for special prayer. The extensions which have been made in the Society's area of operations, and the developments of various kinds which have been effected during the past fifteen years have this result, that much larger reinforcements than formerly are called for merely to supply the normal vacancies which arise through deaths and retirements. These have, generally speaking, a first claim on the available recruits, and the present rate of supply is insufficient to meet them. Let one example of the many urgent needs for reinforcements which are pressed upon the Committee be looked at. The Punjab is this year celebrating its jubilee; let us see how it fares and is likely to fare in this regard. We will confine our attention to the Central Punjab. The frontier stations of the same Mission have their own claims, and Sindh perhaps has more urgent needs than either, but the Central district will suffice to illustrate how anxious and almost baffling the problem is to

carry on the work with so limited a supply of workers. At Amritsar the vacancy caused by the death of the Rev. H. F. Wright eight years ago has never yet been supplied; while Pind Dadan Khan, which has lately become a most important station through the opening of the Jhelum Irrigation Canal, has been unoccupied since 1894. The comings home on furlough this year, necessary as they were, have resulted in throwing additional work on the colleagues left behind who were already responsible for more than should be imposed. Dr. Martyn Clark has not come home before his furlough was two years overdue, and he is most reluctantly obliged to leave Dr. Browne to cope single-handed with the extensive Amritsar Medical Mission and its branches. Mr. Rowland Bateman's retirement, after thirty-four years of arduous service, leaves Mr. Holden alone in the Jhang Bar—another district where irrigation works have rendered fertile a once barren soil and attracted to it a considerable agricultural population with a sprinkling of over two thousand Christians scattered over an extensive area. It is a perplexing question who is to take up this work next year when Mr. Holden contemplates returning home. Then several furloughs will fall due next year, and almost every one of them as they are contemplated one by one suggests many difficulties, for there are no missionaries at home whose return is at all probable, nor are there any young missionaries who can be turned to in the field to fill up the gaps. Who is to succeed to Mr. Gough's anxieties in the important district of Narowal? And who is to take up the work of Mr. Rowlands at Kangra, of Mr. Wade, who is Chairman of the Church Council, and of Mr. Ireland Jones, who is Secretary of the Mission?

THE need of men is unquestionable, and the need of money still less requires to be proved. The whole Society is aware of the fact of a deficit having been brought forward from last year of 27,000*l.*, and the response to Dean Barlow's appeal has up till now not nearly reduced it by one-half. The whole Society knows also that an increase of ordinary income is a necessity for carrying on the work. And only God can dispose His people's hearts whether to go or to give. Hence the call to prayer.

SOME words spoken at the Wesleyan Conference at Manchester in July need to be brought home to the very heart and conscience of the Church by the Holy Spirit, and then there will be candidates and means for their support. The Rev. W. H. Findlay, Junior Secretary of the Wesleyan Missionary Society, is reported by the *Methodist Recorder* to have said:—

"The Day of Intercession, instituted scarcely a dozen years ago, had become very widely a dead letter. In a word, he found that while the Foreign Missionary cause was still the treasured heritage of the old-fashioned amongst them, while it was still a cherished sphere for the ardour and the sacrifice of the few, and while it still held its place in the convinced, though unimpassioned loyalty of the ministers and laity, yet the Foreign Missionary cause had been matter of cold perfunctory traditional obligation. And the enthusiasm, the ardour, the devotion, that still—blessed be God—was abundant in their Methodism, had found Home channels for itself. What did all that mean? In a word, they had been losing the world from their heart. That was the passion of the Saviour's soul! That was the diapason note of the New Testament from 'God so loved the world' in the beginning to 'Go ye into all the world' at the end. The world was the great passion of John Wesley's heart. The bound he set was 'The world is my parish,' and the world filled their hymn-book from the beginning to the end. But they had packed the world into a department and labelled it 'Foreign Missions,' and set it to scramble for a dole side by side with other departments. Oh! if they could only get back to John Wesley's heart, the spirit of their hymn-book, and the heart of their Saviour! They had to learn to get back the passion and burden



of the world into their heart. The need of the world must become the inspiration of their Christian thought and feeling, must ring in their appeals to the unconverted, and guide their edification of believers. It must be heard in their class meetings, and be used, to prompt to work, in their city slums, in the country side, and the Sunday-school and home, and in all their Christian activities. There must be a great sense of the world as the object for which all their Christian work was to be done."

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THOSE of our readers who have access to the *Methodist Recorder* or the *Methodist Times* of July 30th will be well repaid if they will read the impressive speeches on Foreign Missionary Advance. Besides that of Mr. Findlay, those of the Secretary, the Rev. Marshall Hartley, of the Treasurer, Mr. Williamson Lamplough (who, it may be remembered, generously sent a donation to the C.M.S. Centenary Fund, which was handed to the Chairman of the Exeter Hall Thursday evening meeting in Centenary week by the Rev. W. Macdonald), and of Sir George Smith, evidently stirred the Conference to its depths. We rejoice with all our heart to observe that our Wesleyan brethren have decided to hold a series of Missionary Conventions. London, Oxford, Plymouth, Bristol, Birmingham, Liverpool, Manchester, Bradford, Nottingham, Hull, Newcastle, and Carlisle are the places suggested. Many of our readers, we are sure, will make this movement a matter of earnest prayer.

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ONE experience of the Methodist Churches in this country should by all means be observed and marked by Christians generally, and not least by the members of our own Church. A great and noble effort was made to raise a million of money as a 'Twentieth Century Fund, and an almost complete success has crowned the effort. In appropriating this munificent sum, however, the hearts of some ardent missionary members of the Wesleyan Communion have been saddened that nine-tenths were allocated to home objects and only one-tenth towards the Evangelization of the World. The justification pleaded for these respective proportions was that every pound spent in promoting home missions would increase the volume of foreign missionary interest and so indirectly would advance the world-wide enterprise. The theory, however, as Mr. Marshall Hartley declared, has proved to be "terribly and sadly fallacious." He says, "Take the reports of the Chapel Committee, and see how the buildings multiplied and centres of influence increased in this country, and then look at the Missionary Report, and see that during the quarter of a century now behind us, the Foreign Missionary income has stagnated, and is now actually to-day what it was at the beginning of the period to which I refer." We do not know of any Church, except the Moravians, that would be likely in our judgment, if it had a million of money to dispose of, to give more than or as much as one-tenth of it for Foreign Missions. The whole Christian Church has yet to learn to give Foreign Missions their right place. It will be a blessed day for the home Church when the lesson has been learnt. Thank God, there are signs that it is slowly but surely getting into minds and hearts.

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THE Student Volunteers of America have been very prompt in publishing a report of the quickening addresses which were delivered at the Toronto Convention a few months ago. It is a portly volume of nearly 700 pages under the title of *Worldwide Evangelization*, for which the net price is 6s., and it may be had from the Secretary of the S.V.M.U., 22, Warwick Lane, London, E.C. A few words of one of the speakers, the Hon. Dr. Samuel Capen, of Boston, bearing somewhat closely upon the subject of the last paragraph, may be quoted. He said:—"Our paltry gifts, so out of pro-

portion to what we are spending on ourselves, belittle missionary work. Our gifts to education and philanthropy, so great in comparison with what we are doing for foreign missionary work, are putting Christ in the second place. Let us reverse the order now, change the proportion and give Missions, and not education, the right of way. No wonder that the world doubts our sincerity; we must have gifts to match our professions. We say continually that the greatest work in the world, the cause nearest the heart of Christ, is that of Foreign Missions, and then we back up our statements by an average gift in five of our denominations of one cent a week per member, not one-quarter of what we spend for newspapers!"

OUR frontispiece this month is a vivid reminder of one who, during the last half-century, has been a great missionary force in the sister Church of Ireland, and who has now, on August 6th, passed to his rest. In the early fifties William Pakenham Walsh was Secretary of the Hibernian Auxiliary, about the same time that the late Canon Money, the late Dean Mee, Canon Christopher, the late Prebendary Gordon Calthrop, Archdeacon Long, and the Rev. J. B. Whiting were on the staff of C.M.S. Association Secretaries in England. Twice, in 1866 and 1881, he spoke at the Society's Anniversary meetings, and in 1882, four years after his appointment to the see of Ossory and Ferns, he was the preacher of the Anniversary sermon. His text was Ps. lxxviii. 9, 11, 12, and towards the close of the sermon he appealed that the Society's Income, which then stood at a little over 200,000*l.*, should be substantially raised. His words have a historical interest and deserve to be recalled. He said: "Men, brethren, and fathers, it would require no gigantic effort, and after all it would be only a small acknowledgment of all God's mercies, to raise that income to 300,000*l.*" Two days after the Anniversary, the Rev. E. H. Bickersteth, then Vicar of Christ Church, Hampstead, addressed a fervent letter to the Society, and its motto, "Half as much again," at once became a watchword and an inspiration in C.M.S. circles, though it was many years before the 300,000*l.* was realized and indeed before the staff of missionaries had increased sufficiently to make it needed. Bishop Walsh was the Donellan Lecturer in 1861, and his subject was *Christian Missions*; while his works, *Heroes of the Mission-field* and *Modern Heroes of the Mission-field*, have brought missionary biography to countless homes. At his funeral the Archbishop of Dublin, who himself was Secretary of the Hibernian Auxiliary from 1861-63, gave an address which took notice of his late friend's zeal for Missions. Two of the Bishop's sons were given to the mission-field; one to the Dublin University Chota Nagpur Mission in connexion with the S.P.G., and the other to the Dublin University Fuh-Kien Mission in connexion with the C.M.S.\*

PROBABLY the oldest in years of all the Society's Vice-Presidents was removed when the venerable Dean of Sydney went to his heavenly rest on June 14th. William Macquarie Cowper was born on July 3rd, 1810, at Sydney, being the son of the third of the Government chaplains in what was then the convict settlement of New Holland,—Richard Johnson having been the first and Samuel Marsden the second. He remembered seeing, as a child of five years, the illuminations at Sydney—consisting of "tallow dips"—when the news of Waterloo reached the distant colony. He was sent to England for education, and was a contemporary of Mr. Gladstone at Oxford. It is recorded that the future English Premier and the future Australian Dean were drawn together by a common admiration of the famous preacher R. Waldo Sibthorpe, to hear whom they used to walk out together to a village church where Sibthorpe ministered. Cowper was

ordained to the curacy of Dartmouth in 1833, and returned to Sydney in 1836, the year when the first Bishopric of Australia (as it was then called) was founded. For twenty years he had a hard life in the bush; then became the first Principal of Moore Theological College, and, in 1858, Dean of Sydney. At various times—nearly twelve years in the aggregate—he administered the diocese during the successive vacancies in the see or absences of the Bishops, Barker, Barry, and Saumarez Smith.

The New South Wales Church Missionary Association is more than seventy years old, having been founded by Dean Cowper's father. Our late friend was a life-long member of it, and he took the deepest interest in its development in 1892 into an organization for sending Australian missionaries to C.M.S. fields. Although then an octogenarian, he attended almost all the lectures, &c., given by Mr. Stewart and Mr. Stock; and he was chosen as one of the first trustees of the enlarged Association. In the following year the Parent Committee appointed him a Vice-President of the Society.

The Dean was a faithful, simple-hearted, old-fashioned Evangelical clergyman, and was universally loved and respected. When the Prince and Princess of Wales were at Sydney last year, they gave him a special audience, as he was too infirm to attend the levée. The Prince recalled his having seen the Dean twenty years before, when he and his brother (the late Prince Albert Victor) were in Australia together.

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OUR readers will have noticed with much regret the statement in the press that Bishop Ridley has resigned the diocese which he has presided over with so much blessing since 1879. It is not quite correct, as he has not actually resigned, but he is about to do so. He has keenly felt the losses which he suffered through the fire at Metlakahtla last year. The buildings have been in a great measure restored, thanks to the Bishop's energy and successful pleading and to the noble generosity of many friends, but his valuable manuscripts, the labour of many years in literary fields which are peculiarly his own—their loss is irretrievable. It is a pathetic ending to an active and greatly prospered episcopate, and we are sure the Bishop will have the prayerful sympathy of a very wide circle of friends. A successor will have to be looked for, and prayer that wisdom and discernment to find the man of God's choice should be offered.

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AND for another appointment in like manner prayer is needed. The Synod of the Diocese of Colombo has delegated the responsible duty of appointing a successor to Bishop Copleston, on his elevation to the metropolitan see of Calcutta, to the Archbishops of Canterbury and York and the Bishops of London, Salisbury, and Liverpool.

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THE Annual Reports, large and small, will be ready for distribution in the course of September. The Committee have decided to limit the free circulation of the large Report to Annual Governors (subscribers of 5*l.* 5*s.*) and certain officers of the Society and of local Associations. Other subscribers of 10*s.* 6*d.* and upwards will receive, through their local secretaries, the Short Report, which consists of the General Review of the Year (read at the Anniversary Meeting at Exeter Hall), the *Story of the Year*, and the contribution sheets of the diocese under which their own contributions are acknowledged. The chapters of the *Story of the Year* give the salient facts of each Mission, but they are dealt with this year for the most part topically and not geographically. India, for example, has six chapters devoted to it, but they do not each deal with one of the six Missions of the

Society in that country, but are severally devoted to the different branches of missionary work that are carried on. We think they will be considered more readable for being so treated, but those who wish to see what is being done at a particular station, or by a particular missionary, will very possibly fail to find mention of the object of their search. The large Report may be had on payment of 2s., a very nominal sum for a volume of such dimensions and containing such a mass of valuable matter, with indices and full contribution lists. The wrapper is being stiffened and a cloth back is added in order to make it more lasting.

BISHOP HOARE asks us to make known two special wants. He writes:—

“(1) An assistant chaplain for the Hong Kong Cathedral. His work would be parochial work amongst the English population, some 4000, of Hong Kong. He should be musical enough to be able to intone a service. The work is most important, as Hong Kong is always thronged with travellers; and I want a good, earnest-minded man with a message. No knowledge of Chinese would be required for this post.

“(2) A missionary to help in the training of Chinese Christian agents in St. Paul's College, Hong Kong. This is a C.M.S. post, and, after more than twenty years of similar work in Ningpo, I can testify from my own experience to the fact that it is a most happy and most useful work.”

## DAY OF INTERCESSION FOR THE C.M.S.

Tuesday, September 30th, or other Convenient Day in that Week.

IT is felt by many friends of the C.M.S. that the circumstances of the present time constitute a special call to prayer. On the one hand, the prospects in the mission-field were never more hopeful as regards opportunities for preaching the Gospel; on the other, suitable candidates for service are not coming forward in anything like the proportion that is necessary if every opportunity is to be seized, nor even in sufficient numbers to carry on efficiently work already in hand; nor is the income of the Society showing that expansiveness which many had hoped to see this year. And yet our churches are crowded with worshippers, and amongst our communicants are thousands of intelligent young men and young women who, if once their hearts were fired with missionary zeal, would soon make a difference in the mission-field. Many of them would go forth as workers, and those who could not do that would stimulate an interest among friends at home. The Christian people of England, too, if the spirit of self-sacrifice were poured out upon them, would find no difficulty in giving the 400,000*l.* which the Society asks for before the end of March, 1903. Indeed, an income of even half a million would then be felt to be really a paltry sum for a work so great and so dear to the heart of our blessed Lord. We are not straitened in our God; we are straitened in our own hearts. Our one hope, then, in the present state of things is in Him. “The ways of the Lord are right”; and His way is to wait until His people call upon Him. “He waits to be gracious.” “Ye have not, because ye ask not.” We know that He could give all that is needed in funds and agents without our asking. We know that He could convert the Heathen without any missionary society or human co-operation whatsoever; but that is not His usual method. For wise reasons known to Him, though not to us, He withholds blessings until His people bow before Him in believing prayer; and He decrees that, without a preacher, the Heathen shall not hear the Gospel. He has put this treasure in earthen vessels.

Our course, then, is plain. We are called by these very circumstances to unite in earnest supplication to Him Who holds all hearts in His keeping—the hearts of those who can *go*, and the hearts of those who can *give*.

We therefore invite the friends of the Society to join in an act of Special Intercession on Tuesday, September 30th, or should that day be inconvenient, upon some other day falling in the same week. The most convenient hour and place (church or schoolroom) in each parish should be chosen. Only, let there be one

united, definite cry unto God from thousands of believing hearts all over the country (1) for men and women filled with the Holy Spirit for the mission-field, and (2) for generous gifts from His people at home to support them. It may be—if we enter upon this Day of Intercession with honest and good hearts, resolving that what God makes plain to us who pray we shall do—that from these very assemblies themselves the answer to our prayers will come.

A place in our petitions will, no doubt, be found for our partners who are in the other ships. In praying for our beloved Church Missionary Society, we must not forget that there are other missionary societies whose needs are not inconsiderable. We long to see the gracious rain of God's blessing coming in a copious shower upon all of them as well as upon us.

We give below a list of subjects enumerating the most pressing needs of the Society, which it is hoped will be found helpful in guiding intercession.

H. E. FOX (*Hon. Sec.*).

J. S. FLYNN (*Central Sec.*).

C.M. HOUSE, SALISBURY SQUARE, July 31st, 1902.

### Subjects suggested for Intercession.

(1) The Church at home.

(a) For more European missionaries to go forth as (i.) clergy; (ii.) laymen; (iii.) ladies; (iv.) doctors and nurses. (b) For a deeper realization of missionary claims by English Christians. (c) For a willingness on their part to give generously for the support of all whom the Lord our God shall call to the mission-field. (d) For an increase of candidates (men and women) for training.

(2) The Church in the mission-field.

(a) For more native agents. (b) for the growth of the spirit of sacrifice among Native Christians in providing both men and means for the Lord's work. (c) For less dependence on supplies from England.

(3) Foreign missionary societies in general.

(a) For the growth of love and holy fellowship among all who send or carry the Gospel to the Heathen. (b) For generous appreciation of, and hearty sympathy with, each other's work. (c) For abundant blessing on all missionary work that is after the mind of Christ, and for the supply of every need.

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### TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER for the evangelization of the tribes in the Nile Valley between Uganda and the Eastern Sudan. (Pp. 666—668.)

Prayer for a blessing on seed sown during an itinerary trip in the valley of the Jhelum, Kashmir. (Pp. 669, 670.)

Thanksgiving for the openings and opportunities for work among students in Japan; prayer that the relationship of teacher and student may be used to bring home to them the claims of Christ. (Pp. 670—675.)

Thanksgiving (with prayer) for the Japan Church. (Pp. 675—679.)

Thanksgiving for baptisms among the Bhils of Rajputana; prayer that many more may become followers of Christ. (P. 691.)

Thanksgiving for the numerous opportunities for evangelization within the Society's sphere of work; prayer that means to take advantage of them may not be withheld. (Pp. 709, 714.)

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### THE AUTUMN FAREWELL MEETINGS.

THE arrangements for the Valedictory Meetings are as follows:—

*Wednesday, October 1st, 1902.*—Public Meeting at Exeter Hall at 7 p.m., to take leave of the missionaries proceeding to Egypt, Palestine, India, and Mauritius. The closing address will be given by the Rev. G. S. Karney, M.A., Vicar of St. John the Evangelist, Paddington.

*Thursday, October 2nd.*—Service at St. Bride's Church, Fleet Street, E.C., with celebration of Holy Communion at 11 a.m. Address by the Right Rev. Bishop J. Taylor Smith, D.D., Chaplain-General.

Public Meeting in Exeter Hall at 7 p.m., to take leave of missionaries proceeding to Africa, Ceylon, China, and Japan. Address to be given by the Rev. H. L. C. V. de Candole, M.A., Vicar of Holy Trinity, Cambridge.

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## HOME DEPARTMENT.

### Local Associations and Unions.

THE annual meeting of the East Herts Association was held at "Woodhall," Hertford, by the invitation of Mr. Abel H. Smith, M.P., on July 9th. The Rev. P. E. S. Holland presented the report for the year, showing a total of 1836*l.* received. The chairman (Mr. Abel Smith) warmly welcomed all those who were present, and spoke of the hopeful tone of the report, one feature of which, that practically every parish and village did something for the Society, being particularly cheering. At the same time the need for continued and enlarged efforts was most pressing, and Christians should all realize that it was their duty to see that nothing was lacking to speed forward the work. The Bishop of Victoria, Hong Kong, followed, and gave a striking account of the progress and reality of Mission work in China.

The anniversary of the Whitby Association, held on July 13th and 14th, called for the services of two of the Society's preachers and speakers to assist the local clergy. This year the Rev. Canon Cole, of Santalia, Bengal, and the Association Secretary for the Diocese of York, represented the Society, and were personally responsible for three sermons each (two of which were to young people) in the fine old Parish Church and in St. John's and St. Michael's churches. At the anniversary meeting on the Monday, the Rector, the Rev. Canon Austen, presided. The chairman stated that the late Miss E. Jameson, who had long loved the C.M.S., had left a very considerable residuary bequest, which would probably amount to some thousands of pounds. This aged lady, who had for so many years aided the C.M.S. with her prayers, means, and influence, was a truly fine and beautiful character. She always delighted in cheering and helping the local secretaries and Committee in their good work, and was widely beloved. The Rector then passed to a review of the Missions of the Church of Rome, as he had seen them and heard of them during his journeys, somewhat recently, in Southern Europe and the East, and could not withhold admiration on account of the care bestowed in training the young, both to serve abroad and to contribute their multitudes of little offerings at home. He closed with a high tribute of praise to the C.M.S. for her good and healthy Missions in the East and especially in Palestine, some of which he had visited.

P. B. DE L.

Bishop Hoare of Victoria, Hong Kong, preached at Lichfield Cathedral on Sunday, July 13th, sermons also being preached in various other town churches on the same day. On the following day, the local secretary, Mr. F. H. Lloyd, presided, and also presented the report, which, while showing a decrease in the year's contributions, spoke hopefully of future prospects. The Rev. P. G. Wood, Association Secretary, moved the adoption of the report, at the same time giving an outline of the Society's work, dealing more especially with Egypt, his own former sphere of labour. A closing address, outlining the condition of the Church in China, was given by Bishop Hoare, and his testimony to the steadfastness and reality of the Native Christians was listened to with the greatest interest. The Bishop earnestly appealed to all present for a still more liberal support of the Society in every way.

Sermons were preached on behalf of the C.M.S. in the pretty seaside village of Aberdovey on Sunday, August 3rd. The church of St. Peter's was thronged with holiday visitors from all parts of the Kingdom, and a great opportunity thus afforded to the preachers to cast the good seed far and wide. Oh, that his brother clergy in holiday resorts would follow the Rev. J. Rowland's example, and give not the dull season, but the best! It is too often the rule at seaside places in Wales to give the gleanings of the vintage to C.M.S., and secure the holiday season for those pressing demands of local expenditure which are too often thrown into the adverse balance against Christ's Imperial Claim in the extension of His Kingdom. Nearly 14*l.* was collected in the little church, and that without expense of deputations. Sermons were preached by the Rev. Canon Symonds, Rector of Stockport,

and the Rev. W. M. Roberts, Association Secretary for North Wales, who is a resident in the locality. W. M. R.

### Northampton Church Congress.

#### MISSIONARY BREAKFAST.

Arrangements have been made for a C.M. Breakfast at the forthcoming Church Congress at Northampton. It will be held in St. Giles' Church Rooms, on Wednesday, October 8th, at 9 a.m. The Dean of Peterborough, Dr. Barlow, has promised to preside, and an address will be given by Dr. Handley Moule, Bishop of Durham. Application for tickets, price 1s. 6d. each, should be made to Mr. F. T. Tebbutt, 50, Billing Road, Northampton, or to the Rev. E. A. Wilson, 5, Southmoor Road, Oxford.

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, July 15th, 1902.*—On the recommendation of the Ladies' Candidates Committee, Miss Kathleen Elizabeth Barton, Miss Eleanor Isabel Dodson, L.S.A. Lond., M.D. Brux., Miss Annie Griffin, and Miss Ethel Ostell Thurlow were accepted as Missionaries of the Society.

On the recommendation of the Islington College Visitors Sub-Committee, Messrs. James Blundy, Arthur Dungworth, Alfred Elias Mitchell, and Charles William Reeves were accepted as Missionaries of the Society.

An offer of service from the Rev. John Booth, M.A., Exeter College and Wycliffe Hall, Oxford, Curate of St. Mark's, Victoria Park, N.E., was accepted. Mr. Booth was introduced to the Committee and commended in prayer to God by the Rev. Prebendary Fox.

Mr. O. H. Knight, M.A., was accepted as a Missionary of the Society for work in Japan. Mr. Knight was introduced to the Committee, and was commended in prayer to God, together with the above-mentioned Islington students, by the Rev. W. P. Buncombe.

A report was presented by the Foreign Literature Committee recommending the preparation by the Rev. W. St. Clair Tisdall of a popular treatise dealing with the actual objections which have been found in practice to be used by the Moslems in bazaar-preaching and conversation. The report was adopted.

The Committee accepted with regret the retirement of the Rev. T. Russell on the completion of his term of service, and placed on record their hearty appreciation of his work as Incumbent of Holy Trinity Church, Allahabad.

On the recommendation of the Committees in charge of the Missions in Sierra Leone, Western and Eastern Equatorial Africa, Egypt, Palestine, Bengal, United Provinces, Punjab and Sindh, Western India, South India, and Mauritius, various arrangements were agreed to with regard to those Missions.

*Funds and Home Organization Committee, July 22nd.*—In view of the Society's increased need both of men and means, it was resolved to invite the Society's friends and supporters to observe Tuesday, September 30th, or some convenient day falling in the week, as a special Day of Intercession on the Society's behalf.

*General Committee, August 12th.*—The Secretaries reported the death of the Right Rev. Dr. Pakenham Walsh, lately Bishop of Ossory and Ferns, and a Vice-President of the Society. The following Minute was adopted:—

"It is with no ordinary sense of sorrow and of personal loss that the Committee have heard of the death of the Right Rev. William Pakenham-Walsh, D.D., late Bishop of Ossory and Ferns, and one of the Vice-Presidents of the Society. For twenty years Bishop Walsh filled the office of Honorary Secretary of the Hibernian Church Missionary Society. For many years there was no advocate of the Society in Ireland so widely known or so warmly welcomed as was Dr. Walsh. So far back as 1861 he delivered the Donnellan Lectures before the University of Dublin, choosing as his subject 'Christian Missions' and more recently his 'Heroes of the Mission Field,' and 'Modern Heroes of the Mission Field,' have brought missionary biographies to countless homes. In 1897 ill-health obliged him to resign his Sec, but to the end of his long and honourable life he loved and laboured for the Evangelization of the World."

The Secretaries also reported the death of the Very Rev. W. M. Cowper, Dean

of Sydney, and a Vice-President of the Society. The following Minute was placed on record:—

"The Committee hear with sympathetic concern of the death of one of the oldest and most venerable of the Society's friends, the Very Rev. W. M. Cowper, D.D., Dean of Sydney, a Vice-President of the Society, at the age of ninety-two. For more than sixty years he had been a faithful minister of the Gospel in Australia, and a leading member of the Church Missionary Association of New South Wales. He took the deepest interest in the development of that Association in 1892 as an organization for sending Australian Missionaries to C.M.S. fields."

The Secretaries reported the acceptance of the office of Vice-President of the Society by the Bishop of Quebec.

The Committee accepted with much regret the resignations of Miss A. L. Dowbiggin, of the Ceylon Mission; and Miss M. Macdonald and Miss K. Pileon, accepted Missionaries, located respectively to Mid China and Japan, but unable to proceed to the mission-field on grounds of health.

On the recommendation of the Osaka Standing Sub-Committee, Miss Nash was accepted as a Missionary of the Society in local connexion.

On the recommendation of the Committees in charge of the Missions in Turkish Arabia, Punjab and Sindh, South India, Mid China, and Japan, various arrangements were agreed to with regard to those Missions.

[*Erratum*.—Bishop Fyson calls our attention to an error in the report of his interview with the Committee given on p. 637 of our August number. The Bishop did not actually state that Hakodate was the only entirely self-supporting station in the whole of the Sei-Kokwai, but that he believed there was only one other congregation which was entirely self-supporting. He has, however, since learned that two other congregations have lately become self-supporting, so that now there are *four*, and it is worth noticing that all these four are in connexion with the C.M.S.]

## FINANCIAL NOTES.

### Annual Review of the Society's Finances.

THE report of the Joint Meeting of Estimates and Finance Committees was presented to the Committee on July 15th.

An examination of the income for the past year showed that under General Receipts (excluding Appropriated Contributions and Receipts towards Adverse Balance of 1900-01) the sum of 254,603*l.* was contributed, against 241,430*l.* in 1900-01, showing a net increase of 13,173*l.*, chiefly due to contributions received through Associations.

Under Appropriated Contributions the sum of 58,230*l.* was received as contributions, and 4516*l.* as interest and dividends, making a total of 62,747*l.*, against 71,969*l.* in 1900-01, a decrease of 9222*l.* But whilst there was a large decrease in the Appropriated Receipts for the year, the amount available for expenditure from Appropriated Receipts (consisting partly of receipts in the year and partly of balances in hand from previous years) was 82,722*l.*, a sum larger than the amount available in the previous year by 15,558*l.* This sum, together with the increase in General Receipts and a considerable diminution in expenditure, enabled the Committee to report a far less Adverse Balance than was feared before the termination of the year.

The decrease in expenditure in the Missions for the past year was regarded as most satisfactory, indicating the loyal and complete manner in which the Missions have carried out during the year the Committee's expressed desire for the strictest economy in dealing with the respective grants assigned to them.

To meet the estimated expenditure of 377,885*l.* for the current year ending March 31st next, and the remainder of the Adverse Balance of 1901-02 not yet contributed, viz. about 18,000*l.* (total 395,885*l.*), the Committee considered that a sum larger by 58,562*l.* than last year's available income would be needed to avert an adverse balance.

In the prospective statement for the year ending March 31st, 1903, comparison was made (according to precedent) between the estimated expenditure and the available receipts of last year. Those receipts included a sum of nearly 20,000*l.* by which the previous balances under Appropriated Contributions were reduced, a credit which was quite exceptional.

The Committee reported that the close scrutiny of all the Society's expenditure



made by the Quinquennial Review Sub-Committee last year has shown that, unless by a reduction of the number of missionaries or of their personal allowances, no further considerable savings can be looked for.

They reported that the total number of missionaries on the roll at the end of June was 920, a net increase of two only on the number at the same time last year. This includes an increase of fourteen women and a decrease of twelve men. Of this total 540 are men and 380 women; eighty are honorary, twenty-seven partly so, and 333 are in whole or in part maintained, so far as stipend is concerned, by Appropriated Contributions of Associations or other organizations (including forty-one by the Colonial Associations); and 104 are maintained in whole or in part by individual donors.

In view of the very serious position thus disclosed, the Committee resolved:—

- (a) To again set apart a day for prayer, humiliation, and renewed consecration, and to seek a special outpouring of the Holy Spirit.
- (b) To continue strenuous efforts to spread information, to stir up interest, and to increase zeal, and at the same time to use every effort to promote a higher standard of contributions to the General Fund.
- (c) To attempt a general raising of the scale of contributions towards the support of O.O.M.'s, and to encourage a more general adoption of that relationship.
- (d) To direct further reductions, wherever possible, both in framing and revising the estimates for 1903-04.
- (e) To exercise meanwhile great care in sanctioning fresh outlay.
- (d) To urge upon Native Christians, whose recent advance in that direction has been highly appreciated, still further efforts toward self-support.

#### The Deficiency of 1901-02.

To the date of going to press the amount received towards the Adverse Balance was 10,857*l.*, leaving 16,745*l.* still to be made up. Of the sum received nine donors have contributed 500*l.* each. Three donors have given 875*l.* between them; twenty-five have given 100*l.* each; twelve 50*l.* each; eleven 25*l.* each; and fifteen 20*l.* The remainder has been contributed in smaller sums, including many congregational collections.

### NOTES OF THE MONTH.

#### ORDINATIONS.

*South India.*—On St. John Baptist's Day, June 24, 1902, at Coonoor, by the Bishop of Madras, the Revs. E. E. Hamshire, C. P. Gnanamoni, and Kanapati Adam to Priests' Orders.

*South China.*—On March 23, at St. Stephen's, Hong Kong, by the Bishop of Victoria, Mok Shan Tsang to Deacons' Orders.

*West China.*—On Trinity Sunday, May 25, at Pao-ning, by Bishop Cassels, Mr. W. Andrews to Deacons' Orders, and the Revs. W. Kitley and A. A. Phillips to Priests' Orders.

*Japan.*—On St. Michael and All Angels' Day, Sept. 29, 1901, by Bishop Fyson, the Rev. Matsutaro Ito to Priests' Orders.

#### DEPARTURES.

*Uganda.*—The Rev. E. Millar left London for Mombasa on Aug. 12, 1902.

*South India.*—Miss E. Wiles left Marseilles for Bombay on Jan. 24.

*Ceylon.*—The Rev. J. Carter left London for Colombo on July 18.—The Rev. and Mrs. J. Thompson left London for Colombo on July 25.

*South China.*—Miss A. K. Hamper left Liverpool for Hong Kong, *via* Montreal, on July 22.

*North-West Canada.*—Mr. J. W. Bilby left Peterhead for Cumberland Sound on July 22.

#### ARRIVALS.

*Niger.*—Miss M. J. Martin left Burutu on June 30, and arrived at Plymouth on July 22.

*Uganda.*—The Rev. E. Millar left Mombasa on May 17, and arrived in London on June 10.

*Palestine.*—The Rev. and Mrs. T. F. Wolters left Jaffa on July 9, and arrived at Basle on July 18.—The Misses E. M. Thorne and I. Morphew left Jaffa on July 8, and arrived in London on July 17.—Miss E. G. Reeve left Jaffa on July 9, and arrived at Dover on July 29.

*United Provinces.*—Miss S. Bland left Agra on Feb. 20, and arrived in London (via China and Japan) on July 28.

*Punjab and Sindh.*—Dr. and Mrs. H. M. Clark left Amritsar on Feb. 21, and arrived at Stuttgart on July 1.

*South China.*—Dr. and Mrs. E. G. Horder left Hong Kong on June 23, and arrived in London on July 30.

*Japan.*—Mr. F. E. Hamond left Japan on May 14, and arrived at Southampton on June 25.

#### BIRTHS.

*Eastern Equatorial Afri a.*—On June 14, at Mombasa, the wife of the Rev. F. Burt, of a daughter.

*Uganda.*—On April 21, in Uganda, the wife of the Rev. H. W. Weatherhead, of a daughter.

*Bengal.*—On March 8, the wife of the Rev. J. W. Knight, of a son.

*United Provinces.*—On Aug. 10, at Naini Tal, the wife of the Rev. B. Herklots, of a son.

*Travancore and Cochin.*—On July 28, at Bangalore, the wife of the Rev. C. E. R. Romilly, of a daughter.

*Fuh-Kien.*—On May 4, the wife of Mr. T. B. Woods, of a son (Robert Thomas).—On Aug. 2, the wife of the Rev. J. B. Carpenter, of a son.

#### MARRIAGES.

*United Provinces.*—On July 31, at Sydenham, the Rev. P. Brocklesby Davis to Miss Ellen Clara Marriott.

*Punjab and Sindh.*—On Aug. 12, at Sukkur, the Rev. A. E. Redman to Miss Mary Rachel Brook, of the C.E.Z.M.S.

*Mid China.*—On July 12, at Osaka, the Rev. W. H. Elwin to Miss Emily Sandle Fox.

#### DEATHS.

*Yoruba.*—On June 29, the Rev. Edward Buko.

*Fuh-kien.*—On Aug. 12, the infant son of the Rev. and Mrs. J. B. Carpenter.

On Aug. 20, at Hampstead, Mr. Eugene Stock, Editorial Secretary C.M.S., was married to Isabella Emily, widow of the late Col. the Hon. I. de V. Fiennes.

### PUBLICATION NOTICES.

**The Centenary Volume of the C.M.S.** This book has now been published. Should any friends who subscribed for the volume not have received their copies, will they kindly send a postcard to the Publishing Department, Salisbury Square? The Volume is now on sale in the ordinary way, *price 6s. net, 6s. 6d., post free.*

**Annual Report, 1901-02.** The Report is expected to be ready for distribution by the middle of September, but many friends cannot possibly receive their supplies before October. The distribution is made in alphabetical order of Dioceses, the Province of Canterbury preceding that of York. Friends who subscribe direct to the Parent Society receive their copies direct from Salisbury Square; subscribers through Local Associations should apply to the Local Secretaries for their copies.

**Sheet Almanack for 1903.** This Almanack will be ready for issue early in October, and will be available for localizing as a Parish Almanack as usual. Specimens and full particulars will be ready by September 22nd, and will gladly be supplied to possible localizers on receipt of a postcard.

**Extracts from the Annual Letters of Missionaries for 1901.** The following Parts have been issued since our last Notice:—

Part X., containing Letters from the Bengal and part of the United Provinces (formerly North-West Provinces) of India Missions, 48 pp., *price 3d., post free.*

Part XI., containing completion of Letters from the United Provinces of India, and Letters from the Central Provinces, 56 pp., *price 3d., post free.*

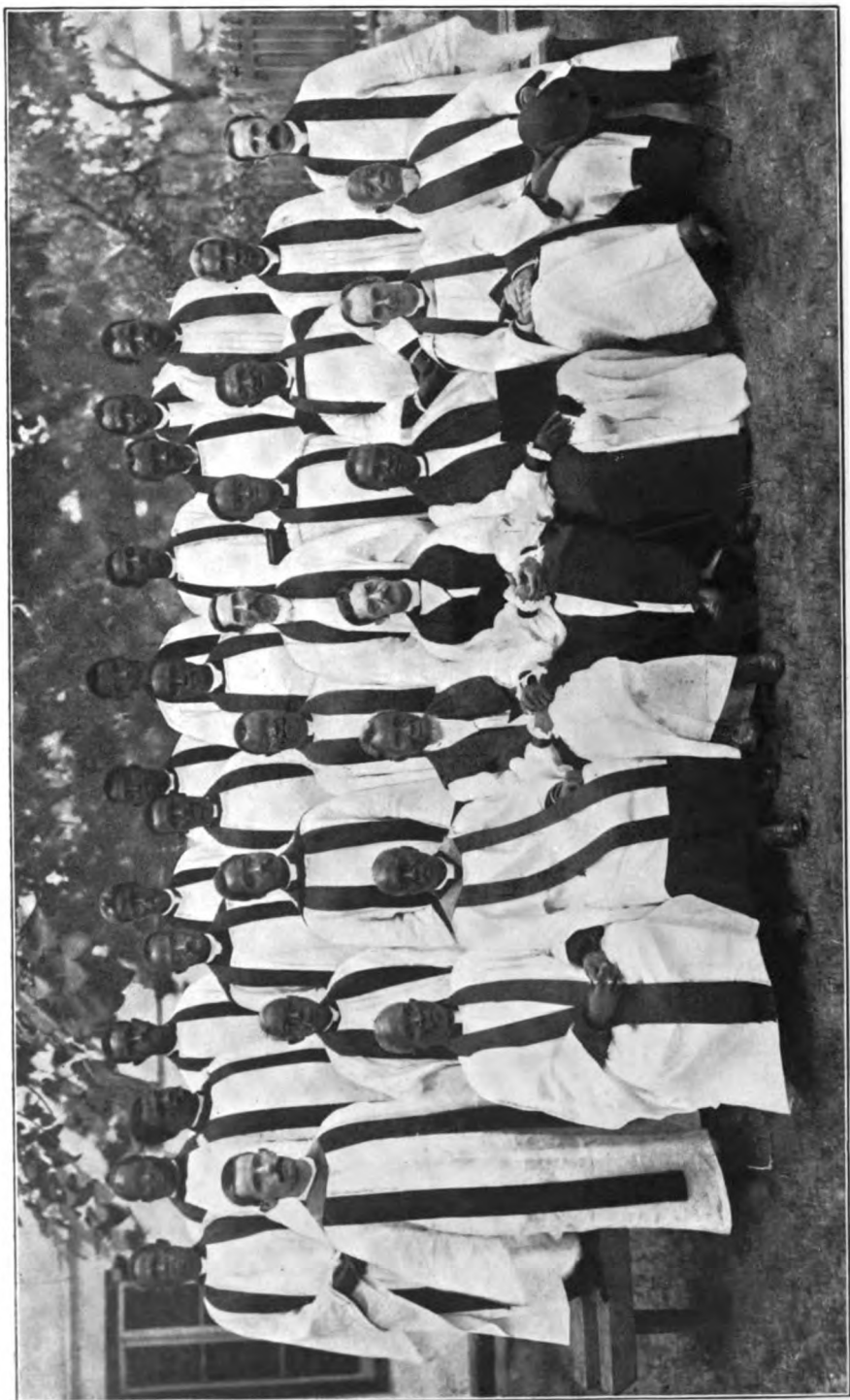
Part XII., containing Letters from the Punjab and Sindh Mission, 48 pp., *price 3d., post free.*

**Hastening the Coronation** (Occasional Paper, No. 36). This Paper has been slightly revised, so as to make it suitable for use now that the Coronation of King Edward has actually taken place. Friends will find it useful for stirring up interest in the Work. Copies are supplied *free of charge.*

All orders for books, magazines, and papers, should be addressed to

THE LAT SECRETARY, C.M. House, Salisbury Square, London, E.C.





Group of Clergy at the Diocesan Conference in Lagos, January, 1902.

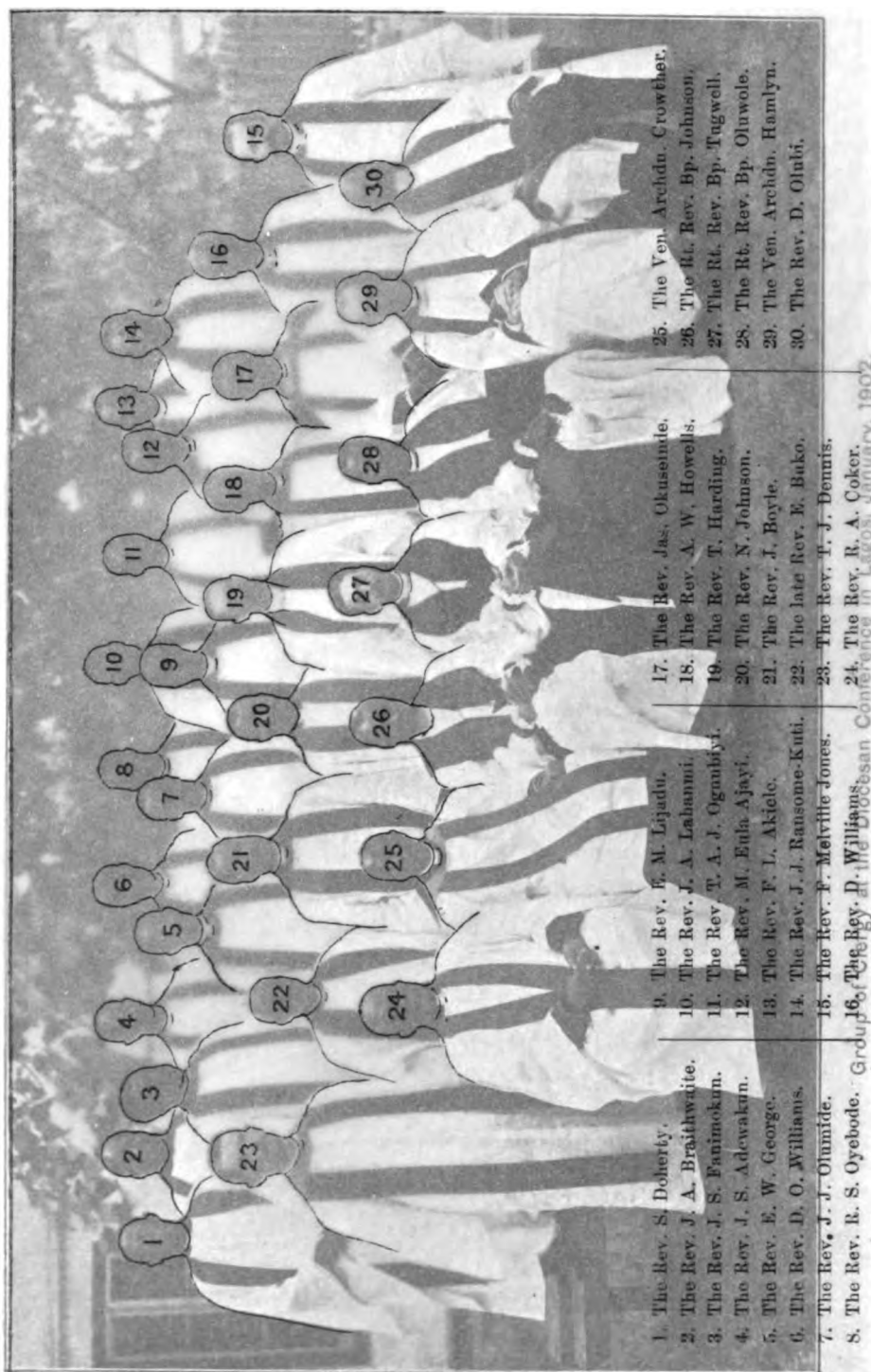
(See p. 724.)

# CHURCH MISSIONARY INTELLIGENCER.

## CHALMERS OF NEW GUINEA

In the year the Christian pe-  
 riodical, Sydney in the daily newspaper  
 London Missionary Society  
 of New Guinea. One of  
 whom is greater than to any other man the  
 day. The one of the melancholy results  
 that the name of one of the greatest missionary  
 should be unfamiliar to large numbers of the mission-  
 ary of  
 England interested in Missions. We are all  
 particular societies that missionaries not belonging to  
 the most unknown to us. The exception comes from a  
 large circulation. Bishop Hannington  
 in the mission-field, and had  
 a great missionary, owes his wide-world fame  
 in which Mr. Dawson tells  
 of Mongolia is chiefly known outside the  
 capital memoir of him  
 now lying before us, another from  
 may presently go far to immortalize the  
 perhaps a somewhat smaller book would  
 secure of a wide circulation, but the paper used is  
 weighs so little, and the volume is quite light  
 rather large to the eye; and assuredly every one of the  
 of interest.  
 The other great missionaries, Chalmers was a Scotchman, a  
 from Argyllshire. He owed his conversion to Christ, when  
 man, to the visit to Inveraray of two Irish evangelists who  
 from Ulster at the time of the great religious revival there in  
 1807. He then called to mind a boyish vow which he had made some  
 while seated in his Sunday-school class listening to his  
 a missionary letter from Fiji; and the missionary call  
 to come to him again. After working for a year or two in the  
 Glasgow City Mission, he proposed offering to go out as a missionary of  
 the United Presbyterian Church, but eventually offered instead  
 London Missionary Society, having met one of its South Sea  
 missionaries, Mr. Turner of Samoa. The L.M.S. sent him to  
 the famous institution founded by the Countess of Huntingdon  
 the Whitefield Revival. The L.M.S. does not  
 the expenses of training its missionaries, and does not accept  
 till they come forward ready trained. But at least it was  
 custom to grant 30l. a year to an accepted student, and to  
 bearing the rest of the cost. It was

his Autobiography and Letters. By  
 Society, 1902.



1. The Rev. S. Doherty.
2. The Rev. J. A. Braithwaite.
3. The Rev. J. S. Fanimokun.
4. The Rev. J. S. Adevakun.
5. The Rev. E. W. George.
6. The Rev. D. O. Williams.
7. The Rev. J. J. Olumide.
8. The Rev. R. S. Oyeboade.
9. The Rev. E. M. Lijadu.
10. The Rev. J. A. Lahanni.
11. The Rev. T. A. J. Ogunbiyi.
12. The Rev. M. Enla Ajayi.
13. The Rev. F. L. Akiele.
14. The Rev. J. J. Ransome-Kuti.
15. The Rev. F. Melville Jones.
16. The Rev. D. Williams.
17. The Rev. Jas. Okuseinde.
18. The Rev. A. W. Howells.
19. The Rev. T. Harding.
20. The Rev. N. Johnson.
21. The Rev. J. Boyle.
22. The late Rev. E. Bako.
23. The Rev. F. J. Dennis.
24. The Rev. R. A. Coker.
25. The Ven. Archdn. Crowther.
26. The Rt. Rev. Bp. Johnson.
27. The Rt. Rev. Bp. Tagwell.
28. The Rt. Rev. Bp. Oluwole.
29. The Ven. Archdn. Hamlyn.
30. The Rev. D. Olubi.

Conference in Lagos, January, 1902.

THE  
CHURCH MISSIONARY INTELLIGENCER.

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CHALMERS OF NEW GUINEA.

**I**N May last year the Christian public were horrified by a telegram from Sydney in the daily newspapers stating that two missionaries of the London Missionary Society had been killed and eaten by the savages of New Guinea. One of these was James Chalmers, to whom more than to any other man the opening up of New Guinea is due. It is one of the melancholy results of the divisions of Christendom that the name of one of the greatest missionary pioneers of the century should be unfamiliar to large numbers of the members of the Church of England interested in Missions. We are all so wrapped up in our particular societies that missionaries not belonging to our own are almost unknown to us. The exception comes when a good biography achieves a large circulation. Bishop Hannington, for example, who was only a year or two in the mission-field, and had no time to become in any sense a great missionary, owes his wide-world fame mainly to the delightful book in which Mr. Dawson tells the story of his life. Gilmour of Mongolia is chiefly known outside the L.M.S. circle through Mr. Lovett's capital memoir of him. We earnestly hope that the substantial volume now lying before us, another fruit of Mr. Lovett's busy pen, may presently go far to immortalize the name of James Chalmers.\* Perhaps a somewhat smaller book would have been more secure of a wide circulation, but the paper used is the thick paper that weighs so little, and the volume is quite light and handy, although rather large to the eye; and assuredly every one of the five hundred pages is full of interest.

Like so many other great missionaries, Chalmers was a Scotchman, a Highlander from Argyllshire. He owed his conversion to Christ, when a young man, to the visit to Inveraray of two Irish evangelists who went over from Ulster at the time of the great religious revival there in 1859. He then called to mind a boyish vow which he had made some years before while seated in his Sunday-school class listening to his minister reading a missionary letter from Fiji; and the missionary call seemed to come to him again. After working for a year or two in the Glasgow City Mission, he proposed offering to go out as a missionary of the United Presbyterian Church, but eventually offered instead to the London Missionary Society, having met one of its South Sea missionaries, Dr. Turner of Samoa. The L.M.S. sent him to Cheshunt College, the famous institution founded by the Countess of Huntingdon in the days of the Whitefield Revival. The L.M.S. does not now pay the expenses of training its missionaries, and does not accept them at all till they come forward ready trained. But at that time it was the custom to grant *£*300 a year to an accepted student sent to Cheshunt, the College bearing the rest of the cost. It was characteristic of a

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\* *James Chalmers: his Autobiography and Letters.* By Richard Lovett, M.A. Religious Tract Society, 1902.

self-reliant Scotch youth that he was grieved at becoming "a student on charity," and called it the "unmanning" of himself. Of course we do not concur in this view of the matter, but it is refreshing to see such a spirit manifested, and Missions would be more successful if there were more of it.

Chalmers had been brought up under extreme Calvinistic teaching. An autobiographical fragment of his own tells us that the preachers he heard were wont to picture parents in heaven shouting "Hallelujah!" at the sight of their children being cast down into hell. The teaching at Cheshunt was very different. Dr. H. R. Reynolds, the much-respected Principal, was an orthodox and well-balanced theologian, and set forth to his students the love of God in Christ. The picture of the College given by Mr. Lovett is an attractive one. Its atmosphere combined in an unusual degree scholarship, spirituality, manliness, and fun. Chalmers had the three latter, but not much of the first. We are told that on one occasion a neighbouring clergyman, Mr. Tugwell, who had been among the Red Indians, had among his curios from Canada an enormous bear's skin, with head and claws complete, prepared by the Indians to be worn in their dances. This Mr. Tugwell was evidently the Rev. L. S. Tugwell, the first ordained missionary sent by the C.M.S. to Metlakahtla to work with Duncan, and a cousin of the present Bishop of Western Equatorial Africa; and Bishop Ridley tells us he knows that bear's skin well. Chalmers borrowed the skin and used it to play a number of practical jokes in the College. It is interesting to find that among Chalmers' fellow-students at Cheshunt was the present Secretary of the L.M.S., the Rev. R. Wardlaw Thompson.

On January 4th, 1866, Chalmers and his young wife sailed for the Southern Seas in a new clipper ship, the *John Williams*, the third in succession of the missionary vessels employed by the L.M.S. for the work of its Island Missions. They were appointed to the Hervey Islands, but the ship was wrecked on Savage Island. Eventually they settled at Rarotonga. The history of this island is very interesting. It had been discovered by John Williams forty years before, and the work of successive missionaries had been blessed to the conversion of the people. A training institution had been founded there which has trained no less than five hundred young men and women in the past half-century; and these native teachers have been the evangelists of many island groups, including Samoa, the New Hebrides, and the Loyalty Islands, and, as we shall see, New Guinea.

In no part of the world have Native Christians done so large a part of the work of evangelization as in the South Seas. Some of our readers may remember a remarkable article in the *Intelligencer* of November, 1886, by Dr. Cust, in which he gave a thrilling account of the labours and sufferings of native evangelists in Polynesia and Melanesia; and so far as the agents of the L.M.S. are concerned, valuable information will be found in Mr. Lovett's History of that Society. Rarotonga itself had been first evangelized by a devoted teacher named Papeiha.

For ten years Mr. and Mrs. Chalmers laboured in Rarotonga. Practically he was a kind of head chief of the island, and thereby gained



valuable experience of the ways of South Sea Natives and the best methods of dealing with them. A review of this book in the *Times* of May 23rd observes that, "Missionary work abroad falls mainly under three heads: first, the civilization and conversion of savages; secondly, pastoral work among savage nations previously converted to Christianity; and, lastly, the preaching of true religion to persons more or less civilized who already hold some mistaken form of creed,"—and well observes that the second of these, pastoral work, may be a valuable training for men who are afterwards to be pioneers among the Heathen. This was emphatically true in the case of Chalmers. From the first he was eager to go into some new field; and though he afterwards learned to look back gratefully upon his ten years among Native Christians, he was never quite in his element as the head of a training institution, and his vigorous personality could not be satisfied with running in old grooves. He conducted the work in his own way, which was not the way of other missionaries, and some degree of controversy was the result. Apparently the Directors at home (i.e. the Committee, as we should call them) had some trouble with their energetic and wilful missionary. But they had to let him go his own way, and were not sorry afterwards that they had done so.

It was on the occasion of his first landing in Rarotonga that the native name by which he came to be known was given him. He was carried ashore by a Native, who asked him his name, that he might call it out to the shore. Not being able to pronounce "Chalmers," the man called out "Tamate," and by this name the missionary became familiarly known all over Australasia and Polynesia.

Rarotonga suffered, like the rest of the South Sea Islands, from the evil ways of unscrupulous white men, who, as in the early days of New Zealand, did their best to ruin the Missions, and at the same time reported adversely on them. Drink, as usual, was the principal curse, and the natural immorality of the Natives was only made worse by contact with the traders and sailors. The Christian islanders, however, showed great steadfastness on the whole, and a very pleasant picture is drawn by an English merchant of Christian character of a native crew he employed for some months:—

"We sailed from Rarotonga," he wrote, "on the Tuesday evening following the service described above, and during the whole voyage of twenty-two days, services were held uninterruptedly at six o'clock in the morning and evening, and, in addition to these, two full services every Sunday. A native teacher, Meariki, accompanied the party, and, as customary, was chosen by the men themselves, his election being confirmed by Mr. Chalmers. He usually officiated, but six or seven of the men were able to lead in prayer, and three or four to preach also. I question if I should have found this state of things among a party of young English labourers, selected without any inquiry on this subject. I never shall forget the quiet enjoyment of those evening services on the beautiful South Pacific—all my men gathered around me on the vessel's poop, singing hymns, which, although I could not understand, were yet set to old tunes, which I had known from my childhood, and sung apparently with the heart and understanding also: and the prayer, although in another language to my own, was yet, I knew, ascending with mine into the ear of Him in Whose sight we were all equally His children. The first Sunday at sea a young Rarotongan sailor, named Lameke, who had been engaged by the captain, stood up, at Meariki's request, to give out the hymns and engage in prayer, and I could not but think that there were not

so many English sailors who would have had the moral courage to do this in the presence of "all hands." The conclusion to which I came was, that the men would have as soon thought of going without their food as without their services."

In 1871 the L.M.S. projected a Mission to the then almost unknown island of New Guinea. It is the largest island in the world, being 1400 miles long, and having an area about three times that of Great Britain. The climate is extremely trying, and malarial fevers beset the traveller. The inhabitants are physically a fine race, and not without good qualities, but savagery and cannibalism and hideous vices prevail. The case is mentioned of a woman whose husband died, and who immediately invited her friends to feast upon his body. Such religious ideas as they have seem to consist in a slavish fear of evil spirits. They imagine there is a future life, but are in utter darkness regarding it. It was not, therefore, an attractive field to flesh and blood; but Mr. Macfarlane, a missionary from the Loyalty Islands, conducted a party of Christian islanders to Murray Island in Torres Straits, with a view to finding a neighbouring island which might become the Iona of New Guinea. Some white men on Murray Island did not like the prospect of a Christian Mission in their vicinity, and warned the party that they would find alligators, &c., in their way. "Stop," said one of the native teachers, "are there *men* there?" "Oh, yes, there are men, but they are dreadful savages." "That will do," said the teacher; "wherever there are men, missionaries must go."

It was while the New Guinea Mission was being planned that newspapers reached Rarotonga with accounts of the Franco-German War; and at a prayer-meeting held for the projected Mission, a chief rose and said, "Stay! we are going to send teachers, I believe, to the large island of New Guinea; but I have just been reading in the newspaper an account of an un-Christian war that is being carried on in Europe, and what I propose is that we should send teachers to France and to Prussia. When the missionaries came here they taught us that fighting was bad, but we find that those nations that are called civilized still believe in fighting, although the Bible tells us it is indeed bad." Sometimes, in the midst of our advanced and elaborate civilization, we cannot help wishing for a little of the primitive simplicity of South Sea Christianity.

After some preliminary visits to various parts of the New Guinea coast, teachers were settled at various points. The first British missionary to live on the mainland was the Rev. W. G. Lawes. His view was that the only way to evangelize such a people as the Papuans was to live in their midst. Mr. Macfarlane's method was similar to Bishop Selwyn's, namely, to bring boys away from their heathen surroundings, and train them upon a small island. There is, no doubt, much to be said for either view, but the former prevailed in the case of New Guinea, and it was enthusiastically supported by James Chalmers.

Chalmers had earnestly begged to be sent as one of the pioneers to New Guinea, but he could not be spared from Rarotonga, and five years elapsed before he got his wish. In 1877 he and his wife pro-

ceeded to New Guinea, and the larger part of the volume before us is occupied with the details of their life and work there. There is scarcely a page without some thrilling adventure and escape from peril, and it is particularly touching to read the accounts of Mrs. Chalmers' life alone among the cannibals while her husband was pioneering up and down the extensive south-east coast, and occasionally into the interior. The Natives were kind in their own way, and on one occasion brought to her as a present a portion of a man's breast ready cooked for her use! She was not in New Guinea long, however. She became very ill, and was taken to Sydney, where she died early in 1879. Chalmers was on his way to see her there, when he saw her death announced in a Queensland newspaper. During the first of his two visits to England, in 1886, he became engaged to a widow lady who had been a close friend of his first wife, and two years later she went out and married him. Her letters also are very interesting. She did not like the absolute nakedness of the people, but Chalmers was strongly opposed to what he called undue clothing of them, and believed that much mortality among South Sea Islanders has been due to this. He wished no effort made to induce men to wear more than a loin-cloth, and the women a petticoat. The touching account is given by him of a Sunday service at a remote station attended by Christians without clothes on:—

“‘Last Sunday was a high day for us at Tupuselei. We began with a morning service, when the church was crowded, only four with any clothing. In the forenoon I had a children's service, and afterwards met twenty-seven catechumens, twenty-five men and two women. I left them unbaptized for the present, preferring they should still wait, and be prepared. In the afternoon there was another large gathering, when, after I had addressed them, I threw the meeting open and invited any one to speak. It was a strange sight to see one naked man after another rise, give a short earnest address, saying, “Let us love God, let us listen to the teacher, let us keep the Sabbath and remember Christ loves us,” and so on, and so on, and then sit down. But the address of the occasion was the following. A young man got up and said, “Friends, if we do evil, Jesus weeps—is pained; if we do well, Jesus is well pleased. I have finished.” He was naked.’”

This is only one illustration of a multitude of deeply-interesting illustrations of the power of Divine Grace. In particular, the accounts of the native teachers and evangelists are most graphic. These teachers were not only mature Christians from the other islands, but Papuans themselves, the fruits of Chalmers' own work. Though he did not approve of the Murray Island system already referred to, he did believe in gathering together men and women already converted and training them for evangelistic work; and in 1883 he opened what he called the New Guinea College, with twelve students and their wives, nine of whom were sent forth in the following year. The difficulty of this training work was enhanced by the polyglot character of the country. Five languages had to be used in the institution, and Chalmers said he was sure that the Tower of Babel must really have been situated in New Guinea.

It is evident that a vigorous and original pioneer like Chalmers was sometimes disposed to go his own way, even though it was not the way of the Directors at home. It seems to us that sometimes the Directors

were right, at all events in theory, and men who are accustomed to administer Missions all over the world become familiar with problems which are new to an individual missionary working alone. There are men, however, who are best left to work in their own way, even if their own way be not as a rule the wisest. Archbishop Benson once said that Missionary Committees were not successful in managing geniuses, and that if the Church administered her own Missions the said geniuses would be better understood. To this a caustic writer replied that the Church herself had not been very successful in managing them, witness the cases of Wesley, Newman, and Irving. However, the L.M.S. Directors, though they were sometimes puzzled by Chalmers' proceedings, very wisely allowed him a great deal of liberty; and, as he certainly was a genius, this was the best thing to do. When, after twenty years' incessant journeyings and labours, amid innumerable perils of waters, perils in the wilderness, perils by the sea, perils by his own countrymen, and perils by the Heathen, he visited England, he was received with unbounded admiration, and though at first he detested deputation work, he quickly became the most popular of all speakers at Congregationalist missionary meetings.

Chalmers' own standard of devotion was a high one. Here is an example from one of his letters :—

“Is it impossible to find missionaries who will gladly dare all for Christ? Not the “life in hand” business, or the “sacrifices I have made”; but men and women who think preaching and living the Gospel to the Heathen the grandest work on earth, and the greatest of Heaven's commissions. We want missionaries like the men Colonel Gordon defines. He says, “Find me the man, and I will take him as my help, who utterly despises money, name, honour, and glory; one who never wishes to see his home again, one who looks to God as the source of good and controller of evil; one who has a healthy body and energetic spirit, and one who looks on death as a release from misery.”

“Leave the twaddle of sacrifices for those who do not appreciate the sacrifice of the Cross. Let the Church give her very best in heart, mind, and body, for Christ's world work. The best and greatest of all works requires the best and greatest men. We want men who will thoroughly enjoy all kinds of roughing it, who will be glad when ease and comfort can be had, but who will look upon all that comes as only the pepper and salt, giving zest to work, and creating the appetite for more.”

In 1883 South-Eastern New Guinea was formally taken under the protection of Great Britain, and in 1888 it became a regular Crown Colony, the north-eastern part being left to Germany, and the western territories to Holland. The British Commissioner expressed unstinted gratitude to Chalmers and his companion Lawes for the great services rendered by them in facilitating the annexation. Commodore Erskine wrote as follows in 1884 :—

“It will readily be seen that it would have been impossible for me to have carried out this programme without the assistance of the Revs. Messrs. Chalmers and Lawes, whose acquaintance with the people and knowledge of their habits are well known and acknowledged. From the moment of my arrival these gentlemen have placed their invaluable services entirely at my disposal. They have been ready day and night to assist me in every possible way; they have spared no pains in translating and explaining the terms of the proclamation and addresses which I have made, and in collecting the numerous chiefs who, but for them, would never have come near the ship.

“‘These gentlemen, who first came and settled single-handed amongst these wild and cannibal tribes about ten years ago, have by their firm but conciliatory and upright dealings, established such a hold over the Natives, as many a crowned head would be proud to possess. I have been lost in admiration of the influence which they command over these savage but intelligent people.’”

Sir William Macgregor became the first administrator, and we are thankful to say that from the first his policy was that of which the missionaries approved.

One of the most interesting parts of the book is that which is concerned with Chalmers' intercourse with Robert Louis Stevenson. They met on board ship in 1890, when Chalmers was taking his wife for a change to Samoa, and became intimate friends. It is well known how Stevenson, who began his South Sea life with no prejudice in favour of missionaries, was led by what he saw with his own eyes to change his views completely. In the biography of Stevenson occurs his well-known confession :—

“‘I had conceived a great prejudice against Missions in the South Seas, and had no sooner come there than that prejudice was at first reduced, and then at last annihilated. Those who deblaterate against Missions have only one thing to do, to come and see them on the spot. They will see a great deal of good done; they will see a race being forwarded in many different directions, and I believe, if they be honest persons, they will cease to complain of Mission work and its effects.’”

The volume before us shows that he was specially drawn to Chalmers. He wrote to his mother as follows :—

“‘I shall meet Tamate once more before he disappears up the Fly River, perhaps to be one of “the unreturning brave”—and I have a *cultus* for Tamate; he is a man nobody can see, and not love. Did I tell you I took the chair at his missionary lecture; by his own choice? I thought you would like that; and I was proud to be at his side even for so long. He has plenty of faults like the rest of us; but he's as big as a church. I am really highly *mitonari* now, like your true son.’”

Two or three letters of his to Chalmers are printed, and are highly characteristic.

It was on April 8th, 1901, that the end came. Chalmers went to visit a small island called Goaribari. All that is known of what occurred on that sad morning is gathered from a statement by a prisoner made by the expedition subsequently sent by the Government, whose language was known by a native policeman attached to the expedition. It is clear that a plot had been made by the Natives of the island to massacre the missionary party; and Chalmers and his companion, Mr. Tomkins, were killed with stone clubs, after which their heads were cut off and the bodies were cooked and eaten. The news reached Melbourne in the midst of the memorable week during which the first Parliament of the Australian Commonwealth was opened. The secular papers in Australia, which are rarely friendly to Missions, acknowledged that a cloud came over the festivities when the news was received. The Duke of Cornwall and York (now the Prince of Wales) sent an expression of deep sympathy, and so did Lord Hopetoun, the Governor-General. All felt that a great Englishman had fallen, and that the

whole cause of Christianity and civilization in New Guinea had suffered an irreparable loss. James Chalmers was a true martyr, for he well knew the dangers he constantly incurred, yet he never flinched from going unarmed among the most ferocious tribes, and not infrequently revealed his secret belief that a violent death awaited him.

Mr. Lovett, in his Preface, justly observes that James Chalmers was a man of God's own making. A truer missionary never lived. He was entirely unconventional, and in many ways unique, but he was a whole-hearted servant of the Lord Jesus Christ; and although his adventurous spirit fitted him in a peculiar sense to be a pioneer in New Guinea, he was not there because he loved adventure, but because he loved his Saviour and the souls for whom his Saviour died. His friend and colleague, Dr. Lawes, wrote of him as follows:—

"I find it almost impossible to translate Tamate into black and white. He is not to be measured by ordinary standards, or weighed in the balance of ordinary men. He stood alone, and was hardly amenable to the laws that govern other men. How can I describe him as he was to us in New Guinea, in all his charming personality, and with all his wonderful magnetic influence?"

"He was first and last, always and everywhere, a missionary. He lived for the people among whom he worked, and for the South Sea Islanders who were his helpers and colleagues. His frank and generous nature, his genial, loving disposition, soon won the hearts of his fellow-workers, and those who knew him best trusted and loved him most.

"He was essentially a pioneer. It was his special gift and mission "to prepare the way." Other men could perhaps more successfully build up and consolidate, but he was second to none in the initiatory pioneering work.

"He was a Christian of the robust, healthy type, with instinctive hatred of all cant and sham. A man of great faith, mighty in prayer, and full of the love of Christ. He realized to a greater degree than most men what it is to live in Christ, and to him His presence was very real, and true, and constant. And this spiritual power was the secret of his wonderful influence over men."

In Mr. Lovett's History of the L.M.S., the results, so far, of the New Guinea Mission are very modestly stated. He only claims that the needful pioneer work has been done; but there have been striking examples, nevertheless, of real spiritual success. On one occasion, at Port Moresby, 450 converted savages gathered for a Communion Service, at which Lawes and Chalmers were assisted by a native deacon, formerly a notorious robber chief. There has been much sowing in tears in New Guinea, and there will assuredly be much reaping in joy.

While the southern coast-line of the eastern horn of New Guinea, extending over eight or ten degrees of longitude, is the sphere of the L.M.S. Mission, the north-eastern coast of the same horn, from the eastern extremity to the German frontier line, is divided between the Australian Wesleyans and the Anglican Mission of the Australian Board of Church Missions. This latter Mission has now a Bishop, Dr. Stone-Wigg, and the work is watched with much interest by very many Church people in Australia. The same difficulties are encountered which have beset the L.M.S. Mission, but they are being bravely grappled with. We can wish nothing better to Bishop Stone-Wigg's Mission than that it should have missionaries of the type of Chalmers, and be blessed with equal success.

E. S.

## THE DIOCESE OF WESTERN EQUATORIAL AFRICA.

### CHARGE OF THE RIGHT REV. BISHOP TUGWELL.\*

**M**Y REVEREND BRETHREN OF THE CLERGY, MY BRETHREN OF THE LAITY,—In addressing you this morning, I desire to speak of the diocese, its history, extent, population, the condition of its peoples, and the work of the Church.

The Diocese of Western Equatorial Africa dates from June 29th, 1893, when there were consecrated in St. Paul's Cathedral by the late Archbishop Benson, Joseph Sidney Hill, Charles Phillips, and Isaac Oluwole, Bishop and Assistant Bishops in Western Equatorial Africa. The Right Reverend Bishop Hill survived his consecration a few months only. He died in Lagos on January 5th, 1894, three weeks after his arrival from England; his devoted and gifted wife dying a few hours later. In the same month I was summoned by cablegram to England, and was consecrated on March 4th, 1894.

The Right Reverend Bishop Johnson was consecrated on February 18th, 1900, in Lambeth Chapel, as a third Assistant Bishop for the diocese; an appointment made "in the interests of the Church in the Delta of the Niger," and upon the understanding that Bishop Johnson would proceed to raise a Niger Bishopric Endowment Fund, and thus give effect to the wishes of the late Bishop Crowther, and enable the Delta Church, under God's blessing, to realize her ambition in the establishment and endowment of an "Independent African Bishopric." To that great mission Bishop Johnson stands pledged, and I stand pledged to support him. I ask the prayers of the Conference on his behalf, for health and strength, for grace and courage, that he may be enabled to fulfil it.

#### I.

**The Diocese.**—Roughly speaking, the area of the diocese is 700,000 square miles. Its population 35 millions. The number of languages, of which we have some definite knowledge, is sixteen; there are others of which we know nothing beyond their names. The area is probably equal to the sum of the areas of England and Wales, Scotland and Ireland, of Germany, France, Holland, and Belgium. The population, however, is only equal to that of England and Ireland: a sad commentary on the systems of Mohammedanism and Paganism, which have sanctioned and perpetuated polygamy and slavery on the one hand, and intertribal wars, infanticide, and human sacrifices on the other.

The number of Christian adherents of all denominations in the diocese is estimated at 80,000. The number of communicants at 27,000. The number of children under definite instruction at 20,000. The number of clergy, European lay workers, and lady missionaries attached to the diocese in connexion with the Anglican Communion is as follows:—European clergy 11, African clergy 38, total 49; European laymen, 12; ladies (unmarried), 19.

The divisions of the diocese are as follows:—The Gold Coast Colony and its Protectorate, the Lagos Colony and its Protectorate, Northern and Southern Nigeria. The following facts relating to these Colonies may be of interest.

**The Gold Coast Colony.**—The Gold Coast Colony (which was included within the limits of the diocese in 1898, at the wish of the present Archbishop of Canterbury) dates as far back as the year 1821. In that year

\* Delivered at the first representative Conference of the Western Equatorial Africa Mission in St. Paul's Church, Breadfruit, Lagos, on January 21st, 1902. See Frontispiece.

the African Company, a chartered company which had hitherto represented Great Britain, surrendered its charter and transferred all its forts and possessions to the Crown, Sir Charles McCarthy being appointed first Governor of the Colony. It extends along a seaboard of 350 miles, and, apart from the newly-acquired kingdom of Ashanti, comprises an area of some 50,000 square miles, i.e. considerably larger than Scotland. Its population is estimated to be from one and a half to two millions of souls. Its inhabitants are mainly Heathen, but Mohammedans are to be found in the coast towns. The languages spoken on the coast are as follows:—Gá (Accra), Fanti (Cape Coast Castle), Ewe (Axim), and Otshi (Ashanti).

The Church of Christ in this Colony dates her Mission from the year 1752, when the Rev. T. Thompson, a Fellow of Christ's College, Cambridge, was sent out by the S.P.G. as a missionary to the Gold Coast. There he laboured for three or four years. An African boy, whom he sent to England to be educated, Philip Quaque, was ultimately ordained as his successor—the first of any non-European race, since the Reformation, to receive Anglican Orders—and for fifty years laboured amid painfully difficult surroundings.

The Church is represented at the present time by the Wesleyan, Basle, and Roman Missions, the Anglican Communion being represented by one Government Chaplain, the Rev. W. H. Kelk, M.A., at Accra, and one Assistant Government Chaplain (the Rev. N. H. Boston) at Cape Coast Castle. The Wesleyan Mission has 33,585 adherents and 8021 communicants. The Basle Mission has 13,000 adherents and 5800 communicants. Of the Roman Mission no statistics available; the probable totals are 50,000 adherents and 15,000 communicants.

The translations of the Scriptures which have been made are as follows:—The whole Bible in the Gá language; the New Testament in the Fanti language; some portions in the Ewe language; the whole Bible in the Otshi language. The Prayer-book has not been translated into any of these languages, but efforts are being made at Accra and at Cape Coast Castle to supply this deficiency.

The education of the Colony is carried on in Government schools, and in voluntary schools assisted by grants-in-aid from the Government. The sum expended annually by the Government on education is 5000*l*. The number of children under instruction is: Wesleyan Mission, 6193; Basle Mission, 3700; total, probably, including children attending the Roman and Government schools, 12,000.

The development of the gold-mining industry and the construction of railways are bringing into this Colony large numbers of Europeans for whose spiritual needs the Church has at present made no provision. The number of Europeans resident in the Colony is estimated at 1000. The Chaplain of the Gold Coast also writes:—

“There is a great opening for missionary work in this Colony, and that without encroaching on or interfering with other Missions. There are both Heathen and Mohammedans on the coast and in the Hinterland who have never been approached. I pray God something may be done for them.”

The development of the gold-mining industry will possibly act injuriously against the interests of this Colony of Lagos. His Excellency the Governor of Lagos wrote recently:—

“If the gold-fields of the Gold Coast Colony turn out successfully, great pressure will be brought to bear on Lagos to supply labour for the mines. All sorts of proposals will be made, all aiming at the same end, to remove a large number of the able-bodied men of the country from their farms, from the care of



the families they should tend and rear at home, from their share of the work, and of the burdens of the citizens of this territory.

"The Lagos Protectorate is greatly under-populated at present. Of those men that leave many never return; numbers of them come back anything but improved by their absence, often with little or nothing in their pockets. The most objectionable feature of their sojourn elsewhere is the neglect of their families and properties at home.

"Remember that the most valuable possession of this country is the hard and horny hands of its farmers. In proportion as you draw on that you extinguish your capital. They are the moving spring of economic life in this country. I advise you not to waste this force in the mines, or on the plantations of other countries. Keep your able-bodied men, and employ them in work here at home. But give a fair wage to those that want work, so that they may have no excuse for leaving their own country."

**The Lagos Colony.**—Leaving the Gold Coast, we turn to the Lagos Colony and its Hinterland. This Colony owes its name to the Portuguese, who thus named it because of the mass of lakes or lagoons which surround it. "It was ceded to the British in 1841 by King Docemu. In 1863 it and the neighbouring territories were formed into a separate government, but three years later it and the other West Coast Settlements were attached to Sierra Leone for administrative purposes. In 1884 it became part of the newly-formed Gold Coast Colony. In 1886 it became a distinct Crown Colony. Its liberation proved to be its salvation. Its progress as a free colony has been phenomenal."\* It is well to remind ourselves of the condition of this island some forty years ago. In 1863 Burton wrote:—

"The Slave Coast offers peculiar facilities for shipping cargoes (of slaves)—low, marshy, and malarious, it could hardly be held by foreign garrisons. The dreadful surf which beats upon the shore defends the barracoons from land attacks, and can be safely braved in canoes only. The bush and jungle conceal the movements of those on land, and the succession of lagoons forming natural canals along the seaboard, enables the trader in human flesh and blood to ship his cargo where and when least expected."

Such was Lagos only thirty-eight years ago, the centre of the traffic in human flesh and blood. To-day, thank God, it is the centre of a land of freedom, and commercially its prospects are the brightest. "When its swamps are filled up," says Sir William MacGregor, "when the island is surrounded with a sea-wall, when its rainfall is utilized and its sewerage regulated, then Lagos will be sufficiently healthy to become the proud queen of West Africa, the greatest emporium of trade in this part of the continent." This rapid development is due to:—(1) Its geographical position, the natural outlet and port of a fertile country; (2) The intelligence and industry of its people; (3) The consummate ability and the untiring devotion of its administrators.

The Colony extends along a seaboard of some 140 miles, and, with its Protectorate, has a superficial area of 29,000 square miles (i.e. about the size of Scotland). It is said that ninety per cent. of this area is fit for cultivation. Its population has recently been estimated at one and a half millions of inhabitants. Unlike the other West African Colonies, it has only one native language, viz. the Yoruba. The whole of the Bible has been translated, and has recently been published in one volume. We are indebted to the Rev. N. Johnson for the completion of this work. The Prayer-book has been translated into the vernacular, also a hymn-book.

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\* Mockler Ferryman, *British West Africa*.

The Church of Christ is represented by (1) The Church Missionary Society; (2) The Native Pastorate Churches of Lagos and Abeokuta; (3) The Wesleyan Missionary Society; (4) The Roman Mission; (5) The American Baptist Missionary Society.

The work of the C.M.S. dates from 1842, when a first tour of inspection by missionaries from Sierra Leone extended as far as to Abeokuta. In 1843, Crowther (afterwards Bishop) was ordained deacon. In 1844, Townsend, Gollmer, and Crowther established their first Mission at Badagry. In 1846, Abeokuta was entered and occupied. In 1852, work was commenced in Lagos. Ibadan was entered in the same year. Ondo was occupied in 1876, and Oyo in 1877. The Jebu country was opened and received the Gospel for the first time in 1892.

The Lagos Native Pastorate was inaugurated in March, 1875, by Bishop Cheetham. Ebute Ero was taken over as a pastorate in 1876; Aroloya in 1879; Breadfruit in 1881; Ebute Meta and out-stations in 1886; and St. Peter's, Faji, in 1887.

The returns for the year 1900 are as follows:—

	Adherents.	Communicants.
The Anglican Communion . . . . .	13,772	3,969
The Wesleyan Mission . . . . .	4,000	2,000

No statistics are available for other Missions. Probable totals, 20,000 adherents, 8000 communicants.

On the subject of Education I hope to speak more fully later. I need only notice here, in passing, that the numbers of children attending the denominational schools are as follows:—

The Anglican Communion, Lagos . . . . .	1956
Interior . . . . .	1683 = 3639
The Wesleyan Mission, Lagos . . . . .	889
Interior . . . . .	295 = 1184
The Roman Mission, Lagos . . . . .	817
No statistics for Interior . . . . .	= 817
Probable total . . . . .	6000 children.

The number of Europeans resident in the Colony is 308.

**Nigeria.**—Under Nigeria are included the Protectorate hitherto known as the Niger Coast Protectorate; the Royal Niger Company's Territories; and the Hausa and Bornu States. This immense territory possesses a coast-line of 250 miles, lying between the Forcados River and Rio del Rey, on the border of the German Colony of Cameroons; whilst its superficial area is estimated at between 400,000 and 500,000 square miles, with an estimated population of thirty millions.

Speaking first of **Southern Nigeria** and particularly of the Delta of the Niger, the characteristics of the country are (1) dense forests; (2) low-lying swamps; (3) a network of creeks. The inhabitants are Pagans, addicted to every form of evil customs, including cannibalism, human sacrifices, and gin-drinking. Major Mockler Ferryman, who visited the country recently, writes in *British West Africa*: "Historically, there is little of interest about these Lower Niger countries; as the people are found to be to-day, so, probably, they were ten or even twenty centuries ago—as low a form of humanity as perhaps exists in the world." Last October (1901), within ten miles of the banks of the River Niger, and near one of our Mission stations, a man was killed by the Natives of a neighbouring town, his head was carried off to be stuck upon a pole, his skin was taken to cover a drum, the body was eaten!

The Church of Christ is represented in Southern Nigeria by the C.M.S. at Brass, Onitsha, and Asaba; the Delta Pastorate Church, with its

headquarters at Bonny; the Presbyterian Mission at Old Calabar; and the Roman Mission at Onitsha and Asaba.

The C.M.S. Niger Mission was established in 1857, the year famous for the Indian Mutiny, the opening of China and Japan, and the opening of Central Africa. In this year Bishop Crowther ascended the Niger River with Dr. Baikie. His instructions were to place teachers at Aboh, Onitsha, Iddah, Lokoja, Eggan, and Rabbah, and then to proceed to Sokoto. The places named were visited, but only two teachers were available at the time, and these were placed at Onitsha and Gbegbe. On leaving Rabbah for Sokoto, the Mission proceeded to Jebba, where the *Dayspring*, the vessel in which the party travelled, was wrecked on October 6th, 1857 (the wreck can be seen there to-day). The attempt to reach Sokoto therefore was frustrated. Two facts should be borne in mind in this connexion:— (1) That the inauguration of the Niger Mission pre-supposed the evangelization of the Hausa country. (2) That to Bishop Crowther belongs the honour of being the first to attempt to enter the Hausa country in Christ's Name.

The Delta Pastorate was inaugurated, in memory of Bishop Crowther, on April 29th, 1892.

The number of adherents and communicants is very small after fifty years' labour. It is as follows:—

	Adherents.	Communicants.
The C.M.S. Mission . . . . .	1612	291
The Delta Pastorate . . . . .	2313	850
The Presbyterian Mission . . . . .	725	545
The Roman Mission—No statistics available.		
Probable totals . . . . .	5000	1800

In this Protectorate there is practically no scheme of education, as far as the Government is concerned, but we believe Sir Ralph Moor, the Governor, has some scheme under consideration. In the meanwhile, educational work is being carried on by the C.M.S. at Brass, Onitsha, and Asaba; by the Delta Pastorate at Bonny, Opobo, and Ogbonoma; by the Presbyterian Mission at Old Calabar; by the Roman Mission at Onitsha and Asaba. The number of children under instruction is:—C.M.S., 543; Delta Pastorate, 500; Presbyterian, 300; Romanists, about 300. No grants-in-aid have as yet been made by the Government to these primary schools; but grants have been made for industrial work carried on in industrial schools at Onitsha, Bonny, and Old Calabar.

Educational work is seriously hampered in this Protectorate by the prevalence of slavery in the Delta, and by the high rate of wages paid by the Government and by traders to their employés. (1) In the Delta of the Niger the population is mainly a slave population; very few persons are free. The chiefs as a body are opposed to any scheme of education which would place the advantages of civilization within reach of their slaves. They forbid their slaves to educate their children, or to improve their dwelling-houses, and their power has been paramount hitherto. (2) In the upper parts of the Niger great difficulty is experienced in securing and retaining young men as schoolmasters. As soon as a lad can read and write and has a smattering of English he can obtain employment at a comparatively high rate of wage, either under the Government or in one of the trading factories; he is not therefore prepared to undergo a course of three years' training in the interests of a profession which will secure for him a lower rate of wage than that which he can secure elsewhere without any such training. The Government and the traders reap the benefit of our labours, but the cause of education suffers. During the past ten years

only five schoolmasters have been retained in the services of the C.M.S., whilst a large number of students have been under training for longer or shorter periods. The Training Institution at Asaba, which was opened in 1896 by the C.M.S., has been closed on this account.

**Northern Nigeria** has been termed "the hope of British West Africa, a land fertile and healthy, a land with possibilities of many kinds, and, when fully developed, likely to compete in the matter of commercial importance with any part of Equatorial Africa." Canon Robinson says: "Apart from possessions in India and Burmah, there is no Native State or combination of States within the limits of the British Empire which can compare in size, population, and importance with the Hausa country." I am quite prepared to endorse these statements. The inhabitants of Northern Nigeria are mainly Mohammedan; but large tracts of country are inhabited by tribes wholly Heathen who refuse to become Mohammedan, but who readily declare that they would thankfully welcome Christian teachers. Their condition is as degraded as that of the Pagans in the Delta of the Niger. Whilst we were settled at Gierko, we received urgent invitations from the Guari people, living on the south side of the Kaduna River, to settle in their midst. Whilst the Hausa language is understood by the chiefs of these heathen tribes, they speak languages of their own which have no connexion with the Hausa language. Thus the Abujahs, the Kedjes, and the Guaris speak languages as distinct from the Hausa as the Yoruba from the Ibo.

Repeated efforts have been made to enter the Hausa country since the days of Bishop Crowther, by Graham Wilmot Brooke and the Rev. John Robinson, by Canon Robinson and by others, but no Mission has been established in that country. Two devoted men have laid down their lives for Christ's sake in the Hausaland, and their bodies lie side by side at Gierko, viz. Gowans, a young Canadian, who died at Gierko in 1895, and Dudley Ryder, who died there in 1900. Dr. Walter Miller, the Rev. G. P. Bargery, and Mr. Hans Vischer, with great courage and amidst many privations, have held a position at Loko, on the borders of the Hausa country, for a period of twelve months. Here they have been in direct contact with caravans coming down from Zaria, and have been steadily acquiring a knowledge of the Hausa language; here, too, they have been in a position to advance whenever advance is politically possible. That the Hausa people desire the advent of the white man and will welcome Christian teachers we are fully satisfied. We can readily affirm with Sir Harry Johnston, when speaking of Central Africa, that "the people of this great country will be far happier and much better off materially and morally," and, we trust, spiritually, "by the establishment of British control over their destinies." Whilst we were at Gierko, a chief of a neighbouring tribe, who lived on a mountain to the south of the Kaduna River, came over to salute us, bringing a present of a sheep. Pointing to a white flag which fluttered in the breeze over our little hospital, he said, "I always sleep soundly when I know that flag is flying. It gives me peace in my mind. It means the white man is coming." A Canadian Hausa Industrial Mission is being organized, and four devoted men have been sent out to Lokoja, who await permission to enter the Hausa country.

Translations of portions of the Scriptures have been made by Dr. Schön, the late Rev. John Robinson, Canon Robinson, Mr. Nott, and more recently by Dr. Walter Miller. Under the auspices of the Hausa Association, Canon Robinson has also published a Hausa dictionary, a work of very great importance, and one of permanent value.

The only Mission which has been established in Northern Nigeria is that of the C.M.S. at Lokoja, where there is a congregation numbering 250 souls, and forty communicants. The members of this congregation are Hausas, Nupes, Yorubas, Igbiras, and Igaras. Special services are also held for English-speaking Africans from Sierra Leone, the Gold Coast, and from Lagos, who are employés of the Government and of the Niger Company.

There is only one school in this Protectorate, viz. that of the C.M.S. at Lokoja, where there are 100 children under instruction.

## II

**Climate.**—One of the greatest difficulties with which we have to contend in carrying on our work on the West Coast of Africa is that of the climate, which is notoriously bad.

The following statement will illustrate this :—When I reached Lagos in the year 1890 there were the following missionaries at work in the Lagos Colony and Protectorate :—The Rev. T. Harding and the Rev. J. Brayne, Miss Goodall and Miss Higgins, in Lagos. The Rev. J. B. Wood and Mrs. Wood, the Rev. R. Kidd, the Rev. S. S. Farrow, and Miss Tynan, in Abeokuta. The Rev. J. Vernall and Mrs. Vernall were on furlough. Total number, eleven. Of these, four have died, two were invalided, two have left the Mission, three remain, viz. the Rev. T. Harding, Mrs. Wood, and Mrs. Melville Jones (*née* Miss Higgins). During the intervening years thirty-two recruits have joined this Mission. Of these, two have died, nine have either resigned or have been invalided, leaving a balance of nineteen. Out of a total number of forty-three, twenty-two remain. The loss from various causes is, therefore, nearly fifty per cent.

In the year 1890 only one European was connected with the Niger Mission, viz. the Rev. John Robinson. In that and the next year, however, the following joined the Mission :—Mr. and Mrs. Graham Wilmot Brooke, Dr. Harford Battersby, the Rev. E. Lewis and Miss Lewis, the Rev. F. N. Eden, the Rev. H. H. Dobinson, the Rev. P. A. Bennett, Mr. Callendar, Mr. Roberts, Miss Griffin, and Miss Clapton. Total number, including the Secretary, thirteen. Of these, three died, six were invalided, four resigned, none remain. In 1893, five recruits were added to the Mission : of these, two left for Australia, three remain, viz. Mr. Proctor, Miss Warner, and Miss Wilson. Later in the same year there arrived in Lagos, *en route* for the Niger, Bishop Hill and Mrs. Hill, the Rev. A. E. Sealey, the Rev. C. E. Watney, the Rev. E. W. Mathias, Miss Maxwell, and Miss Mansbridge ; total, seven. Of these, Miss Maxwell alone survives. Bishop Hill and Mrs. Hill and Miss Mansbridge died in Lagos, Mathias and Sealey died at Forcados and Warri. Watney died later at Lokoja. In 1894 three recruits were added : none of these remain ; one was invalided, one was disconnected, one has been transferred to another Mission. Since the year 1894 thirty recruits have been added : of these, four have died, two have been invalided, three have resigned, twenty-one, thank God, remain. In the year 1899, Dr. Miller, the Rev. A. E. Richardson, the Rev. Claud Dudley Ryder, and Mr. Burgin were sent forth from England for work in the Hausa country. Of these, one died, two have been invalided, Dr. Miller only remains in the field. In the year 1900 the Rev. G. P. Bargery and Mr. Hans Vischer reinforced this Mission, and both are at work. Since the year 1890 there have been sent forth by the C.M.S. to the Niger Mission, therefore, fifty-eight missionaries. Of these, thirteen have died, nine have been invalided, eleven have resigned or been transferred, leaving a balance in the field of twenty-five out of fifty-eight. In this Mission our loss exceeds fifty per cent.

The climate causes further difficulty. Very few parents will consent to their sons and daughters being assigned to this Mission. Many offer for the West Coast of Africa who are sent to other parts of the world on this account. Further, frequent furloughs are necessary; thus, whilst fifty are nominally at work, only two-thirds of this number are actually at work in the field.

But we believe better days are in store for us. To Major Ronald Ross we owe a great debt of gratitude. His researches and his devotion in examining on the spot the conditions under which we live and work will, we believe, revolutionize life in West Africa. Now that it has been proved to demonstration that a particular kind of mosquito, known as *anopheles*, is the carrying agent of the germ; that stagnant water enables the mosquito to breed and multiply; and that quinine is unquestionably the prophylactic for fever, anything like carelessness or a disregard for the instructions which have been laid down for our guidance becomes culpable. If five grains of quinine be taken daily; if vessels, such as empty tins, broken bottles, be carefully removed from the premises, and if due care be taken to ward off the attacks of mosquitoes at night by the use of a mosquito-net; if wines and spirits are used only for medical purposes; and if regular exercise be taken, the ordinary European can maintain himself in good health on the coast for a period of two years at least without furlough, and without fear of injury to the system. Sir William Macgregor, who has spared no pains in giving practical effect to Dr. Ross's suggestions, and whose sanitary reforms have already been productive of good results, said in a paper recently read at the annual meeting of the British Medical Association: "In all probability the day will come before long when newly-appointed officers for places like Lagos will have to undergo a test as to whether they can tolerate quinine or not. A man that cannot, or a man that will not, take quinine should not be sent or remain in a malarial country, as he will be doing so at the risk of his own life and to the danger of others." Whilst speaking upon this subject, let me urge the clergy to avail themselves of every opportunity of instructing their people, especially the uneducated, on this subject. It is a great mistake to think that the European only suffers from malarial fever. It is said that fifty-seven per cent. of children up to eight years are full of parasites, and hence are enfeebled in health and are highly dangerous to their neighbours. Three hundred and twenty-one infants died in Lagos from fever in 1899. Sir W. Macgregor points out that, in 1900, seventy-nine cases of fever in European officers were treated by medical officers, as against 149 cases among native officers. Quinine and mosquito-nets are as essential to the African as to the European. Every encouragement should be given by the clergy to the members of the Ladies' League, who are endeavouring to inculcate these truths. Sir Alfred Jones, speaking in the name of the merchants of Liverpool, said, not long ago: "Nothing would please the merchants of Liverpool better than to improve the conditions of life in West Africa, both for the Natives and the Europeans." We have had ample proof of the truth of this statement in the establishment of the Liverpool Tropical School for Medicine. It behoves those of us in whose interests these labours have been undertaken to bestir ourselves and to see that their labours are not rendered fruitless by any apathy or indifference on our part.

**Mohammedanism**—The progress of Mohammedanism demands our attention. West Africa appears to be the only country in the world in which Mohammedanism is on the increase. In Central Africa, we are told by Bishop Tucker, Mohammedanism is not advancing; Emin Pasha, one of General Gordon's lieutenants in the Soudan, who spent many years

in Central Africa, and became nominally a Mohammedan, wrote, not long before his death, "In the last twenty years Islam has scarcely made ten proselytes in the whole of the central provinces." In the Hausa country no advance is being made as far as we are aware. Of Mohammedanism in India, Dr. Cust says: "The Mohammedan religion is in its decadence"; and adds, "No Mohammedan State exists which is independent of its powerful Christian neighbour." Dr. Welldon, lately Bishop of Calcutta, commenting on the statistics of increase of population in India, as revealed by the last census, points out the following figures:—

Increase amongst Sikhs	. . .	11 per cent.
" " Mohammedans	. . .	9.4 "
" " Hindus	. . .	3.4 "
" " Christians	. . .	32.6 "

But turning to the figures recently published in Lagos, we find the following results:—

Number of Christians in 1891	. 8,996	In 1901	. 10,636
" Heathen " "	. 9,217.	"	. 9,131
" Mohammedans,,	. 14,295	"	. 22,080

Doubtless this increase amongst Mohammedans is largely due to immigration, but it is also due to conversion. In the Report of the Superintendent of the Census it is said: "Mohammedans would seem to have increased at the expense of Pagans and Christians." This statement is misleading if it implies that Christians have lapsed into Mohammedanism: this is not the case. Isolated instances of such lapses may be known, but the number is exceedingly small.

The fact that Mohammedanism is on the increase in our midst is matter for profound regret and sorrow and humiliation. Mohammedanism is the greatest obstacle to the progress of civilization, and to all that is pure and holy and noble and Christian of which the world knows. "Islam," says Mr. Palgrave, who spent a considerable part of his life in Arabia, "is in its essence stationary, and was framed thus to remain. Sterile, like its god; lifeless, like its first principle and supreme original, in all that constitutes true life—for life is love, participation, progress, and of these the Koranic deity has none—it repudiates all change, all advance, all development." Dr. Bruce, of Persia, says: "There is no Mohammedan land which is not a desert, and there is no Christian land that is. There is a power in Christianity that makes the wilderness to rejoice. There is no such power in Islam." Canon Robinson, in his book on Nigeria, says: "If we desire to see the future which Islam would have to offer to the African Native, we need only turn our eyes to Arabia. A stagnation—moral, social, and intellectual—is the result of a thousand years of Islam." To quote Palgrave again: "When the Koran and Mecca shall have disappeared from Arabia, then, and then only, can we expect to see the Arab assume that place in the ranks of civilization from which Mohammed and his book have held him back."

Before the end of this century Africa will be intersected with railways, and Heathenism will be practically extinct. The days of Heathenism are numbered. What is to be West Africa's future? Is it to become Christian or Mohammedan? It behoves the Church of Christ seriously to lay to heart this question. If the Church be united and pure, and true to the teaching of her Lord and Saviour, she can stand, and advance, and conquer; but if she be divided, or if vice or profligacy prevail, she cannot stand, or advance, or conquer—she must and will fall.

**Polygamy.**—Polygamy constitutes a third serious obstacle. Some have publicly advised a lowering of the Church's standard. In 1894, Sir Gilbert

Carter, in the course of an interview, an account of which was published in the *African Review*, made the following statement:—"The Christian Churches will not make much headway in West Africa so long as they oppose polygamy." Later on he said, "I do not believe in polygamy for English folk, but I do for African people." I have the greatest respect for Sir Gilbert Carter as an administrator, and consider that by a strong and brave policy at a critical moment he rendered a service to this country which has not perhaps been sufficiently appreciated; but for his teaching on moral questions I cannot register the same sense of respect.

Let us look at such teaching for a moment. Major Seton Churchill says: "In looking over the world we find that it is the more highly civilized nations that are monogamous; polygamy is common to the lower grade nations. Polygamy is not a remedy for sensual passion, as some would maintain; it excites, it does not allay passion." In India, Arabia, Turkey, Egypt, and in other countries where polygamy is practised, the Natives are among the most degenerate of the world. The cultivation of the powers of self-control alone meets the sensual passions. "Nature puts the sexes on the earth in pairs, and man destroys that balance at the cost of his moral death."\* In 1871 there were in England 15 million men, 16 million women; but there were in America 17 million men, 16 million women. In Lagos, in 1891, there were 5000 married men, 7000 married women, but 10,000 single men and 9000 single women. In 1901 there were in Lagos 16,000 men, 4700 boys, 15,000 women, 4800 girls. Monogamous nations are more prolific than polygamous. Nature, therefore, apart from Revelation, teaches us that monogamy is God's law. Polygamy is a subversion of the law of nature and a transgression of the law of God. It is a system based upon greed, selfishness, sensuality. How can the Church tolerate such a custom for a moment? for, mark you, the contention is not for the baptism of an occasional polygamist, recently converted from Heathenism, but for the toleration of polygamy as a system in the Christian Church.

There is another aspect of this question which needs consideration. Polygamy is the status of a man who has a plurality of wives, and of a woman who has a plurality of husbands. Speaking of India, Dr. Cust says, "We have both polygamy and polyandry; both are recognized in courts of law." If polygamy is to be tolerated in the Church, it must be tolerated in all fairness in the fullest sense of the word. But where is the man who would advocate the recognition by the Church of polyandry? The idea is repugnant even to the mind of the most degraded. "The sanctity of marriage is the spring of a nation's life. . . . The Church's first care is to maintain and protect the sanctity of marriage. . . . Any success purchased by the lowering of this tie would be dearly purchased."† It is the duty of the Church to recognize the equality of the two sexes in moral dignity and religious privileges. Where woman has been degraded she is to be elevated, and to be placed where God would have her, in a place of virtue and honour, at the husband's side, the sole partner of his joys and sorrows, the sole mother of his children.

### III.

**The Liquor Traffic.**—The liquor traffic constitutes another great obstacle to religious and social progress. We deplore the fact that this traffic is not regarded as it should be regarded, viz. as a scandal and disgrace, a dark blot upon an otherwise splendid system of administration, and that efforts are not strenuously made to check or abolish it. On the contrary, the traffic is

\* Hepworth Dixon.

† Lambeth Conference, 1888.



regarded as a valuable asset, as a cheap and easy method of raising revenue, and therefore the interests of the trade are carefully safeguarded; the greatest care appears to be taken to prevent loss to the Treasury under this head; any diminution in the import of these spirits is regarded as little short of a financial calamity. This traffic is suffered to continue simply and solely because it is a source of revenue. The chiefs of the country do not want it, the merchants say they do not want it; but the Treasury needs it, and therefore it must be maintained. In support of this statement, let me point out one or two facts:—(1) Some three or four years ago it was determined that a system of spirit licences should be enforced in Ibadan. This was done. The traffic in spirits was so seriously reduced that the system was promptly abandoned. (2) In September, 1900, Mr. John Holt said publicly in London, at a meeting of merchants: "For my part I would not let over-proof spirits go out at all," i.e. to West Africa; "I would prohibit it." He also pointed out that the duty in the German Colony of Cameroons for over-proof spirits is 12s. 6d. per gallon; whilst in British Colonies on the coast it is only 5s. per gallon. His Excellency Sir William Macgregor said, on the same occasion: "If I could have my own way, I would not allow anything over-proof to be imported; but one cannot have one's own way always." There can be no question, therefore, that the import of over-proof spirits constitutes a very grave evil. And yet enormous quantities are coming in month by month. In the month of July, 1901, there were imported by a special line of steamers running directly from Hamburg to Lagos, 175,000 gallons of rum, and who can estimate a tithe the evil that is being wrought?

Statistics for the year 1901 are only available for a period covering the first ten months of the year. Those statistics show that under the head of "Gin" there has been a slight decrease of 6000 gallons during those ten months; but under the head of "Rum" there has been an increase of over 135,000 gallons (the term "Rum" is a misnomer, it is really "over-proof spirit"). There has thus been an enormous increase in the import of that very spirit of which the Governor says, "If I could have my own way, I would not allow any of it to be imported." Why cannot His Excellency have his own way? Wherein lies the difficulty? The merchants would prohibit it; the chiefs of this country would prohibit it; the Germans who make it practically prohibit it. We can assure His Excellency that any action taken towards the prohibition of this import would be heartily welcomed by all sections of the community.

I am compelled to direct attention to another point in this connexion. When Sir F. Lugard was speaking last year at Grosvenor House, at the annual meeting of the Native Races and the Liquor Traffic United Committee, he said: "Steps are being taken in Lagos to impose such prohibitive rates as to make the importation of liquors into the interior by means of the railway impossible." I regret to say that such steps have not yet been taken. It is by no means impossible to import spirits by means of the railway; these spirits are being imported by the railway week by week and month by month *in increasing quantities*. Formerly, "over-proof spirits" were imported into the interior in tins and demijohns, now, by means of the railways, they are imported in *hogsheads*. I am told, on reliable authority, that a case of "gin" can be imported by rail at half the cost of its import by road. We cannot believe, however, that Sir F. Lugard was misinformed when he spoke in the terms he employed at Grosvenor House, and therefore we hope that very shortly we shall see his words verified, and that it will be really true that it is "impossible to import liquors into the interior by means of the railway."

Sir William Macgregor, in his paper read at the inaugural meeting of the Lagos Institute, said: "The European community of Lagos is a sober one, when you consider that liquor is as cheap as it is here." We thankfully welcome such a statement coming from His Excellency. Much-needed reforms have undoubtedly been effected in this direction. But His Excellency will admit, his words admit, that there is still room for further improvement. The inference is obvious that if liquor were not so cheap as it is, the community would be even more temperate than it is; or if this be disallowed, at all events it is manifest that His Excellency regards the cheapness of liquor as a possible source of temptation and danger. We know very well that it is a temptation and that it does constitute a danger. And why should this temptation be placed in the way of every young Englishman who comes to this land? If Englishmen, when resident in a temperate climate in England, are safeguarded by a protective duty of 10s. 6d. per gallon on spirits, why is no safeguard provided here in a tropical climate? Why should the duty be 10s. 6d. in the United Kingdom and only 3s. in Lagos?

Again, with regard to the uncontrolled sale of spirits on board ship. Whilst the ships are improved year by year, and whilst every effort is made to minister to the comfort and well-being of passengers, whilst more fully-qualified medical men and fully-trained nurses are now to be found on most of the steamers, yet no care or trouble appears to be taken to effect reform in this direction and to place under proper control the sale and use of spirits. Why should an open bar be kept at all hours of the day and night? Why should men be allowed to drink in the gangways, in the saloon, on the upper deck, and wheresoever they like, to the discomfort of ladies, to the disgust of the sober, and to the shame of our nation?

I have still to speak of the effects of the sale of liquor at a cheap rate upon the English-speaking African. All agree that the African is not commonly a drunken person, but we cannot close our eyes to the fact that he is becoming such. Drunkenness among English-speaking young Africans from Sierra Leone and Lagos and the Gold Coast is becoming a very common offence on the River Niger, whilst we have had ample evidence of its presence in our midst in Lagos during the past twelve months. Amongst the Hausas and Yorubas in the West African Field Force drunkenness is becoming a very common offence. An officer stationed on the Niger said to me quite recently, "With all my heart I wish this traffic could be stopped; it is quite ruining my men." A trader bore similar testimony. "It is a mischievous traffic," he said. "I am bound to sell it, although I make hardly any profit on it, and when the people have bought gin," he added, "they don't want much else. The Government ought to abolish it." On all sides one hears similar testimony, and yet because this traffic is a source of revenue no action is taken to overthrow it. "Drink," said Lord Curzon, "is a leprous spot on the surface of the nation, eating into the vitality of our people." "The uncontrolled condition of the liquor traffic," says Lord Rosebery, "I view as a most serious danger."

The Church of Christ is bound to raise her voice against such evils.

#### IV.

**Education.**—The question of education will receive due attention in the course of the forthcoming Conference. But I desire to say a few words upon it this morning. The character of a people must always largely depend upon the means of education provided for them, and the use they make of it. The Church has therefore a two-fold duty to discharge, labouring as she does in the midst of a Pagan and Mohammedan community: (1) To provide the

best means in her power, and (2) to teach people to make a right use of the provision made.

1. With regard to the provision of the means, "we must never rest," as Bishop Ingham insisted in 1893, "until the office of schoolmaster and schoolmistress is more honoured in the Church." We must urge upon all concerned the recollection that the schoolmaster or schoolmistress is first and foremost a "spiritual agent," and their work a "spiritual work." The moral character of the man and woman to whom we entrust the teaching of our children must be above suspicion. We must endeavour to secure and retain the services of the best men and women available by providing adequate salaries, and proper and suitable house-accommodation. May I appeal to the laity to support us in our endeavour to realize this ideal?

The training of schoolmasters is another subject to which attention needs to be directed; but I must not enlarge upon that subject here. Let me only urge upon the Conference the importance of taking some action which will enable us to make use of the excellent course of training now provided by the C.M.S. at Fourah Bay College. In a few years the schools will be far less effective than they are if this question does not receive prompt attention.

In this connexion I should like to point out how great is the obligation laid upon the Church in the Interior Yoruba Country by the devoted labours of the Rev. F. Melville Jones and Mrs. M. Jones in the training of young men who are to be in the future the evangelists and pastors of the Church. There is no system of training on the coast of which I can speak more highly.

2. With regard to the use of the means provided, may I urge the clergy to impress upon the minds of parents the importance of sending their children to school at an earlier age? H.M. Inspector of Schools, in his last very valuable report, points out that statistics for the last five years reveal the fact that, on the average, a child passes the First Standard at the age of eleven years, and that children leave school at the age of fourteen or fifteen, when they have passed the Fourth or Fifth Standard. The result is that very few indeed ever reach the Sixth Standard. A child ought to pass the First Standard at seven years, and the Third Standard at nine years. This would enable the child to spend a period of five years in the higher standards—i.e. at the time of life when instruction is most valuable to him, and when he begins to realize the advantages of education. A love of reading would then be implanted, and thus the child would be in a position to proceed to educate himself or herself. Under existing circumstances the child only obtains a smattering of knowledge, which on leaving school he quickly forgets. The Inspector of Schools has made a strong point of this, and has appealed to us for support. I trust we shall give him the support he deserves, and ought to be able to command.

I ought to say a few words in connexion with the work which the Church has done and is doing. The education of children in the Colony is carried on by denominational schools assisted by a grant-in-aid from the Government. There is a small school for Pagan and Mohammedan children supported by the Government. The Colony is spending, in the interests of education, from 3000*l.* to 4000*l.* per annum. Of this amount the denominational schools received in 1899, 1300*l.*; in 1900, 1500*l.* We need at least 2000*l.*, and we believe it is the intention of His Excellency the Governor that we shall get it. We certainly think we deserve it.

The number of children under instruction in the Colony of Lagos, at the close of the year 1890, was 3087; the corresponding number in the year 1900 was 4176. Of these children, in 1890 there were 1870 boys, 1217 girls,

and in 1900 there were 2769 boys, 1407 girls. It will be seen that comparatively little advance has been made in public opinion on the subject of education for girls. The figures are therefore disappointing:—

Denomination.	Boys.	Girls.	Total.
Anglican (1890) . . . . .	1107	631	1738
Wesleyan „ . . . . .	406	242	648
Roman Catholic . . . . .	309	302	611
Baptist „ . . . . .	48	42	90
			<hr/> 3087
Anglican (1900) . . . . .	1277	679	1956
Wesleyan „ . . . . .	629	260	889
Roman Catholic . . . . .	423	394	817
United Native African Church. . . . .	220	62	282
Government Pagan and Mohammedan . . . . .	187	12	199
Hussey Charity . . . . .	33	—	33
			<hr/> 4176

The number of Pagan and Mohammedan children in the schools is as follows:—

	In the year 1890.		In the year 1900.
Heathen . . . . .	403	} Total 781.	466
Mohammedan . . . . .	378		865
			} Total 1331.

Of these children 199 are in the Government school for Pagan and Mohammedan children, 1132 in denominational schools.

When the Government School for Pagan and Mohammedan children was first opened, a number of such children left our schools to attend the Government school; nearly all, however, subsequently returned to the denominational schools. The Government terms are free education, and all school materials found. In the denominational, the terms are payment of fees varying from 4*d.* to 1*s.* a month, and purchase of school materials by parents. Of these children in 1890, there were in attendance

At Anglican schools . . . . .	559	
„ Wesleyan „ . . . . .	142	
„ Roman Catholic schools . . . . .	62	No statistics for 1900.

Share of Government Grants in 1890.				1900.			
	£	s.	d.	£	s.	d.	
Anglican . . . . .	592	3	2	716	12	6	
Wesleyan . . . . .	152	3	0	262	5	0	
Roman Catholic . . . . .	336	11	10	516	10	6	
United Native African Church . . . . .				67	11	0	

It will be observed that the Roman Catholic share of the grant is double that earned by the Wesleyans, whilst it is only 200*l.* short of that earned by the Anglican. There are twice as many children in the Anglican schools as there are in the Roman schools; whilst the number in the Wesleyan schools is equal to that of the Roman. The large grants earned by the Roman Mission are obtained mainly for industrial work. The Government is prepared to give more per head for industrial work than for attainments on the part of children in other directions. We do well to notice this. We greatly need industrial schools, or industrial departments in connexion with our existing schools.

In a recent issue of the *Times* the announcement is made that—

“The Bishop of Liverpool opened, in November last, a ‘Hall of Residence,’ which has been established in connexion with the ‘Liverpool School of Tropical Medicine.’ Primarily, the object of the promoters is to provide a home for

Colonials, especially West African and West Indian Natives, who go to study at the Tropical School, and subsequently return to the coast for the purpose of practising the medical profession. Ship-owners in Liverpool have promised to convey students free, and it is expected the Colonies will co-operate in the movement by recommending promising students."

This appears to be a most excellent idea. The fact that the Bishop of Liverpool opened the Hall is a sufficient guarantee of the desire of the founders to honour God in their enterprise, and that in its execution they look to Him for His blessing. Again, the union of West Indians and West Africans will have, I am satisfied, excellent results. The closer the union between the West Indies and West Africa, the better for both countries. This "Hall of Residence" will tend to foster such union. We are told that "in due course accommodation will be found for at least 200 resident students." The founders of this institution are Sir Alfred Jones, K.C.M.G., Mr. John Holt, and Mr. R. B. Blaize, of Lagos.

## V.

**The Pastorate Funds.**—The state of the Pastorate Funds is not as satisfactory as we could desire. The amount raised last year was 51 29l. 9s. 8d., viz.:—

In Lagos . . . .	£1845	In Abeokuta . . . .	£1281
„ Jebu . . . .	580	„ Ibadan . . . .	242
„ Ondo . . . .	161	„ Niger Delta . . . .	1018

The total amount is large and reflects credit alike upon clergy and people, but it is not sufficient to meet all the claims which are made upon it. Many of the clergy have not received their salaries for the past six or nine months. The subject of the Sustentation and Superannuation Funds is one of vital importance.

These Pastorate Churches are doing a splendid work for God under very trying circumstances. It is not a work which is advertised, or one which attracts much attention, or calls forth much praise; on the contrary, it is only too often either ignored or despised, but none the less it is, we believe, a work of silent but steady growth, which is slowly but surely building up a people for God in our midst. In the life of every nation, Religion is the chief, the most important factor: the Gospel of our Lord Jesus Christ, faithfully taught and expounded by men sanctified by the Holy Ghost, alone can regenerate Africa. It behoves every layman steadfastly to continue not only in the "Apostles' doctrine," but also in the "Apostles' fellowship," i.e. generously to support by gifts and contributions those who have devoted themselves to the work of the ministry.

One of the subjects to which we desire to devote careful attention at our Conference is that of Church Constitutions. We are greatly indebted to His Honour Sir Crossley Rayner, the Chief Justice of the Colony, for the draft of a constitution which he has made, and which we trust is to become the Constitution of the Lagos Church. In 1890, when the Sierra Leone Church Constitution was drawn up and promulgated, that Church was seriously in debt. "It was feared," said Bishop Ingham, "that we should enter upon this era with great financial burdens; but," he added, "I asked for 300l. and I received 500l., and from that date we have been free from debt." To-day the Church in Sierra Leone has a credit balance of 1000l. May we not look, in dependence upon God the Holy Ghost, Who alone can incline the hearts of His people, for a like result on this most important occasion? And here let me accord our appreciation as a Church of the munificent gift of Mr. Blaize, who, in gratitude to God for mercies vouchsafed to him during a period of fifty years, celebrated his jubilee not long ago by giving

a thankoffering of 2000*l.* to the Church, 1000*l.* for the Sustentation Fund, and 1000*l.* for Industrial Education. May many men of a like spirit be raised up in our midst!

There are many other subjects upon which I would gladly have spoken to-day, but I must not attempt to do so. I could have spoken at greater length upon the subjects of Church Government and Church Constitutions; of the Representation of the Laity; of the C.M.S. Memorandum on the Constitution of Churches in the Mission-field—a document of the greatest importance,—also of the office and work of a Lay Reader, and of the office of Churchwardens; but many of these questions will be dealt with at the Conference. The work of the Church Missionary Society, God's abundant blessings vouchsafed to that Society in its Missions throughout the world, the financial crisis through which it is passing, our great obligations to it, and to the sister Society which we also love and honour—the British and Foreign Bible Society,—call for praise and prayer. And then, returning to our own neighbourhood, I could have wished to speak of the wonderful work under the superintendence of the Rev. R. A. Coker and the Rev. J. Adewakun in the Jebu country; of Bishop Phillips's noble work in the Ondo country; the steady progress which is being made on good and sound lines in Abeokuta, and of the missionary work in the farms; of the growing work in Ibadan, where the Rev. D. Ulubi has laboured so many years and is so justly revered and honoured; of the developments of good work at Oshogbo and in the Ekiti country, and of the patient work which is being so well done by lonely workers at Badagry, Leke, Ayesan, Isein, Ogbomoso, Ilesa, Akure, Modakeke, Ilaro, and similar outlying towns. I desired also to speak of the good work which is being done in connexion with medical work at Abeokuta, under Mr. and Mrs. Fry, at Oyo under Miss Palmer, and of work amongst the lepers; of the great need of industrial schools both in Lagos and in the interior for boys, and especially for girls; of the increasing usefulness of the Lagos Exhibition, under the direction of the Chief Justice, now thrown open to all schools in Lagos and the interior; of the need of an Association of Schoolmasters; and of the good work of the Lagos Institute. The subjects of infantile mortality, sanitation, malaria, and the like, ought also to have been dealt with, or at all events touched upon. I could have spoken at considerable length of the courage, wisdom, tact, love, and unswerving devotion of Archdeacon Crowther and those who labour with him. But I have found that the range of subjects was far too wide, and I have been compelled, therefore, to confine attention to a few questions which appeared to me to be of primary importance.

In concluding, I desire to record my sense of gratitude to God for the wonderful blessings vouchsafed to me during the past twelve years spent in your midst as a C.M.S. missionary, and especially during the past eight years when I have striven to serve the Church, very imperfectly I own, as its Bishop. I have experienced very little sickness, and I have known very little sorrow, whilst my joys have increased and deepened with each succeeding year. I also desire to express my love and obligation to all who have laboured with me, and with whom I have been permitted to labour in the Lord; to my fellow-Bishops, to whom I am especially indebted, and from whom I have learnt so much; to my dear brethren the Archdeacons of the diocese; to the devoted and beloved Secretaries of the Yoruba and Niger Missions; and to all the clergy and lay workers, European and African, who have laboured much with me in the Lord. We think, too, to-day of those who have been taken from us and who now rest from their labours in the Lord: of Bishop Crowther; of dear

Bishop Hill and Mrs. Hill; of dear Mr. Wood, who for forty years laboured in this land, and Archdeacon Dobinson; of Miss Goodall, Miss Mansbridge, and Mrs. McKay; of the Misses Philcox, Hickmott, Squires; of dear Vernall, Sealey, Mathias, Watney, Smith, and Wise; of the Rev. T. P. Wright, and the Rev. L. S. Willoughby. We thank God for their services, their example, their devotion, their love, and we pray that, with them, we may be partakers of His Heavenly Kingdom.

In conclusion, suffer a word of exhortation. We are labouring in the midst of and on behalf of a remarkably intelligent and enterprising people; a people who are bound to play an important part, a very important part I believe, in this great country. A great privilege is ours, and a great responsibility. In our work there is much to commend, much for which we fervently thank God; there is a great deal of energy, of devotion, of capacity for organization; but I feel that we need more love. Love without dissimulation; the love of God; the love of Christ; the love which is the gift of God the Holy Ghost; the love which begets union, concord, agreement. Let us seek for this, pray for this, labour for this. The Church cannot fulfil her mission without this grace of love. We also need courage—the courage of faith, the courage of conviction, the courage inspired by the assurance in our hearts that Jesus Christ is to-day the living ascended and reigning “King over all the world”—“the same yesterday, to-day, and for ever,” and that “the Gospel is the power of God unto salvation to every one that believeth.” Speaking not long ago at the great Missionary Conference held in New York, President Roosevelt said to those assembled: “You are doing the greatest work that can be done. No more practical work, no work more productive of fruit for civilization, could exist than the work being carried on by men and women who give their lives to preaching the Gospel of Christ to mankind.”

To live and to preach the Gospel of Christ, that is our mission. We do not need brilliant gifts of eloquence or intellect, although we should earnestly seek them, but what we do need and can obtain is that inspiration of the Holy Ghost which is won by careful study of God's Holy Word, by prayer, by communion with God by sympathy, and by love. “Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

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## THE MISSIONARY'S ATTITUDE TOWARDS OTHER EUROPEANS IN THE MISSION-FIELD.

The Substance of an Address to Outgoing Missionaries on July 8th, 1902.

By ELIOT HOWARD.

**W**HAT I have to say to-day is no “new truth,” and I am aware that some whom I am addressing have expressed in their lives far more forcibly than I can in words the principles on which I desire, very briefly, to dwell.

May I begin with an analogy? An old native servant in Turkish Arabia was observed to put on all her best clothes when she went to the market; and on being asked the reason for this apparent extravagance, she replied, “My Master's name is upon me.” A soldier of the King of kings is never out of uniform, and our influence is often more powerful in our “hours of ease” than in our “days of toil.”

No one goes to the mission-field without much study and prayer as to his or her attitude towards the heathen or Mohammedan world, and if you had

to deal only with these, the problem would be easier how to "walk in wisdom towards those that are without."

But, in proportion as civilization extends its influence and facilities of travel increase, the Government official, the sportsman, and the trader find their way into remoter regions, and the faithful missionary is obliged, more and more, to face the question, "What is to be my attitude towards those whom I may be tempted to regard as intruders into my own domain?"

It is unbecoming and inconsistent if the servant of the "King of kings" is ashamed of his position and assumes for the time the attitude of a mere citizen of the world, but it is very much to be regretted if it happen that Government officials, traders, and travellers on the one side, and missionaries on the other, form themselves into two opposing camps.

If such a state of things *must* ever arise, let us take care that none of the fault is on our side. "For what glory is it, if, when we be buffeted for our faults, we take it patiently?" And let us remember that it may be our fault.

There are doubtless circumstances in which a Christian man has to set his face like a flint against injustice or evil, but more often the opposition grows up insensibly from mutual lack of sympathy.

There are two distinct attitudes which the Christian professor may assume towards those who appear to be out of sympathy with his work. The easier one is to walk on the other side of the road as much as possible. The more difficult is to try to follow Him Who could maintain His perfect character while taking His full part in social life and being even the "Friend of sinners."

The man or the woman who is truly following in His steps will be found to possess just those attributes which, in all ranks of life, at all times, and in all places, make social intercourse delightful. And when I tried to find words in which to express these attributes, I found that St. Paul had already summed them up in Galatians v. (ver. 22, 23). The man or the woman who is bringing forth abundantly the fruits of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and that true temperance which would perhaps be better rendered "self-restraint," will not be to blame if there is opposition: but, on the other hand, it will often be found that opposition melts away like ice under sunshine.

It is possible for a lonely official or trader, although he knows and cares little about the missionary's work among the Natives, to learn to look to him for cheerful, unselfish sympathy, wise counsel, and ready help in times of need—and so to realize gradually for himself what the Gospel of Christ really means.

A Christian man has far more power in checking what is really evil, if his neighbour has always found him ready to lend a helping hand in times of need.

And, while trying to walk in wisdom towards those who are without, let us be careful in our judgment as to who *are* "without." It is not enough that a man disagrees with us or even takes a perverted view of our objects and work. Let us remember that, owing to the ignorance which exists at home about Missions, many of our own people go abroad with very strange notions about missionaries. Many a young Englishman who really has at the bottom of his heart deep yearnings after a higher life has an idea that a missionary is a strange and incomprehensible being, with whom he has nothing in common. Let us bear in mind also the extreme reserve about inward feelings which is characteristic of many of the best of our race. We err far more frequently by forming harsh judgments of what is in a man than by being too charitable, and there are few Englishmen,



even though hardened in sin, who have not somewhere in their hearts a tender place for the mother, or the sister, or the friend, perhaps an old family servant or a Sunday-school teacher, who tried to keep them within the fold in early life. Let us, by our courtesy, our forbearance, and our practical kindness, try to fan to a flame that little smoke in the flax.

May God grant to each of us "wisdom towards those that are without," and a large charity towards those who disagree with us, but may, after all, be desiring to serve our Master if they only knew the way.

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### LEFT BEHIND.

On the eastern shore of Portland, a few blocks of stone, squared and dressed, are lying, close to a ruined jetty, the loading-stage for the stones which were shipped thence to London, to build St. Paul's Cathedral in the seventeenth century.

**H**ERE by the lip of the blue restless sea,  
Marked by the chafing waves and dark weeds' stain,  
Chiselled and shaped, meet in God's House to be,  
Close to the mouldering pier the desolate stones remain.

Left and forgotten by that lessening sail,  
Which ploughed across the east wind's rippling beat,  
Or rolled and creaked before the south-west gale,  
Till Thames was reached at length and London's echoing street.

Silent, ignoble, wasted, and alone,  
Mirrored by slumberous sea in useless form,  
I mark thee near thy grave, reluctant stone,  
Downward, still downward moved by each relentless storm.

Slowly the great Dome lifts its cross-crowned head;  
Each stone with added might upholds the pile;  
The thunder pealing round, the lightning red  
They know, and jubilant praise from choir and nave and aisle.

Ah! glorious Temple, Church of God alone,  
Of living stones built by the Spirit blest!  
Thy one Foundation and Head Corner Stone,  
Is Jesus Christ our Lord, in Whom they live and rest.

Heaven's Temple-dome, with God's own presence bright,  
Shall ring, unmoved the while, with thunderous praise;  
And hear the circling sound and see the light  
Of all Creation's song and joy through endless days.

Say, for that noblest work, shall we refuse  
To build and to be built in God's great Hand?  
Our life and love for day's work He will use;  
And dare we leave ourselves behind upon the strand?

Yet fear not, willing spirit, left in pain,  
Or toil unwelcome, far from work you love!  
On sunlit waves the oars' beat sounds again,  
Come for your service here, and higher work above.

A. E. M.

## THE SYRIAN CHRISTIANS OF MALABAR.

**T**HE Travancore Government having projected a Manual of the State, after the pattern of the Madras and other Indian Governments, one chapter therein will be devoted to the history of Christianity in the country, and Mr. G. T. Mackenzie, the British Resident in Travancore and Cochin, has compiled a very interesting statement, adding, besides voluminous notes, more particular accounts of the various sections by those chiefly concerned, namely, the heads of the Roman Catholics, the Syrians (Reformed and Unreformed), the C.M.S., L.M.S., and the Salvation Army.

The Resident has aimed at fairness, and has trodden warily over very difficult ground.

The results of the census of 1901 are included, though one cannot hope that a quite correct statement of the numbers in the various sections of the Syrian community is to be looked for, on account of the facility with which a Syrian of the Jacobite, Roman, or Reformed rite may avoid identification by omitting to state the section of "Syrian" to which he belongs.

In the statement by the Resident, the Roman Catholics are made to be 543,385, of whom the Romo-Syrians profess to be not less than 315,923; but accepting this as correct, the figures for the Christianity of the two States are as below:—

### *Number of Christians in Travancore and Cochin.*

Jacobite and Reformed Syrians . . . . .	248,737
Romans, including Romo-Syrians . . . . .	543,385
C.M.S. and other native Anglicans . . . . .	42,400
L.M.S. . . . .	63,152
Salvation Army . . . . .	5,290

Total, excluding European Anglicans, according  
to the Resident's paper . . . . . 902,964\*

In the statement following, the attention is directed to the one community whose name is at the head of this article.

The Syrian Christians of Travancore and Cochin—the two protected States on the extreme south-west coast of India—claim the Apostle St. Thomas as their founder.

They relate that in consequence of a wonderful dream granted to a king on the eastern coast of India near Madras, the monarch sent for an artificer competent to build him a palace which was to be full of light and glory. The man found for him was the Apostle St. Thomas, who, after a time of preaching and miracles, baptized the king and many of his subjects.

The story goes on to tell how the Apostle crossed over into Malabar and there taught the Way of Life with similar success, and that he ordained two priests and built seven churches. On returning to visit his first converts on the eastern coast he was killed by accident.

The Church on the west coast having been left with only two clergy, at their death became corrupted by the prevailing Hinduism, and was in a decaying state when, in A.D. 345, the Apostolic Christianity, or what remained thereof, was reinforced by a colony of Syrians from Palestine under a merchant leader named Thomas of Cana, and including bishops, priests, and deacons. Again, we are told, in 825 (which, oddly enough, is the beginning of the Hindu era of Malabar), two bishops arrived from Persia and settled in Travancore.

The tradition that St. Thomas was the Apostle of India was known

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\* Twice the number in *The Gleaner's Atlas*, last edition.

to our King Alfred the Great, for in 883, as related in the Anglo-Saxon Chronicle, he sent offerings by the hand of two bishops to the shrines of St. Thomas and St. Bartholomew in India, which goes to prove the tradition to be very ancient. Anyhow, it is beyond all doubt that Christianity was well rooted in India long before that time. Various travellers bear record to the existence of a Christian community in Malabar, and we come to the year 1498, when the Portuguese arrived on the coast of S.-W. India by way of the Cape of Good Hope, and met with these Oriental Christians.

The question now arises, What was the form of Christianity so found in India by the Portuguese? and the answer to it is comparatively easy, for the Roman Archbishop of Goa, Dom Fre Alexes de Menezes, has recorded it in his formal summons for the Synod of Diamper addressed to the clergy and Christians of Malabar in the year 1599. He declared he has been sent by Pope Clement VIII. "to reduce them to the obedience of the Holy Roman Church, and purge out the Heresies and false Doctrines sown among them and introduced by the Schismatical Prelates and Nestorian Hereticks that had governed them under the obedience of the Patriarch of Babylon." \* The Nestorians, it will be remembered, were those who, after the third General Council (431) at Ephesus, clung to the teaching of the condemned Nestorius, Patriarch of Constantinople, whose error consisted in so defining the nature of our Lord Jesus Christ that he made Him to be mere man when born of the Virgin; and that the Second Person of the Trinity, the Son of God, came later and dwelt in the man Jesus.

Some of the Syrian Christians maintain that the Church was Jacobite and under the Jacobite Patriarch of Antioch at this time, but this is disproved by the statement of Archbishop Menezes, who would have been equally helped by stating that he came to purge it from Jacobite heresy, since, to a Catholic, both are equally in need of teaching; the former being condemned by the third, and the latter by the fourth General Council.

Assuming that St. Thomas founded this Indian Christian Church, Nestorianism could have been introduced later by the very active bishops of that Nestorian Church whose missionaries, whatever their errors, carried the story of Christ into China more than eleven hundred years ago, as proved by the stone column of Sin-gan-fu in the Province of Shan-Si. According to the views of some writers, the Nestorians were the first Christians in India. However that may be, we have now to inquire how the Syrians of the present day in Travancore and Cochin, and for the past two hundred years at least, are known as *Jacobites*.

First let us remind ourselves what in the ecclesiastical world is meant by the word Jacobite.

Gibbon, in *The Decline and Fall of the Roman Empire*, vol. vi., tells us that in the reign of Justinian, about the middle of the sixth century, Jacob Baradeus, or Zanzalus, a monk, revived, united, and perpetuated the expiring faction of the Monophysites; and "was appointed by certain imprisoned prelates Metran, or Bishop, of Edessa and Apostle of the East, and he ordained eighty thousand (?) bishops, priests, and deacons." Because of this Mar Jacob the Monophysites are called Jacobites.

The Monophysite opinion is that condemned by the fourth General Council held at Chalcedon, 451, which maintained that in our Lord's Person the Divine and human natures were so united that the human was practically swallowed up, and so there was but *one nature*; hence the holders of it are called *Monophysites*.

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\* See p. 92, *The History of Malabar . . .*, by Michael Geddes, 1694 (see full title in *August Intelligencer*, page 631).

Monophysites are further called Eutychians, because they follow Eutyches, a priest and archimandrite of Constantinople, who in his attempt to oppose the error of Nestorius went into the opposite extreme. Gibbon truly says that "Eutyches is an unfortunate parent who has been renounced by the greater part of his spiritual progeny." What we have to remember is that the words *Monophysite*, from the doctrine, *Eutychian*, from the founder, and *Jacobite*, from the reviver, alike describe the theological views of the Syrians under the Jacobite Patriarch of Antioch.\*

But we must go back to consider what took place when the Roman Archbishop condemned the Syrians as Nestorians. The next logical step after "reconciling" them to the Roman see was to take steps to hinder the Nestorian Patriarch of Babylon from exerting his authority over them by sending bishops to rule them and so perpetuate their Nestorianism. Accordingly the Portuguese authorities in India took steps to keep ecclesiastics from Babylon from entering the country. This was done so effectually that the Christians were unable to get into touch with their ancient spiritual governors, who were shipped back to Asia Minor or disposed of in other ways when they would not submit to the Pope's authority.

The result in the end was not satisfactory to the Romans, for the Papal rule, or that of the Portuguese bishops, became so distasteful to the Syrians that in 1653, under the leadership of their hereditary Archdeacon Thomas, they renounced all obedience to the Roman see, and, with the exception of two hundred out of 200,000, threw off what was to them a foreign yoke.

Shortly after 1665, when the Dutch had become paramount in Malabar, the Jacobite Bishop of Jerusalem was able to make his way into the country from Antioch, and the Syrians received him with open arms, and so presented the remarkable sight of a Church adopting the creed diametrically opposed to its ancient views. The Syrians would seem to have been determined to be an independent Christian Church at all costs, and less careful about the distant patriarch so long as their immediate bishops were of their own race.

From the time of the Dutch, then, until our day, the non-Roman portion of the Syrians in India has been Jacobite, so much so that in 1806, when visited by the Rev. Dr. Claudius Buchanan, he was informed by their bishop that they had been Jacobites for a thousand years. However, from actual experience it is more than doubtful whether these Syrians really intend to hold views different from the Church Catholic, and the same opinion has been expressed by the late Dr. Bright regarding the Nestorians of Asia Minor, and by a singularly impartial writer in the *Guardian*, July 25th, 1894, concerning the old Syrian Church in Mesopotamia, which, like the St. Thomas Christians, is under the Jacobite Patriarch of Antioch.

This, then, was their position when the C.M.S. missionaries arrived in Malabar, at the invitation of the Syrian bishop, in 1814, and set about helping them to reform themselves. Then began a work which at first seemed hopeful, but was given up twenty years later as in vain. Yet God was working by His Word and Spirit, and when the Church missionaries turned in 1837 to the non-Christians the fruit began to appear. Some amongst the Syrians joined with the missionaries, and as these went on, in their very midst, raising up from the Heathen a Native Church wherein the pure Word of God was preached and the Sacraments

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\* There are also an Orthodox, or Greek, and four Roman, as well as a Jacobite Patriarch of Antioch. (Mr. Mackenzie's pamphlet, note 2, p. 57.)

were duly administered, the Syrians who remained behind began to desire reformation, until at last a movement, headed by a bishop and several clergy, resulted, under God, in a Reformed Church which prides itself on holding the same doctrines as the Anglican Church, and has with three bishops broken off from the Jacobites, and, under the name of the "St. Thomas Christians," prays and preaches in the vernacular, Malayalam.

In one respect the Jacobites and the Reformed Syrians are alike, in that they use the same version of the Holy Scriptures as the C.M.S. and L.M.S., a matter for the greatest hope. The Jacobites have this year (1902) won the great law case which gives them the title to the endowments of the Syrian Church, and it will be well if they can now desist from the unseemly litigation before non-Christian law courts which has given cause for much ill-feeling, and has no doubt been an adverse influence tending against reformation.

The Romo-Syrians have lately succeeded in gaining a point for which they have long agitated, namely, native bishops. Just about five years ago "the oft-repeated request was at last granted by Rome," and three Syrian priests were consecrated to rule them, the European vicars-apostolic being withdrawn.

The non-Romans, with whom we are naturally more in touch, report as follows:—The Jacobites under their metropolitan, Mar Dionysius, have three bishops, two hundred and thirty churches and chapels, and an English high-school, with about one hundred and fifty others. The Reformers under their metropolitan, Titus Mar Thoma, have two bishops and one hundred and five churches, two English high-schools, and about eighty others; and have also an evangelistic association. Each section has its own diocesan monthly magazine, and the Jacobites have two printing-presses. The Reformers use our Divinity School (the Cambridge Nicholson Institution, Cottayam) for training their clergy, and one of their bishops, a graduate of the University, was trained there.

So the Syrian Church is waking up. May the Holy Spirit indwell it more and more, that it may be like a bright lamp in the still dense darkness of India!

W. J. RICHARDS.

## SHORT HISTORIES OF C.M.S. ASSOCIATIONS.

By the Rev. C. HOLE.

No. 1.—OLNEY, BUCKS.

THE C.M.S. Jubilee Volume of 1848 (p. 190), speaking of the association system as "the grand source of the Society's income," said it was commenced by Olney in 1802. This statement, intended as an honourable mention, was not quite accurate in point of form, as associations strictly so called were not planned until 1813. Yet it remains a fact gratifying to the Olney friends of Missions that contributions had begun in that town of Newton, Cowper, and Scott, by 1802. The C.M.S. history of Olney commenced on December 2nd, 1799, as shown in *The Early History of the C.M.S.* published in 1896. As the Association has been uninterruptedly current from the time of its original foundation and has never ceased to enjoy the fostering care of the vicars of Olney, our account may be fitly introduced by a list of these, covering the whole period, above a century. They are the Rev. Christopher Stephenson, B.A., July 3rd, 1799—1814; the Rev. Henry Gauntlett, March 8th, 1815—1834; the Rev. D. B. Langley, D.C.L., 1834—1856; the Rev. John Piercy Langley, M.A., his son, the present Vicar since 1856.

In 1815 the Association, having remained at first a mere list of contributors, appears as an organized body, with a president, the vicar, though its treasurer and secretary do not arrive until 1844. Along with the association form, and after eight sermons, the sermon collection dropped for several years, as though the congregation at large had not yet quite learnt to love the missionary cause and had somehow shown their discontent at encountering the plate at the door which it was ungracious to pass by, but which was not at all welcome. The new system put everything on a more voluntary footing and could cause no murmuring. The volunteers must have warmly appreciated the great cause, heartily seconding their leader, since for six successive years (1816-1821) they raised an extra annual 5*l.* for the support and Christian education of an African boy to be called *Henry Gauntlett*. Here was a symptom, and probably the means, of advancing interest, and in 1823 came the first meeting—also on the voluntary system—bringing 5*l.* 14*s.* 6*d.*; while in 1825 the sermon reappears, bringing 7*l.* The missionary cause must now have become fairly popular. Yet not for some years did either meeting or sermon, much less both together, become annual.

The members at large are to be known from the Society's Annual Reports since their beginning in 1801. Many names punctually recurring for several years are probably in green remembrance at Olney, and should be gratefully rescued from the pages of forgotten and perishing literature in an effort like the present, designed to preserve the minor missionary sections of Church History. Certain knowledge of some names cannot probably be now recovered owing to the imperfect form of their original appearance in the list; yet even these we are loth wholly to omit. They may be doubtful; but their record, though lost—if really lost—on earth, is on high; for nothing done for love of Christ can perish there.

For what may be known of the Olney subscribers during Mr. Stephenson's incumbency we must refer to the above *Early History*. Mr. Gauntlett, who reached the town as curate January 12th, 1811, had much to do with the formation of the Association properly so called. The vicar died at Lympham, a rural maritime parish of Somerset, where his son, Joseph A. Stephenson, was rector, respecting whom a most interesting mention survives, of a little later date, in Miss Maurice's *Memorials of Two Sisters*.

In and about the time of Mr. Gauntlett's ministry as curate and vicar, the following members, for various periods, are recorded:—Mary Chinnery, buried at Olney, October 30th, 1838, aged 73; Mrs. Gauntlett, the Vicar's wife; their three daughters—(1) Miss Arabella, the eldest; (2) Miss Catherine Theodora, her father's biographer, in later years the second wife of Mr. Adley, the returned missionary; (3) Miss Lydia, who died June 9th, 1824, aged 20, a devoted young disciple, deeply lamented, borne to the grave at their own request by the six missionary students then in training at Olney, the Rev. Thomas Fry, Rector of Emberton, officiating, the funeral sermon on the following Sunday being preached by Legh Richmond of Turvey, from Ps. cvii. 7. Of the Vicar's family there also occurs, in 1823, Master S. Gauntlett, afterwards a surgeon at Olney. Continuing with Mr. Gauntlett's period we meet with Mr. Samuel Mason, the Olney parish clerk, a member from 1815 till his death in 1831, when his place was taken by his widow till 1849. In station and attainment Mr. Mason was superior to the general class of parochial clerks, used his ability and influence in furthering the ministry of his pastor, visited the sick, the dying, the afflicted, and kept himself unspotted from the world. He was for several years Mr. Gauntlett's attached friend. On Sunday, June 9th, 1831, he gave out the hymn before the sermon, No. 224, one verse of which ran—"Bright scenes of bliss, unclouded skies, invite my soul"; another—"Heaven calls, and can I yet delay?" and

then quitted the church unwell, to return no more till borne in as a corpse. There were also Mr. John Raban (to be mentioned again as a missionary), Mrs. Samuel, Miss, and Miss E. Raban; Miss Ann Palmer, afterwards the wife of the Rev. D. B. Langley, Vicar, and mother of the present Vicar. She died at Olney, February 27th, 1893, aged 93, and was buried by the side of her husband in Olney Churchyard; Miss Sarah Palmer, buried December 26th, 1834; Master Thomas Palmer, buried April 10th, 1880, aged 75; Miss Maria Palmer, afterwards wife of the Rev. S. C. Sharpe of Cheltenham; Mrs. C. and Miss Wagstaff, the latter to be mentioned again as a missionary's wife; Mr. John Iliffe, solicitor at Olney, 1830, afterwards at 2, Bedford Row, London, of the firm Cardale and Iliffe, dying 1891, aged 90. Mr. William Cardale, founder of this firm, was a generous supporter of Richard Cecil, whose position at St. John's Chapel, Bedford Row, he helped to build up. There are others to be reckoned to this period whose identification seems more uncertain to any one not of Olney:—Mrs. Hill, Miss Sarah Hill, Mr. George Lord, farmer, Mrs. Lord, Elizabeth Payne, John Stow, Misses Simcoe, Dawkes, Swannell, Dumville, M. Dumville, Coles, Mrs. Hardwick.

For nearly six years, from early in 1819 to the autumn of 1824, before the opening of the Islington College, Olney under Mr. Gauntlett was one of the seminaries for preparing the Society's students. Five of these, who were ordained and sent out, are readily identified as Olney students in the Register of C.M.S. Missionaries; others, beginning at Olney, finished at Islington and are reckoned to that institution in the Register, but their previous Olney connexion can be discovered in the Committee minutes. The five who were finished at Olney were these:—John Raban of Olney, who, on December 11th, 1825, baptized the lad Samuel Crowther at Sierra Leone; William Adley of Canterbury, sent to Ceylon; Isaac Wilson of Hull, sent to Madras in 1821; Michael Wilkinson of Ipswich, to North India in 1823; David T. Jones of Wales, to Red River in 1823. The other students partially prepared by Mr. Gauntlett were G. S. Faught, sent in 1827 to Ceylon; Alfred Scholding, in 1826 to West Africa, dying at sea the same year, predeceased by his wife, Hephzibah Wagstaff of Olney; also Charles Knight, National school master, to Sierra Leone in 1824, dying in 1825.

In the incumbencies of Dr. Langley and his son the Olney Association continued to enjoy the wonted encouragement and example of the Vicarage. Dr. Langley's destined successor, the lay Mr. J. P. Langley, and Dr. Langley's pupils, the sons and nurselings of the sanctuary, are found walking in his footsteps, as are also his successive curates, presently to be mentioned. The next Vicar's son and daughter; Mrs. Allen and her husband, Mr. Archibald Allen, solicitor and Vicar's churchwarden; also Mr. Joseph Palmer, the Vicar's uncle, and many years Vicar's church warden,—all are following the same lead and themselves leading.

Going on to the second rank of the clergy, the assistant curates, and what might be called the second rank of the laity—outside the sons of the clergy, we come first to one whose spirit evidently reflected that of his Vicar, as it continued to shine in successive curates.

Charles Besley Gribble, B.A., Christ's College, Cambridge, one of a Barnstaple family, had been an officer in the Honourable East India Company's Navy. He was an able, deeply-taught, profitable preacher, very popular at Olney, which he left in order to be an S.P.G. missionary to a body of emigrants on the shore of Lake Erie in Upper Canada. In the list of his publications we find one, *Christ Glorified*, published by Collingridge of Olney, a parting sermon, we should imagine, left with the Olney public. To the Vicar he presented the sword he had worn at sea, and this was much prized by Mr. (not yet Dr.) Langley, who in due course passed it on to his son and

successor. With their two children (one certainly a boy), Mr. and Mrs. Gribble, on Easter Day, 1841, embarked on the *Quebec* at Southampton, with some members of his future flock, among them being Mr. (afterwards Rev.) Mark Richard Jukes, and his newly-married wife, going out as colonists. In Mrs. Gilbert's memoir of Mrs. Jukes (*The Earnest Christian*) Mr. Gribble and his valued ministry on the Lake Shore are constantly referred to. One of the colonists there, of rather older standing, Mr. John Bowen, from Pembrokehire, found a vital benefit in his instructions and friendship, which led him to part with his land and study for orders. When ordained Mr. Bowen, at his own expense, travelled among the distant Missions of the C.M.S., and finally became Bishop of Sierra Leone. To the *Memorials of Bishop Bowen*, by his sister, in 1862, Mr. Gribble copiously contributed from his personal recollections, unfolding by that means somewhat of his own life too. Returning to England, Mr. Gribble was appointed Incumbent of St. Paul's Mariners' Church, Dock Street, London, in 1847, in which year he took his M.A. degree. He was afterwards, down to 1875 and later, British Chaplain at Constantinople, and Canon of Gibraltar until 1878, the year of his death. The present Vicar of Olney relates that Mr. Gribble's son, coming home "from America," petitioned for his father's sword, which could not be, and was not, denied him. We are not very clear as to Mr. Gribble's children. In 1862 one was a son in India.

Returning to the Olney Association, we find in the lists of its friends, after Mr. Gribble's removal, the Rev. W. Godfred, Vicar of Ravenstone; the Rev. E. J. Speck, Curate of Olney (1843-46), Treasurer and Secretary, afterwards Sec. of the C.P.A.S.; the Rev. T. H. Bakewell (1846-49); the Rev. T. C. B. Stretch, afterwards Archdeacon of Geelong; the Rev. G. F. Matthews, Vicar of Ravenstone; the Rev. T. Welton, retired Rector of Charlton, residing at Olney, buried there September 14th, 1869, aged 85. His widow for some years held a class of young men at her house, and she was buried at Olney, June 1st, 1896, aged 78. Prov. xxxi. 20 was inscribed on her tombstone, in memory of her kindness to the poor.

Other lay members of the Association to be noted are the following:—Miss Garrard, afterwards Mrs. Allen, mother of the Vicar's churchwarden and son-in-law, Mr. Archibald Allen. She still lives at Olney, contributing to the Association as she has done since 1847. Mr. John Garrard, solicitor, Olney, many years Vicar's churchwarden, and in many ways a benefactor to Olney Church, dying March 2nd, 1896, aged 92. In memory of him a handsome redos has been put up in Olney Church by his nephews, John Arthur Iliffe and Archibald Allen. Mr. A. W. Hipwell, brewer, has been a liberal contributor to the Association and to the B. & F.B.S. Then there are, Mr. Hugh Maltby, Mr. William, Miss, and Master Talbot, of Olney Hyde Farm, Miss Bridger, Board-school mistress, Miss B. (or M. B.) Palmer, Miss H. Palmer, Miss A. Higgs, Mrs. F. Higgs, Mrs. E. Smith, Miss Prosser, Mrs. Kennard, Miss Sanderson, Miss Walker, Mr. William Knight, Miss L. Hurst, Miss Bell, Mrs. Kitchener, Miss Robinson, Miss Lucas, Miss Revis, Mrs. Aspray, Miss O. Dunsford, Master John Rogers, William Lett, Mr. Thomas Spencer, Miss Bellamy, Mr. White.

The financial history of this Association is briefly the following:—In 1815 the contributions paid in to the Parent Committee amounted to 33*l*. In succeeding years it varied, going down in 1832 to 12*l*. The Jubilee year brought up the amount to 29*l*. In 1890 began a contribution of 30*l*. from one friend, which has continued ever since, and the annual total for recent years has been between 40*l*. and 50*l*.; that of the Centenary year being 55*l*.



## FROM MOSUL TO DAMASCUS.

JOURNAL OF MRS. H. M. SUTTON.

**F**EBRUARY 26th, 1902. *On a raft on the Tigris.*—Once more we have begun our wanderings! It was indeed a business to get away. Just as it was wet a year ago when we arrived in Mosul, so again the sky shed copious tears at our departure. Indeed, we had intended to be off yesterday, but this was quite out of the question in the morning: it was raining hard, and, besides, a strong east wind was blowing, in which no raftsmen here would venture to move. So we sat on our boxes and waited.

It was rather pleasant to have a rest from the constant stream of visitors which had been interrupting our packing the last few days. Though it was very nice to see how appreciated the doctor is in Mosul, yet one got rather tired of being told so fifty times over.

In the afternoon it cleared up, so the doctor and I struggled down through the mud to see how our raft looked. It lay in a fairly sheltered place under the high bank, so had not suffered from the wind, and inside the huts it seemed fairly dry.

More rain in the night and a very thick-looking, grey sky this morning made us rather doubtful whether we could get off to-day. However, the glass was going up, so we boldly decided to make a start, and gave orders to load up. It took some time to convey our many possessions down to the raft, the streets were terribly muddy and slippery; it was a delicate affair to get oneself along, let alone heavy boxes and awkward bundles of bedding, but at last everybody and everything was safe on board, and we shoved off at 10.30 a.m., amidst the hearty farewells of a large crowd of friends. It was really surprising what a number of folk, great and small, turned up to see us off. We had two short showers while waiting for the last batch of our goods, but even that did not diminish the crowd.

Our raft is a regular Robinson Crusoe affair, rafters of all shapes and sizes laid on inflated skins, and two huts of matting and native tarpaulin, and also a third small hut for the Mosul dispenser, Nasir, who has been allowed to accompany us on our journeys. The huts are just big enough to allow two beds being spread on the floor in each,

so there is not much room to play about. Outside the huts our boxes, bags, and tents are piled up. One end of the raft is occupied by the two raftsmen plying their enormous oars. In one corner the servants have rigged up a cooking-place, and we can sit about in the middle. The river is full, so we are going down at a good pace. Every now and then there are small whirlpools or counter-currents, probably from rocks under the surface, where the raft begins to rock like a ship in a storm.

We have a companion raft with a well-to-do Mosul patient of the doctor's on board, who could not be persuaded to remain in Mosul without a doctor, though there is really not much the matter with him. Every now and then the rafts come alongside of each other and we have a little chat.

28th.—We have been flying down the river at a great rate these two days, so we are in hopes of reaching Baghdad in good time to-morrow. The first part of the way from Mosul down is very picturesque, steep cliffs and hills rising close to the river, almost shutting one in at times, and alternating with soft green banks where sheep are grazing. Otherwise there is not much life; we passed very few villages, and occasionally an Arab tent. Our first night was rather uncomfortable because of the strangeness of it all. We went on till about 7 p.m., and then moored alongside of a few huts on the bank and waited for the moon. Meanwhile the Mosul patient had got heartily tired of his solitude; he said we looked such a merry party, and he was all alone, so he begged to have his raft joined on to ours, in order to allow him to enjoy our company. So there was much hammering and tying up before we started on again, and now we are one big raft, and much visiting is done from one to the other end of it.

The town of Takirt was reached yesterday evening, thirty-four hours from Mosul, which is considered wonderfully quick. Late though it was, a curious crowd was soon attracted, and I was glad the children had settled off early to sleep, and I, too, retired into our hut. One of the visitors, of whom various sorts came on board, was an inspector of the Tobacco Régie, who wanted to search our raft for tobacco,

but on hearing who we were, he simply had a friendly chat with the doctor, saying it would be a disgrace to search the raft of any one so well known and still better spoken of as the "Hakim inglesi" (English doctor). Leaving again after midnight, we slipped along fast and smoothly, and early this morning passed the golden dome and minarets of Samara, a great Shia shrine. The bridge of boats there was open, fortunately for us, because of the swiftly rising river, so we had no delay there.

We lead a very lazy board-ship life; meals are always a very welcome interruption and are heartily enjoyed. Our floors are too uneven to allow folding-chairs to stand, so we sit on our bedding, but have the luxury of a table. The children think it grand to have their travelling-bath for a dining-table, and really with a white cloth it looks quite civilized: squatting round it on cushions they look a happy party.

Since passing Samara we have come into the regions of the familiar old mud-banks; a few *guffas* this morning were hailed with a great shout of recognition by the children, and the re-appearance of date-trees here and there made us realize that we are approaching the city of the Khalifs.

*March 1st.*—Last night we went to bed very cheerfully; the clouds seemed to be breaking, and our rowers had volunteered to go on all night, so we anticipated our arrival in Baghdad early this morning, in fact we "sailed along so gallantly, and all was calm and bright. But lo, a storm began to rise" at 2 a.m. and frustrated our happy plans. Soon we had to tie up; the wind howled and the waves raged. Towards dawn a heavy thunderstorm broke just over us, the lightning flashing all round us, the thunder rolling continuously. Soon the rain found out the weak spots in our poor mat huts and dripped through gaily in every corner, especially on the weather side; we really felt very sorry for ourselves. Once the pegs which held our ropes gave way, and away we drifted, pitching about most perilously; but with much shouting and invoking of Mohammed our raftsmen got us back near the bank, and, aided by a kindly Arab, tied us up more securely. Still we pitched and tumbled. It was dangerous to move about, the wet rafters were exceedingly slippery. The doctor had a nasty tumble, but fortu-

nately did not hurt himself. Towards seven o'clock the storm quieted down a bit, and our faithful attendant produced tea, which revived our sunken spirits. By 10.30 the wind had moderated sufficiently to allow us to start once more, and though still showery, we managed to dry most of our wet bedding and cloaks, and are now in hopes of reaching Baghdad by sunset. Our rowers are a most cheerful set of men (there are three altogether). They are constantly exchanging chaffing remarks with the Arabs on the bank; it is quite entertaining for us. It looks more and more Baghdad-like. We met a small steamer this morning, taking pilgrims to Samara, which caused no small excitement, our Mosul friend never having seen one before. We are now surrounded by date-gardens.

*Later on.*—We seem doomed to disappointment. While writing the last few lines, a sudden great shouting made me look up, and there was our servant's bed floating in the water. He had spread it out to dry on the roof of our hut and a sudden gust of wind had carried it off. We were at a bend of the river, the water sweeping round with terrific force, to be met by a strong east wind, from which we had been protected before, causing great waves, so we pitched and tumbled more than ever, while there ensued a great quarrel between the rowers, one anxious to regain the bed, the others vigorously discountenancing it. The force of the current carried us close to the shore, so our servant promptly jumped off, armed with a tent-pole, to fish out his precious bed, which he succeeded in doing, and soon came racing after us, dragging the dripping thing, while the current swept us along at a furious rate and crashed the raft at last into the steep bank. A bump and a shake, and we stood still. . . . We have had a little stroll on shore; it was pleasant to stretch one's legs after being confined to a few square yards. Wilfred careered about like a young foal. Meanwhile our last chicken is cooking for supper, so we really must get in to-morrow.

*2nd (Sunday).*—Here we are in Baghdad! We only had one more storm last night, and that not a very severe one, comparatively, though it must have been bad in other places, the lightning was so vivid. We were

able to start off by the light of the moon about 4 a.m., landing just above Baghdad about 7.30. We could not go on further, as the swift, strong current prevented safe landing elsewhere. We transhipped into a *guffa* and went to the most convenient landing-place. Thence we had to pick our way through a fine display of Baghdad mud to Mr. Parfit's house. All along the road the people were recognizing us and giving us hearty welcomes. Arabic morning service was going on when we arrived at the house, but when it was over they soon found us, and ever since, in spite of mud and more rain, visitors without number have been in. It is very delightful to find ourselves so little forgotten.

26th.—Our intended fortnight in Baghdad lengthened into fully three weeks, but now we are once more on the march. It has been a very delightful time in the old place with much pleasant intercourse with friends, both Arab and English. The usual delays and difficulties with muleteers have kept us for several days, but early this morning we bade a final adieu to all. There were large numbers of our native friends to see us start off, and quite a big crowd accompanied us for some way. All our loads had been sent over the bridge previously, and so the caravan itself had actually started before we ourselves came across, and only the litter was awaiting us. Mr. Parfit and the two ladies accompanied us. Our native friends came with us for about an hour, then the last farewells had to be said and they returned, while Mr. Parfit and the ladies came on a little farther and had an early lunch with us, before they too bade us good-bye. We are not quite such a large caravan as last year, when we had many things with us; still we have twelve baggage-mules which carry our trunks, tents, beds, and provisions; there are three servants on three additional mules, and also two assistants, i.e. Nasir, the Mosul dispenser, who accompanied us to Baghdad and is now anxious to see new lands, and Razuki, the Baghdad book-shop keeper. He has a small stock of Bibles and Scripture portions with him to sell as he has opportunity. The country we passed through is absolute desert, barren and desolate. About 2.40 we halted by the side of a little canal in the open desert and pitched our tents for the night.

27th.—We did not get much sleep last night; it was rather noisy owing to the proximity of the mules to our tents, also one of the men gave a lengthy performance on a tin-whistle; and when at last men and mules were quiet, the wind rose and blew strong, making too much noise in the flaps of the tent to give us a chance of sleep. The children, however, slept well. We others were not sorry to see the dawn appear, and hurried our preparations for departing, so that we were able to start at six. It rained a little just then, but tried to clear up soon, not, however, very successfully. For some time it was very cold and raw, and we were glad to stop about 8.30 for a hasty breakfast on the road-side. The country was more interesting than it was yesterday. We crossed several diused irrigation canals, some of which are probably of very ancient date, and here and there we came to pretty patches of green. The day's march was supposed to be less than six hours, but we took over seven to get to the end. At last, after one o'clock, we arrived at Felūja, a little village on the Euphrates, due west of Baghdad.

The doctor had wisely pushed on ahead with our soldier (in Turkey we must always take a soldier, or *zaptieh*, on all journeys) to find rooms in the khan, and after a good deal of fuss they ejected a man from the only decent room in the place and had it swept out. The yard was full of animals when we arrived, but somehow, with much noise, room was made for ours. We were very weary on arrival, not being yet in travelling trim, but some tea was a grand pick-me-up. Razuki went out into the little bazaar with an armful of books and soon came back, having sold every one of them.

30th (*Easter Sunday*).—A heavy thunderstorm came on that evening, with a good deal of rain, but it cleared up afterwards and has been very pleasant since. We left Felūja before 6 a.m. on Friday, first crossing the Euphrates by a very shaky bridge of boats. We had our horses and donkeys led across. My mare got her foot into a hole and nearly had a bad fall. The road was very heavy from the rain; several mules slipped and fell in the mud, and had to be hauled out and reloaded. We got on but slowly altogether, so what had been called a nine hours' journey took nearly eleven. We

stopped for breakfast before ten o'clock at the foot of some little hills near the river. It was very hot in the afternoon, and we toiled on over an endless, dreary plain, getting more and more weary, and finally arrived at Rumâdi quite exhausted, to find no room in the khan, so had to pitch tents outside. Rumâdi is a pretty little place with extensive gardens and clean, wide streets. We put our camp right outside to be unmolested, and after a cup of tea enjoyed a peaceful, happy evening, trying to realize that it was Good Friday, about which we had not had much time to think in the daytime, though we certainly had to crucify the flesh through the long, hot hours in the saddle.

We could get no fodder for the animals in the place; fortunately we had enough with us for that night, but it obliged us to go right on to Hit the next day, instead of only half-way. The muleteers called it twelve hours, and we felt rather fearful at the thought, as their nine hours had taken eleven. However, we slept soundly and were up betimes, starting before five.

It was very cold the first few hours, and in spite of wraps we could not get warm. The way passes along the Euphrates among fields of barley, where it was hard work for the muleteers to keep their mules from grazing too freely in the fresh corn. The animals walked well, so we got on faster than before. About noon we crossed a range of low hills, terribly rocky and stony, but the surefooted mules clambered safely over all the rocks; we preferred to dismount and walk. We kept in touch with the Euphrates all day; once we stopped and made tea to help us along.

We got into Hit soon after four o'clock, and found rooms in a miserable little khan just outside the town, which is a wretched enough place, nothing but tumbling-down houses and broken walls; it may have seen better days, as it is a very ancient place, the "Ahava" in the book of Ezra.

This is Easter Sunday and we are having a quiet morning here; a quiet read is all we could get—a service was quite impossible with the noise of caravan animals outside and the tightness of our quarters. (Our rooms are just big enough to hold our bedsteads, but the latter had to be folded up before we could proceed with our toilet.)

As we had not to rise early we indulged in the luxury of baths and a

proper breakfast. We shall start again about noon and go on about four hours only to-day. Like Ezra, we have to ask the governor (who, as most others, turns out to be an old patient of the doctor's) for more soldiers to protect us from the enemies on the way; we are to take four to accompany us the next two or three days' journey, which is considered unsafe. Razuki has again been out with his books and sold a good number; at Rumâdi, too, in spite of the lateness of the hour, he found some willing purchasers. He has such a capital way of getting hold of the people, and reads and talks to them most earnestly. I wish we had many workers like him.

*Later on.*—We have done our day's journey; about three and a half hours over a dreary, hot, barren country, up and down over bad roads, rocks, swamps, and sandy deserts. There are a number of mineral springs in the neighbourhood of Hit, which doubtless could be rendered very profitable, but at present they are allowed to waste themselves in the desert; they do not improve the look nor the smell of the landscape. It was a great relief to get away from the place. Now we are encamped on the bank of the Euphrates in a very pretty place. Long fields above and below us, a number of quaint water-wheels built out into the river, a fine date-garden on one side, and another on a little isle in mid-stream, and our camp close by the river-side, the tents on one side, the baggage piled up a little way off, and the mules in a square around it, the smoke of several little fires curling up, make a charmingly peaceful picture, and I think everybody appreciates the Sabbath calm after the noisy morning in Hit. The children have been discovering crabs and tortoises by the river and are very happy. Both of them began the journey with bad colds, which has often made them rather fretful, but they seem better now.

*31st.*—This has been a very hot day, much hotter than we expected: the south wind, being behind us, was of little use. We were glad to have only a short stage of five and a half hours to do. We left at 5.40, just as the sun was rising, and again crossed over desolate, barren hills, which contrast so strangely with the immediate surroundings of the river, where there is verdure all along, a succession of fields and

gardens. Sometimes the hills come close up to the river and leave only a narrow pathway, reminding one a little of the Rhine valley but for the absolute nakedness of the hills. Once we came to a shallow valley with some rain-pools, where wild flowers and grass were growing in profusion: it was too good a place to pass unnoticed, so we halted there for our breakfast, the horses, too, enjoying a feed on the fresh grass. About twelve we settled down again on the river-bank in a similar spot to yesterday. The south wind is still strong, and, blowing very gustily, fills our tents with dust, not exactly to the improvement of one's temper.

*April 1st.*—The wind dropped at sunset, so everybody was glad to retire early; but in the night a strong north wind sprang up and loosened the fly of our tent, which flapped about in a most depressing way and disturbed us much: the doctor was prowling about for some time in the darkness trying to fix it, but it came undone as fast as he tied it up, so he gave it up and lay down. At last the wind dropped and we slept. The children fortunately slept through it all.

In the morning we had to shake much sand out of our clothes and bedding. We made an early start, as there was a nine hours' march in front of us, but it is always a great business to get away. As much as possible we pack up overnight; toilet articles are all put away as soon as done with, the lunch-bags are filled, tables, chairs, cooking-pots are all packed before we retire, so in the morning the tea-tray has to be put on the doctor's bed by the light of a dim lantern, we try to make and hastily swallow a cup of tea (without milk), and put some biscuits in our pockets while finishing our toilet. Then the little folk have to be awakened and dragged out into the raw night air to allow their bedding and tent to be packed. All this takes a good hour, and sometimes more.

The way lay through more interesting country this morning; up and down over shockingly bad roads, but occasionally there were pretty patches of green and wild flowers. About ten we came to a fine wide valley with some high rocks overhanging, and so we made use of the shade of the largest to have our breakfast in—a rare treat, and indeed “the shadow of a great rock in a weary land.” The last couple of hours our way lay

near the river, of which we had had lovely glimpses every now and then, with its islands and gardens, and the scenery was really very pretty as we wended our way between the fields of corn and lentils, where people were busy at work. Our resting-place is a large village or settlement, Haditha, the main part of which seems to be on an island in mid-stream, from which quaint square ferry boats keep crossing backwards and forwards. Our men have had to go over there to buy the necessary fodder. We are encamped near the river, with mud huts and pretty gardens around us. It has been less hot to-day, so we did not feel so tired, and went for a little walk through the fields in the evening, and on our return to camp we found all the important people of the place assembled to visit the “Hakim,” whose light cannot be hid. They all, of course, wanted medicine, so they got prescriptions to send to Baghdad, as our own store is very limited and has to be kept for ourselves and our men, who seem to draw upon it frequently.

*2nd.*—Another violent storm disturbed our night's rest. It is really very unpleasant to be so much at the mercy of the elements, and we felt very disinclined for another day's journey when called this morning. Fortunately it was not such a long march. Starting at 5.30 we got in at 12.30, having rested a while on a high place, whence we had an extensive view around. The road was very stony, but there were not quite so many terrible *wadis* (valleys) to cross as yesterday. Again we are encamped on the river. Some Arabs, who have been travelling in our caravan, have just had an exciting hunt after a fish just in front of our tent. First they shot at it, then a man rushed into the water and slashed at it with a huge sword, then some more joined him in the water, and they fought for it till they nearly lost it, and it is doubtful who got it at last.

*3rd.*—After writing last night so far, we noticed suspicious storm-clouds rapidly mounting up from the west, so we made haste to prepare for the storm's arrival, making the tent storm-proof by pinning the ground-sheets securely to the sides of the tent all round, and piling up all bags, saddles, &c., at the back—the weather side. We spread our beds, too, to have everything ready (we have lately dispensed with folding bedsteads, as the packing up takes too much time, and sleep on the ground), and gaily sat down

to dinner outside. We were to have a festive dinner, for it was Mr. Parfit's wedding day. But just as the soup was served the first whistling of a dust-storm made itself heard, so we hastily snatched up all the dinner-things and fled into the tent, where we sat on the ready-spread beds and greatly enjoyed the picnic by candle-light, for we had to close up the door to keep the dust out to some extent. The storm blew furiously outside, but we were happy and snug inside. It blew and rained all night, so we did not hurry this morning. It was bitterly cold when we started at six, and when we left the river valley and reached the high tableland behind, we met a biting cold north wind, which froze us through and through. A few deep *wadis* would have been a welcome relief from the bitter wind—we would not have minded the scramble up and down; but to-day there were none, and for over three hours we toiled on in the face of it, feeling more and more perished, in spite of being wrapped up literally to our eyes. At last we found a sheltered ravine and gladly halted to bask a little in the sun and warm ourselves with some food. It was better after that; the sun grew warmer, and presently we descended to the river and went on by the side of it for a long while, through fields and gardens, and gradually got into Anah, a curiously straggling place, with apparently no beginning and no ending, as both ends of it lose themselves in gardens, and there is only one long street running parallel to the river for some miles. The gardens look lovely with all sorts of fruit-trees as well as the usual date-palms. We have got a little house with two good-sized rooms and a large yard. The wind is still high, and occasional showers would make camping very uncomfortable, so we are glad of stone walls to-day.

4th.—The start was late this morning; much fresh store of food and fodder had been laid in and had to be divided between the loads; but the air was so cold we were not sorry to delay. Anah looked charming in the morning light. We passed through a succession of gardens and then between picturesque hills, which made us forget the piercing wind until the road rose higher and lay over an exposed plain, where the wind blew mercilessly. Wild flowers are everywhere now in great variety, but only occasionally in

real profusion. We found one lovely patch of grass and flowers to halt on for breakfast. Again we are camping near the river in a grassy plain, with shrubs and bushes about; one might almost fancy oneself on an English common. Quite close to our camp are the stone foundations of an ancient bridge with rough cuneiform inscriptions; it may date back to Nebuchadnezzar or such times when there probably existed much better roads in this country than the one we have to travel over. The mountain torrent over which this bridge passed is dry now, and the road goes through the empty bed. We have passed many such lately, with remains of bridges on them, but never any stream. How different the country must have been in olden times!

6th (Sunday).—Yesterday seemed such a repetition of previous days that it seemed hardly worth noting down. We travelled for about six hours, and camped in a grassy spot where all the animals enjoyed the fresh grass. We found some wild asparagus and gathered a good bunch for dinner. To-day's journey was very short, only five and a half hours. We are camping near a little fort or guard-house, which marks the daily stage. . . . Our caravan has increased lately, as several small lots of travellers have joined themselves on to us for safety's sake; they are mostly poor folk travelling on donkeys, and there are several beggars, who evidently do not possess anything but the bundle in their hand. They try and make themselves useful, helping to gather firewood, bringing water, or taking the animals to water, and so earn odd bits of food. Some of them are strangers; one is an Indian, who hopes to reach Mecca in time; another is from Algiers, and greets us with "Bon jour, monsieur!"

7th.—To-day's journey has been a very pretty one. First our way lay through a delightful little wood of high bushes and small trees, mostly tamarisk (it is such a pleasure to see plenty of trees about; we have seen so few hitherto, and Mosul is destitute of them), with glimpses of the blue river and high cliffs on the other bank, the ground covered with grass and wild flowers with the fresh morning dew on them, and then we came to an open plain studded with green bushes, looking very like a fine large park. We

had a jolly gallop over the grass, an impossible thing of late on the stony roads. We lay in the shade of a big bush for breakfast. There were wild flowers all along in great quantity and of all sorts, known and unknown; poppies and different coloured anemones are the most noticeable. Then we had to ford a creek, rapidly filling with water, as the Euphrates is rising. We reached Abu-Kimāl at eleven o'clock. Just before entering the place, two Turkish officials suddenly confronted us, rushing out of a hut and seizing the halter of the foremost animal, which happened to be Wilfred's donkey, and shouted something about "quarantine." It appeared that they had never heard that the quarantine, which has been imposed against Baghdad for a short while lately, had been removed. Fortunately they believed our assurances as to its non-existence, and let us go on.

Abu-Kimāl is quite a superior little place, with straight, clean streets and rows of well-built little houses, and a good serai (the official quarter) outside. We have settled on the further side on high ground. The doctor has had two more official visits, partly about this quarantine, as there is a so-called "quarantine doctor" here, this being the first place in the new province of "Deir." This doctor has kindly given us a pratique-passport, so that we may have no further trouble about quarantine. He seems a nice civilized man, glad to have the chance of talking to a European. Another caravan arrived here soon after us; a man from it came over and introduced himself as an old patient of the doctor from Baghdad. We are trying to lay in another stock of provisions: it is most difficult to cater for twelve to fifteen people daily on this route, where bread, &c., can only be bought every four or five days. Bread, too, is ruinously expensive, more than three times the Baghdad price, and yet has to be got in large quantities, as we use about 15 lbs. daily, besides rice, meat, *ghce*, &c.

8th.—The other caravan joined itself on to us, so we are a great company. They have a mare with them which is being taken to the Sultan, the daughter being his favourite mare, and he has expressed the wish to possess the mother also. Two white donkeys are also being taken to his Majesty, and

these created a pleasant diversion this morning by getting loose and careering about, evading all efforts to be caught, so all the riders on horses, donkeys, or mules joined in the chase, while the muleteers rushed about wildly, and yet it took half an hour quite before they were caught. Our way lay through scrub and low woods nearly all the way—over seven hours—which was a new experience. In one place floods seem to have spoiled all the bushes; they were standing bare and dead, a strange contrast to the fresh green elsewhere.

9th.—A good deal of rain in the night made it pleasantly cool for starting this morning. We left at 5.40, and went up through a rugged and picturesque pass to a high tableland. Very stony and rocky it was up there, and we were not sorry to descend again into the river valley after some hours. Just where we came into the valley was a capital camping-ground with plenty of grass and the river near by, so the muleteers were most anxious to stay there; but as we had only gone three and a half hours, we thought it better to go on, and after a little squabble persuaded them to move on. So we travelled on till one o'clock, and have settled in a quiet spot on a branch of the Euphrates with beautifully clear water (we have had such muddy water lately!). It has been cloudy and rainy through the day, and a thunderstorm came up just after we got here, but the worst did not reach us. The other caravan has gone on to the next town, so we feel more by ourselves than lately.

10th.—We had an easy day to-day; in three hours we reached Miadin, a nice little town, where we went to a khan, rested and breakfasted while the servants made some purchases, the caravan meanwhile going on to our camping-place, so we had the luxury of finding the tents pitched, chairs and tables put up, and even the tea laid, when we arrived after another two hours' ride. Miadin must be a very old place; we saw a number of ruins. The people dig up the ancient bricks to use for building new houses, just as they do at Babylon. There are good bazaars in the town and pretty gardens around. We passed several ruins on our route: one, Kahāba, must have been a very fine palace, and still looks very grand.

12th.—We have reached Deir at last!

It was a good eight hours' ride yesterday, so we made an early start, getting up at 3.30 and leaving just as dawn was beginning at 4.30. It was an easy, straight road, but it got rather hot and close as the morning went on, and we were glad to get into the town soon after twelve and get settled in a khan. Deir seems a fairly large town, clean and respectable-looking. We passed some well-built houses on the outskirts of the town, and went up a fine, wide street, leading apparently right through the town. It is a far superior place to Mosul, and has many good buildings. We are in a good new khan, not quite finished yet; we have a fine large room in a side-wing, which has a spacious and secluded verandah outside, where we have our meals. We are busy laying in stores for the next part of the journey. For the next five days we shall not be able to get anything, not even barley for the horses and mules, and we must carry water to last us three days, so have hired two extra mules. We have been indulging in baths and clean clothes, and feel quite respectable.

13th.—Our departure has been delayed by constant rain. Yesterday afternoon a heavy rain-storm came on, and it has rained almost continuously since. The muleteers are rejoicing in it, as it will ensure our finding water for the next few days, and say that wherever the "Hakim" comes to, he brings a blessing with him.

*Later on.*—This afternoon, in an interval between the constant rain-storms, we had some visitors, Turkish officials, one of whom had known Nasir well in Mosul; he was very friendly, and offered to take us out to see the town, so we went. First, however, he took us to his own house for a lengthy visit. I sat with his wife in a pleasant room overlooking a garden behind the house (quite a novelty in the East), and had to advise for various ailments. There was a nice, bright little girl of nine or ten, who soon made friends with Wilfred. After tea, coffee, and lemonade we were allowed to go, only to be taken to another house where a sick friend was anxious to consult the doctor, while I was ushered into a room full of females, and had to decide between the qualifications of two nurses! Then at last we could go and see the grand bridge over the Euphrates, of which they are justly proud,

as it is a really fine and solid stone bridge, and no toll levied! The river is very pretty, both banks clothed in green; there are fruit-trees of all sorts in abundance. But the clean, wide streets struck us most; many have even foot-paths and little trees planted along.

14th.—We left Deir at noon to-day. The loading-up took a very long time, because of the increased loads, and much time was wasted with quarrelling, as no muleteer can ever settle matters quietly. We rode for about two hours only, and then settled by some pools of water. It is pretty, undulating country, very green and fresh just by the water, which comes from a small spring. The quiet is very restful after all the noise this morning. The children are playing "ducks and drakes" by the water. It is very unsettled and showery still. Razuki has quite exhausted his stock of books; we are wishing we had brought a larger number, as he finds such a ready sale everywhere.

15th.—Drizzly rain in the night and a heavy dew this morning made everything unpleasantly damp when we started at five, and then as the sun rose thick mists came up, and for full two hours we rode, seeing very little in front or around us; but at last the sun won the day, and it has been beautifully fine and not too hot. We soon left the hills and mounds which border the Euphrates valley behind, and have been travelling south-west into the Syrian desert. It is not so green as we have seen it lately, and what green there is, is mostly tiny low thorn-bushes; very little grass. About 12.30 we came unexpectedly to a large pool, the result of the recent rains. There was a general rush towards it, and men and beasts enjoyed the welcome drink, for all were getting weary and thirsty after nearly eight hours' marching, and we have to be careful with the water we are carrying. At two o'clock we arrived at the first of the wells that mark the road to Tadmor (Palmyra). There is a little guard-house by it, where a few soldiers live. The well is said to be very ancient, and has a large underground reservoir, which used to have four or five openings, but only one is used now. The water tastes rather like Dinneford's magnesia.

16th.—Last night was rather blowy, still we were too tired to be much dis-



turbed and slept all we could. Up before four, we started about five. The desert was very interesting all the way, very green in some places and with lovely patches of flowers, especially poppies, which grew so thick that they looked like beds of tulips. It is quite undulating, and there are ranges of hills in the distance, some to the west quite high. We had a good eight hours to march, and were glad that it got cloudy and so kept cool. The way all along is marked by bones bleaching in the air, and now and then a heap of stones denoting the resting-place of some weary pilgrim who succumbed to the fatigues of the road; for this is the main road of the "Hagg" (pilgrimage to Mecca) from the northern parts of Turkey, and among the large crowds that then pass this way there are doubtless many feeble ones among men and beasts who perish by the way. In the broiling summer heat, when all is burnt up and dry, the road must present a very different aspect to the fresh green of spring now. We are now encamped by the second well, the water of which is quite bitter, but fortunately our soldier found another pool of rain-water not very far off, where the animals can get better water, which we, too, were glad to use, as the water in our skins is getting thick and muddy, and really unpleasant to drink. The well here has only been lately built. Formerly caravans had to march sixteen or eighteen hours without water.

17th.—To-day's journey, though long, has not been nearly so wearying as many another lately. We tried again making an extra early start, and were up before 3.30, but loading in the dark is always a slow business, the few lanterns give but a feeble light, so the men keep losing their ropes, &c., and it was nearly five before all was ready. The way continues most interesting—green everywhere, and often such vivid patches of red poppies on the slopes of small *wadis*; occasionally a stretch of loose sand, where the road, or rather track, is almost obliterated, and then the varying hills and mountains in the distance afforded so much interest that the hours sped away without our noticing the time. We saw large and extensive ruins of an ancient city in the distance, quite forsaken now; "there is no voice in it," our soldier told us. It lay too far off our road

for us to go over it, though it looked tempting enough.

Soon after ten we stopped in a green valley for breakfast. The muleteer was anxious to make use of the plentiful grass and unloaded the mules, so we boiled water and indulged in coffee, with our usual cold fare. Our bread is getting very mouldy, and in other ways, too, we are becoming like the Gibeonites; clothes and shoes are much the worse for wear, but we hope they will hang together for another week. After our grand repast we lay down and made up for our shortened sleep last night. Everybody else did likewise, so that at 12.30 we had hard work to rouse the muleteers from their sweet slumbers and hurry them to load up again. The animals took so long to collect that we did not wait, but mounted and went ahead with the soldier and the all-important tea-things.

At four we reached Sukhue, a miserable little village of ancient date. Large mounds in the neighbourhood probably hide the ruins of a once important city. There are several water-springs, some sulphurous, and even a hot one. We found a good place for camp on the green slopes of a little hill outside the village; there we sat down and made tea, and then the caravan appeared and we settled down properly. The air has been beautiful to-day, we have not felt it at all hot; it seems decidedly cooler now that we are nearing Syria. The mornings are always cold, and we wrap up well on starting.

18th.—Our eight hours' journey to-day has been rather a weary one; perhaps we felt the fatigues of yesterday, when we had no long afternoon to rest and recover from the morning's march. The country was not so interesting either, though for several hours we rode through a long green valley; still there was rather a sameness about it. The latter part was very stony, several bad *wadis* to cross, all big stones and boulders. At 1.30 we arrived at Ereik, a compact little village with large fields of barley all round, watered by several abundant springs. We have pitched our tents quite away from the village, and look over the green fields unto the hills beyond. We watched an amusing interview just now. One of the village Arabs had come out and offered some

sour milk for sale at the usual exorbitant price that these folk think they may charge to poor wayfarers. Refusing to come down, he was sent away, when our soldier also inquired into the price, and finding it too high, roundly abused the man, who soon answered back in his choicest Arabic; so then suddenly the enraged soldier seized the bowl of milk and flung its contents into the man's face, who went away a sadder and, we hoped, a wiser man, for here in Turkey it is useless to protest against the misdeeds of one who wears the Sultan's uniform. Both yesterday and to-day we have failed to procure meat or chicken, so we are reduced (?) to lentils and tinned sausages for dinner. But really the catering is getting more and more difficult.

19th.—Tadmor! We woke this morning to find the sky grey and cloudy, very threatening of rain. Starting at 5.20 we went on over a long, long plain, some little hills on the north side and fine rugged mountains in front of us, at the foot of which Tadmor lies. Being cloudy and cool we pushed on quickly, and halted at 8.30 for breakfast. Just then it began to rain, so we did not waste much time over the food, but went on again as quickly as possible, though the rain came down heavily for a short time. Baby was very indignant at having to stay in the litter all this time. Soon the sun came out and dried us, so about eleven we reached Tadmor, and after some wandering found a good place for the camp right in the ruins by the famous rows of pillars and opposite the triumphal arch or gateway. The ruins are perfectly marvellous, and seem like a fairy-tale rising thus suddenly in the desert. All the afternoon we have been wandering among them. Enormous high walls, some still in good preservation, and built of large square blocks of stone, surround the ancient temple of Bel. It is so extensive that the present squalid little town only occupies a part of it. There is a mosque in it which was once a Christian church. It still has a chancel: in this is a very ancient carved stone ceiling. The people use the old stones and pillars freely for their own buildings, and patch up the fine old walls with their mud erections which seem so incongruous. The colonnades of pillars outside the town are most extensive; the workmanship of these is wonderfully fine and sur-

passes much modern work, and certainly nothing like it can be produced in the East nowadays. The triumphal arch has much elaborate and delicate stone-carving, and there are many pieces of broken sculptures and carved capitals lying about, though the best pieces have long been carted away to various museums. There are two fine small temples among the ruins. There are inscriptions in Greek and Palmyric on many of the pillars, all of which have a little stone shelf to carry a bust or other ornament. On the top of a hill is a strong fortress, whence probably Zenobia defended her town against the Romans. Further away are a long row of watch-towers which were also used as burial-places; they must have been six or eight stories high, and in each story were shelves and niches containing sarcophagi. We climbed into one of these towers and saw the niches, but the sarcophagi had all been removed. Everywhere there are masses of broken pillars, arched stones, and sculptures lying about. There are some beautiful monoliths, two still standing, pillars of solid granite, and no one knows where they could have come from, as there is no granite in the mountains near or in Syria, and to transport these columns, well-nigh 100 feet high, from a long distance seems well-nigh impossible. It is certainly one of the most striking places I have ever seen.

20th.—The ruins looked lovely last night in the bright light of the full moon, and we lay in our tent gazing through the open door at the grand arch, where all the carvings stood out so clearly. It was indeed a never-to-be-forgotten view, and we left regretfully this morning. Had we the time to spare, it would be delightful to stay and roam about the ruins. The road goes up a narrow pass, all along which are ruins of forts and towers, as well as on the heights above. All the little side valleys were shut off by high walls, some still standing, so that this pass formed the only possible approach from Syria. So with all these strong fortifications it is no wonder Zenobia thought her city quite impregnable. The approach to Palmyra from Syria must be most striking as it suddenly bursts into view when one reaches the top of the pass.

Now we are in the desert again, going along a long plain between two

mountain-ranges. We are camping by a well, the first stage from Tadmor. For ourselves we have brought water from near Tadmor, from a little brook, or more likely an ancient canal, as the water comes from the Orontes. The well-water here is not so good, rather salty; still our animals do not grumble. The muleteers are hard at work pulling up water for them: it makes one think of Jacob at the well. It has been sultry and hot to-day. Now some heavy storms are going on not far away; we are watching one on either side along the mountains, and a third some way in front, where we hope it will make some rain-pools for tomorrow's waterless camp. We have escaped with a few sharp showers, which have made it pleasantly cool.

21st.—The muleteers came last evening and said we should have to start at midnight, as it was very doubtful whether we should find water in the next place, and if not, we must go on a second stage, altogether a good sixteen hours, as of course the animals could not go a night without water. This was rather depressing, and all dinner-time we discussed plans for this long march, when again the head muleteer came, and to our joy said that an Arab had just arrived from the place we were going to, and knew where water could be found, so if we made it worth his while he would accompany us to show us the precious fluid; so of course we gladly agreed, and have had only the usual eight hours' march, and are camping near a ruined fort, apparently of the same date as the Tadmor buildings. It has been cloudy all day and rained several times. It is decidedly cold; we are sitting in the tent with our warmest coats on. Not long after we had started this morning, a muleteer raised the cry, "A wolf! a wolf!" and pointed to a black object moving in the distance. So the doctor and the soldier promptly galloped up to it, when they discovered it to be a young bull meekly browsing among the desert shrubs. It must have wandered from its fold. They drove it up to the caravan, where one of the Arabs travelling in our company promptly took possession of it, and says he will restore it to its rightful owner. The promised water proves to be a very long way off, over an hour from our camp; still we are very thankful for it.

22nd.—Soon after starting this morn-

ing we had our first view of Mount Lebanon. The clouds had cleared away overnight, and in the clear light of the setting moon we could see some high snow-peaks and one long mountain rising, due west, above the nearer range of Jebel Sharki. They remained visible all along to-day's march, which brought us to the end of this long valley into a large village, Kariatein, lying very prettily at the foot of a high mountain, surrounded by fruit-gardens and vineyards. We are housed in the schoolroom of the Syrian Catholic church; our horses and mules are in the churchyard. We do not get the peace and quiet of a desert camp, as a large crowd of curious village-folk have taken up their abode in the yard, and constantly some impudent little urchin has to be driven actually out of our room. A fidgety little priest keeps fussing about, and has got the poor doctor, who has a bad headache, to visit a number of sick folk. They seem to have been expecting us here, as several days ago some soldiers were sent down from Hâma, the nearest town, to meet us here and accompany us to Damascus. Apparently the governor of Deir has notified them of our coming. We have just had a most excellent tea, or rather, most excellent bread with our tea. What we have had of late has been anything but good, but now at last we are nearing civilization and may expect better fare. This village is also an out-station of the American Mission in Syria. They have a school here. The native schoolmaster seems a nice young fellow. All the way that we have come these twenty-six days there is no Mission work done, except an occasional visit of a colporteur with books and Bibles for sale, yet there are plenty of towns and villages all the way.

24th.—Yesterday morning we started leisurely after six, as the muleteer had said we had better only do a short stage, five hours, and stop at a large rain-pool; but we reached this place in less than three hours, so we insisted on going on, just halting for breakfast. There was another and better pool five hours farther, we were told by some passers-by, so we made for that. The way was very uninteresting, along a straight valley, stony, and little green, none of the abundance of flowers we had found beyond Tadmor.

When at last, about four, we reached

the water, we found it so polluted by animals as to be quite undrinkable, so there was nothing to be done but to push on to the next village, Naseriah. We reached it just after six, as the sun was disappearing behind the mountains, and, though all were tired from the twelve hours' march, we set to work with a will, and in less time than usual we had the tent standing, the beds spread, and even a meal cooked before very long. Wilfred rode his donkey the whole day, without a rest, as usual, in the litter. Fortunately it was not at all hot, though the afternoon seemed very long. Our tea apparatus had come to grief the day before, so we could not have this solace on the way. Once our soldiers spotted some horsemen coming down the hill-side, so they called to us to stop. One of them cantered off to make sure they were not men of evil intention, while the other halted in front of us, displaying his gun very ostentatiously. But the men turned out to be some soldiers, so it was a very mild adventure.

This morning no one was astir very early. It was nearly five when our tea was brought, and six before we started. It was a charming ride, as now we are in the most populous region of Syria. Village after village we passed, all surrounded by flourishing gardens, fields, and vineyards, for here there is water in abundance, and no more waste desert. The villages look tidy little places, such a contrast to the miserable hovels at some of the places we have seen. Fruit-trees of all sorts there are, especially apricot-trees of enormous size. We travelled six hours, and have stopped outside one of these villages, Kuteifah. It is the last time we are to be in camp, as to-morrow we are to reach Damascus. The mountains surrounding this valley look most lovely in the soft evening light.

26th.—Yesterday was the last day of our long journey of thirty-one days. Leaving at 5.30, we soon left the desert track, and travelled on the "made" road leading from Aleppo to Damascus, which was a great improvement. Wending up a long hill, it goes through a lovely mountain-pass, with grand scenery all along. It took us about two hours to get through this pass, and then we descended to the plain, dotted all over, as far as our eyes could reach, east, south, and west, with villages, fields, and gardens, watered by the ever-plentiful Abana, which makes Damascus and its surroundings the most wonderful city of the East. It was a lovely ride, past corn-fields and meadows of really thick turf, little streams and brooklets running between, forming little waterfalls now and then. The whole plain seemed teeming with life, people at work everywhere in their fields and vineyards, pretty villages (in one we saw a church with a tower!), and the fruit-gardens! The nine hours sped away so fast, we had so much to notice and look at continuously, that we never wearied an instant. About two o'clock we arrived at our journey's end, and were most hospitably welcomed by Mrs. Segall. Mr. Segall (of the London Jews' Society) is away for a day. Their house seems to us a perfect palace; the rooms are most beautifully decorated, there is a fine garden with a number of large trees, roses growing in profusion, a fountain playing in the court, and ivy climbing the trees. This is true Eastern splendour.

And now that we have come to the end of our journey, in which "goodness and mercy have followed us all the days," yea, and gone in front to prepare the way for us, we will praise the Lord, bless Him, and magnify Him for ever!

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## INDIAN NOTES.

WITH the close of the war in South Africa we may seem to have reached the end of the first act in the drama of Modern British Imperialism. What the future of this great idea will be it is impossible for any human mind to foresee, but the reverent student of the World's History, seeking to trace God's action on the hearts of men no less in the present than in the distant past, will hardly doubt that the growth of "Imperialism" is intended to be linked with the development of missionary enterprise throughout the Empire. To take only one point among many: surely the expansion of our State and the consolidation of sympathies of

British hearts, two salient features of the wonderful political phenomenon unfolded before our eyes, should stamp themselves on our minds as facts of typical meaning which plead strongly for the extension and consolidation of the spiritual Kingdom of Christ. Meanwhile it may be useful to glance back at the time—not more than thirty years ago—when the term “British Imperialism” was scarcely known. Very few of our prominent leaders in thought had then seriously examined the problems suggested by it, but there were at least two Imperialists of commanding personality—our late Queen of blessed memory, and the statesman Lord Beaconsfield. We can still recall the mixture of suspicion and ridicule with which in many quarters the proposal was greeted that Queen Victoria should on January 1st, 1877, assume the title of Empress of India. Yet that proposal, fortunately, was carried out; and the wisdom of doing so has since been accepted by most, if not all, unprejudiced persons. It is not too much to say that a tactful use of the subtle influence of words and names has had no small share in reconciling the set of ideas which form round the title, “Empress of India,” with the associations (some of them rather discordant with these) belonging to the British Empire in its connexion with the Colonies. It must ever remain one of the chief historical facts of the nineteenth century that its last generation saw the genesis and development of a truly epoch-making idea, and historians will recognize that this development was promoted in its early stages by the wise and courageous action of the British Government in India.

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Experience of the effects of the policy which gave us the Delhi Darbar of 1877 should, to a certain extent, conciliate opinion in favour of the Coronation Darbar to be held at the same place on January 1st, 1903. It is known that the Viceroy regards the event as of great importance, and the preparations already begun for the ceremony indicate an intention on his part to make it a more imposing and splendid function than any celebrated during the British tenure of India. It is also said that Lord Curzon wishes the Darbar “to do for India what the Coronation ceremony has done for England.” But with all due respect and even admiration for the Viceroy’s capacity, this cannot be, through hopeless differences in relative conditions. Even apart from the object-lesson which was taught the world by the sudden illness of the Sovereign—the prayerful suspense, and the chastened but enthusiastic joy of the nation at his recovery,—the relations between monarch and subject in England are far other than what can ever obtain, even under the happiest auspices, in India. We do not desire to draw special notice to these differences, but it is as well even for rulers of continents to recognize their human limitations. The central feature of the English Coronation certainly for hundreds of thousands of us was the recognition with a pulse of the heart all too deep for words that our King, and we his people through our representatives, kneeling together in the presence of our common Lord, and in the name of His Son our common Saviour, made the life-covenant of a new Reign. At Delhi, faithful homage and royal covenant may be, and we believe will be exchanged between Indian princes and their King’s representative, but nothing done on the Delhi dais can fill the place of the closer and holier bond of the Westminster rite, and it is a pity that comparison should be challenged. Yet the Coronation Darbar of January 1st, 1903, has its work to do.

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What the cost of the function will prove to be seems rather uncertain. Several estimates have been mentioned; one put forth, with some appearance of authority, allows 190,000*l*. One thing, however, is exceedingly

probable, viz. that all estimates will be exceeded by the actual figures. It is, in fact, impossible to forecast every item in such a complicated business, and if (among other things) the illumination of all public buildings at the headquarters of each district is to be carried out, together with "fire-work displays throughout the Empire," the gross total of all expenses connected with the celebration may possibly amount to a quarter of a million sterling—or even more.

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Mr. Digby and his friends will no doubt (if they have not done so already) utter indignant lamentation over this fresh proof of extravagance in the administration of India; but such a charge is not proved merely by hard words. The Government of British India is a very large affair; it is managed a good deal through the eye, a fact which many, perhaps most of us, do not realize. Again, most of the money spent—nearly all, in fact—will find its way back into the hands of some at least of the Indian people, and if there is to be ceremonial at all, it certainly should be worthy of the occasion, which will be of historic importance. We do not think it suitable to these pages to discuss in detail the controversy raised, not for the first or even second time, as to whether the undoubted poverty which has always existed to a large extent among the masses of the Indian peoples is on the increase or not. Probably the view nearest to accuracy is that no figures are at present available which can be strongly and confidently used either way. But we may remark that such pin-pricks as are inflicted on the Government of India by the attacks of writers like Messrs. Hyndman and Digby are part of the price to be paid for a position of enormous prestige, large resources, and great executive power: at first sight they might be thought even necessary to preserve the British authorities from nodding at times over their stupendous task of governing nearly three hundred millions of people. Yet the candid observer of the ways and words of Government and its critics will hardly miss one fact which becomes more and more evident, viz. the direct and near responsibility accepted by the Government of India in providing for the physical well-being of the masses under its rule. This sense of duty has been pressed at times almost beyond its right limits. Mr. Digby would be surprised, and as an honest man would have to alter the tone at least of his allegations, if he were enabled, by increased knowledge of the facts, to realize the weight of responsibility habitually sustained by the Governor-General and those associated with him in the executive government of the country. But this is not a thing that the weight-carriers will trumpet to the world.

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In connexion with the Coronation festivities, Indian nobles have come before the public eye in England in quite a new fashion. The ties of England with India are day by day being drawn closer and closer, and the position of the Indian aristocracy will become more and more a matter of observation and consequent criticism. The *Hindu* newspaper arraigns the whole class for failing to perform the function which the landed aristocracy in Europe has fulfilled from very ancient periods. And it goes on to say that among many educated Indians there is a strong prejudice against large landowners as a class, and a conviction that no good will result from bolstering them up. The *Christian Patriot*, while not so hostile as this, points out that historically the majority of present-day Indian landed proprietors have no real claim to be called landlords; that in Bengal, at all events, when our Government first took them in hand, they were mere revenue farmers. Yet, whatever the origin of the class—and a considerable

number of its members certainly got their property first as reward for faithful service to the Government of the day—it is necessary that all such landowners should be encouraged to make the most of their opportunities of liberal education. It is only in this way that their social advantages can be used to the full; indeed, if the large landed proprietors fall as a class behind the mass of their educated fellow-countrymen in intelligence and culture, their influence must inevitably work widespread harm to the community.

The following comments on Mission work are drawn from the *Tribune*, an Indian paper published at Lahore, which has a reputation for independent policy not always friendly to official acts of local authorities. Dealing with the figures of the last census, it remarks:—

“The rise in the number of Christians is, after all, not remarkable, considering that such systematic and devoted efforts are being made to increase the ‘fold.’ There were the famines and droughts, which brought many children and grown-up people into the hands of the missionaries. There are *padris* and missionary ladies in the Punjab who live in the midst of the lowest class people and work day and night for their good in a hundred ways. They provide hospitals, they treat ailing cattle (*sic*), and give valuable advice on agricultural matters; they help the honest peasant when he is in legal trouble owing to the machinations of *budmashes* (bad characters); they open schools, and they sometimes serve as intermediaries between the people and the higher officials. *Their influence is always for the good.* No one can see the work of a Miss Thiede, or of a Mr. Baring or Weitbrecht without wondering why whole tracts are not converted every year. For some years past the Mission Societies have changed their field of work. Formerly they used to expend their whole effort on towns, now they concentrate their energies on the rural population. In the most interior and out-of-the-way places we have seen indications of vigorous activity on the part of the missionaries. They deserve success. And the most despised and down-trodden castes blossom into industrious and self-respecting people (*generally speaking*) after a few years of Christian life and Christian surroundings. Whatever orthodox folk may say or do, they cannot get round this significant fact:—‘The most remarkable feature of the religious statistics of India, as shown by the last census, is the addition of 638,861 souls to the Christian community of India.’”

The one or two solecisms of style in this interesting criticism only make it the more quaint and picturesque. “The most interior and out-of-the-way places” do receive attention from itinerant missionaries, and would receive more but for inevitable limitations of time and space. The recognition given to the modest but vigorous work of a lady belonging to the American Presbyterian communion will be welcomed by all who have had the privilege of knowing her or of hearing of her devoted ministrations from those who have enjoyed them. The words printed in italics are so given in the friendly original.

The publication of the proposed arrangements for the Indian Decennial Missionary Conference, which on this occasion is to be held at Madras from December 11th to 17th, 1902, has called forth some practical suggestions from the veteran Dr. Murdoch. He pleads for prominence to be given to the subject of Christian Literature; and further, that, instead of giving merely the resolutions embracing what experts thought and believed and did in regard to particular questions, the papers read on the various subjects may themselves be preserved in the report. Lastly, he hopes that the Conference may be led to bring before the Indian and home Churches the special duty of attending to the Indian Mohammedans. We agree with Dr. Murdoch throughout, and have no doubt that the Executive Committee will do what they can to meet his views. The approaching Conference meets under circumstances which, in some important respects, are of exceptional

interest. Much has been done, and much learnt, by missionaries since the last "Decennial," and the extended experience and increased knowledge will find due representation in the discussions held on the selected subjects, which cover much ground. The report embodying the results of the seven days' talk should be a missionary document of great value.

The last point urged by Dr. Murdoch touches on a subject of special importance, which is, we think, hardly yet appreciated. Dr. George Smith says, "The great work to which the providence of God summons the Church in the second century of modern Missions is that of evangelizing the Mohammedans." On this Dr. Murdoch remarks with force, "The Christian Church is confronted by a solid phalanx of two hundred millions. In many parts of the world work among them is carried on under great disadvantage from death being the penalty of baptism. In India there are nearly sixty millions, placed under the most favourable circumstances." It may hardly be fair to say that death is the penalty of baptism in many parts of the world. According to strict Mohammedan law, apostasy is punishable with death, but even the narrow hardness of Islam rather shrinks from enforcing this in the growing light of the present day. Yet short of this, there is no doubt that in any country where a Mohammedan sovereign holds power, any convert to Christianity must be prepared to endure danger to his life as well as property, and cases of the enforcement of the extreme penalty have been met with not so long ago. But apart from the question of death being inflicted for apostasy, no Mohammedan country can compare with India in its special claims on British missionaries. We all speak with familiarity of "the open door," but the phrase can be used with regard to India in a sense and degree that no other country can pretend to when we are thinking of Missions to Mohammedans. By all means send pioneer missionaries to other places, even at the risk of valuable and heroic lives; but the strong and well-equipped and pattern Mission to Mohammedans ought to be (if anywhere) in evidence in India. And yet—where is it?

If an Indian peasant could be made to understand the meaning and use of a "Commission" (which would be, no doubt, difficult), and then asked which he thought of the greater importance, that on Education already in full swing, or the one on the Administration of the Police now beginning, we have little doubt that he would, in his purblind but practical way, declare for the latter. And, indeed, however vital the question may be for future generations whether they shall be graduates in the "three R's," for the present generation hardly any question presses closer than this of the treatment of the people by the police. And the selection of the members of the Commission shows that Lord Curzon wants real knowledge and experience honestly and unshrinkingly brought forward and made use of. There are two sides to the question, as to every other. The difficulties of the police are enormous; in any serious criminal case the mass of the population are passively obstructive, whereas in England private persons are generally active assistants of justice. No doubt the general spread of the much-suspected education will help to remedy this in course of time; meanwhile, no one who has not had actual experience of inquiring into crime in an Indian village can have an adequate idea of the difficulty of getting people to tell the truth. On the other hand, the police bully the people, and though torture is not nearly so common as it was in the old days, there is far too much unscrupulousness in obtaining evidence in accordance with views hastily assumed to be true, or for some sinister reason adopted without regard to their truth. The version of the ninth



Commandment adopted in the local patois of one Punjab district speaks volumes—"Tu puls di ugáhi na deín" ("Do not give evidence as tutored by the police").

Few workers who pass busy lives in daily contact with their fellow-men are free from the longing at times to escape from the press and tumult and betake themselves to quiet solitude. Chaucer's "Fly from the presse" represents this, as well as the gentler Cowper's cry, "Oh, for a lodge in some vast wilderness!" But most men, when they run away "far from the madding crowd," take their departure silently, or with the decent unobtrusive ceremony of a few "p.p.c." cards. We doubt whether it has ever before occurred to any one to give the world *fifteen reasons* for his withdrawal from the burden of active professional life. This, however, has now been done by Babu Pratap Chandra Muzamdar, the present leader of the Brahmo Samaj, who has retired from his ministerial charge to give himself up to solitude and meditation in the Himalayas. Some of the reasons given are pathetic, others, be it said with all respect, are rather comic. We have not room to give them in full detail, but these are samples:—

"1. The town is so inhospitable with its depressing heat, its growing plague, with its filth and refuse piled up at my doors.

"3. They talk and make me talk so much that, having respect for them all, I prefer to go away.

"4. I can best control my speech (*sic*), my daily ways, my dealings with the world, when I am lonely, and fall back on myself."

Other more serious remarks follow, but the general purport seems to be that our Brahmo friend is tired of his neighbours, and also of himself as living among them, and thinks that he can best get away from temptation, and best improve his spiritual nature, by going into solitude. Others have thought so too before him, but experience has been quite as much against as for the experiment. Will it not be found in this case also that "the mind is its own place"? An Indian contemporary, blaming the Babu for being a pessimist, says, "Instead of the buoyant hope that should crown a life's work, he writes as one who has lost faith in man, and God's power over man." The only safeguard against pessimism is the habitual view of work as being important, not because *we* are doing it, but because God is doing it through us.

Mr. Townsend's fascinating work on "Asia and Europe" cannot be adequately dealt with in these notes, but isolated points may now and then receive notice in connexion with comments coming to us from India. The Bishop of Bombay combats his view on the "mental seclusion of India," contending that the exclusiveness arising from caste, mental as well as physical, is really a vanishing quantity, while the human facts of life, of "intellectual affinity, kindred taste, educational culture, moral purpose, &c.," are becoming more and more real and potent. The *Christian Patriot* endorses warmly the closing words of Dr. Macarthur, and as well-wishers to India we heartily agree:—

"There is nothing more hurtful than the feeling in the minds of Europeans that the Indian is a different kind of being from themselves, and nothing more regrettable than the elaboration of clever theories to prove that such is the case. . . . It is much to be hoped that the movement for increased association between the different races, which Mr. Townsend distrusts, may gain strength and favour, and produce results in the future of India which will tend towards its happiness, elevation, and progress, and enable its people to rise to their true place among the nations of the world."

R. M.

## THE MISSION-FIELD.

### Sierra Leone.

IN connexion with St. John's Church, Brookfields, a Mission school is being carried on for boys and girls of the Kroo tribe. The Kroos come from the Ivory Coast, but there are many of them in Sierra Leone, and about a hundred children are being taught in the lower part of a house which is much too small to accommodate that number. On March 20th, Sir C. King-Harman visited the school. The Governor examined some of the scholars in Standard III., and after some further examination by their pastor, Archdeacon McCaulay, His Excellency addressed the children, and impressed on them the necessity of learning as much as they could while they were young. As Governor of the Colony he was interested in the work of education, knowing how much it is calculated to make a people good citizens, and expressed the pleasure it gave him to see so many of them under instruction. Over fifty of these children have recently been baptized, and Bishop Elwin gives in the *Sierra Leone Messenger* the following account of the ceremony:—

You can well imagine the joy of those who had been looking after them, and the joy of the congregation. The service was at 3 p.m., and the big church was full to overflowing. While they were coming forward we sang, "O happy band of pilgrims." The boys came up about ten at a time, and over fifty were baptized, and one girl—all Kroos, with that distinctive mark all Kroos have, a black mark of some dye made from the top of their foreheads to the tip of their noses. They were all over eight, and averaged the age of thirteen—bright, bonny boys, coming up with such eager faces. Having asked months ago for baptism, they had been kept back. They showed unmistakable love to Jesus, Who had died for their sins. I baptized them all, and the Archdeacon received them into the Church, and signed them with that new sign in which they were to glory, and which henceforth would be their power. It was a wonderful sight, and our hearts were filled with praise to God.

Many of the congregation and others stood as sponsors, and on these I tried to impress their responsibility.

And now, what of the parents of all these children? The fathers, to a great extent, were at sea, as the Kroos form the crews of our ships entering the tropics. The mothers, alas! are indifferent. All are Heathen with a few exceptions. These boys are very independent of their parents, and they have chosen to come to school and to confess Christ of their own free will. As one boy said to the Archdeacon, "I used to steal, but when I read Bible I give it up." I saw a large number of the women and spoke to them, and urged them to see to their own souls, and especially asked them to send their girls to school.

Pray for these dear lads that they may become missionaries to their own parents, and, above all, that they may indeed be kept His faithful soldiers and servants unto their lives' end.

### Western Equatorial Africa.

The inhabitants of the towns and villages in the neighbourhood of Lokoja are very anxious for teachers. Several times last year messages were received from a town up the Binue for someone to teach them "the good Word of God." Unhappily no one was available. At Kporo the people have been for a long time asking for a teacher. Mr. A. E. Ball writes:—

The king, a poor infirm old man, is very anxious to have his people taught. On the occasion of one of my visits, he pointed to the ruins of a house and a

school. He told me they had been promised a teacher, and had erected these buildings, but no one had been sent, and the buildings were falling down.

Dr. Miller, who has been settled for some time at Gierko, has translated into Hausa the Gospels of St. Mark and St. John. St. John's first epistle, and the Epistle of St. James, and is at work on other portions of the New Testament. He

rejoices in the rapid success of the British administration in Northern Nigeria. He mentions what he had heard of Kontagora, a Fulah, who, until captured a few months ago, perpetrated untold horrors on the Natives. "Many people," he says, "do not realize that but very small parts of Africa are really ruled by the people of the land; almost everywhere the Natives are ground down by the tyranny of foreign oppressors—Arabs, Fulanis, Tuarecs—who have conquered, enslaved, and slaughtered them, and now rule with cruelty and horrors too awful for words." That Missions, so far from being a hindrance, are really a help to the civil government is shown in the following extract, dated June 28th:—

A visit down here the other day by one of the officers of the force opened the eyes of the officer to the loyalty produced in a whole district through my being here. On the way down people ran away from him, refused to bring food for the soldiers, and showed themselves generally unfriendly. When he arrived here he was amazed to find the difference: the whole town turned out to welcome him, there was rejoicing

instead of sullenness, welcome and loyalty not only in the town, but the chiefs from the surrounding neighbourhood, all of whom I know well, came in from a distance of their own accord to bring presents and show loyalty and welcome. When he saw this had been produced without soldiers, guns, or anything of the sort, I think he was convinced that Missions do not tend to disloyalty, but the reverse.

#### Eastern Equatorial Africa.

The Rev. F. Burt, writing from Mombasa, in July, says:—"We baptized on Sunday an African who keeps a little shop. He is the first of that class here to be baptized, I believe. It is very difficult for such people to close their shop even one day in seven, but this man for a long time past has strictly observed the Sabbath."

#### Uganda.

After their marriage in the new church at Kabarole in March, the Rev. and Mrs. A. B. Fisher left Toro for Entebe, the headquarters of the Government near Mengo, for the civil ceremony. They travelled *via* Nkole, Koki, Budu, and the Lake, returning by way of Mengo and Bunyoro. They spent a week in Mr. Fisher's own district of Kitakwenda, which he had never been able to visit before. Nikodemo Katambara, at whose capital they halted two days, is a very progressive chief, and helps all he can in the instruction of his people who attend the district churches. Special services were held for the women by Mrs. Fisher, and several church sites were properly marked out before continuing their journey. Of Nkole, Mr. Fisher writes:—

On arrival at Mbarara we were met by the Rev. J. J. Willis and the king of Nkole (Kahaya) and a large following of his chiefs and others. We spent Easter Sunday with Mr. Willis, and preached to a large congregation in their new church, while my wife visited the king's women in their enclosures, speaking to them the words of life.

The difficulties of one man working a great country like Nkole are very great, and I sincerely hope that help may soon be forthcoming. We were very glad to be able to bring down with us to Nkole four Batoro teachers, three men and one woman. One of the men, Gabaraeli Kiza, is a member of our local Church Council, and the woman, Ana Kagayi, the second greatest lady in the land. Ana, or Hana, is an old

lady who knows Nkole very well indeed, as she originally came from that country, and long before we left the capital she had made friends with all the women in the place, and was hard at work teaching and giving out medicine for Mr. Willis.

On Easter Sunday evening Mr. Willis gave a lantern exhibition and explained the pictures in the Lunyoro language, giving it the proper local accent. The king and all his women and chiefs attended, and listened with great attention while pictures of Christ's death, burial, and resurrection were thrown on the sheet and explained.

Advance is visible everywhere in Nkole. New roads have been made all over the country, and long avenues

and gardens planted in the capital, under the able supervision of the collector, Mr. Gault. A new church has just been completed, and the king had almost completed a large new house for himself. Chiefs on every hand were busy building themselves new and more permanent houses, while the country folk, who beforetime lived principally on milk, were busy cultivating banana-gardens in order to supply the market demands. Spiritually also great advance has been made. Every

one has perfect freedom to read, and large numbers come together at the capital daily for instruction, while others gather at the little district churches throughout the country, which are well visited by Mr. Willis every quarter.

Kahaya's recent stay in Uganda has been a great blessing to him, while his Katikiro, Baguta, is a staunch friend of our Mission and of everything that represents advance in the country.

On Easter Monday, Mr. and Mrs. Fisher left Mbarara for Koki, Mr. Willis marching with them for three days in order to visit outlying portions of his great parish. There is a good road between Nkole and Koki, five days' journey, and considerable trade between the two countries. Three days' march through Budu brought them to Mr. Casson's station at Kajuna. At Entebe, the Government station on the Lake, a few miles from Mengo, Col. Sadler, the Commissioner, had a conversation with Mr. Fisher about Toro affairs, and promised to pay a visit there as soon as the Coronation festivities in Mengo were over. Mr. and Mrs. Fisher proceeded to the capital by boat, landing at Munyonyo. We extract a few sentences from Mrs. Fisher's account of the work at Mengo:—

Our stay in Mengo extended over six days. In these days we had a splendid opportunity of thoroughly seeing all that is going on; and it was specially interesting to me to find how many of one's first impressions remained. . . . And what progress the people have made—the wonderful colossal cathedral, a solid brick structure now nearing completion, is a remarkable monument of what the Baganda can do now under their leader, Mr. Borup; it was only a very, very few years ago that they understood no building beyond their little grass huts.

Then we went over to the school, and found Mr. Hattersley with his work cut out indeed with such crowds of men and boys. At eight they were all busy reading; at nine the bell rang for prayers; then the classes for arithmetic and writing were formed up. I should not like to guess at their numbers, but it seemed as if we went from one large class-room to another and another, and all crammed with eager pupils. Rows of desks and forms made at the Industrial Mission ran from end to end; and at each class was a native teacher setting copies or sums on the black-boards for the pupils to transmit to their slates. In every class you see the most mixed and varied size and order; there sits the grey-bearded old black

side by side with a sharp-eyed infant of about five years, both wrestling with pen and ink. . . . In the afternoon, classes are held for teachers in black-board writing, geography, astronomy, natural history, and Scripture. And in time these will be sent out to the gardens for educational work.

Another day we paid a visit to the Industrial Mission, passing the large brickfields and rope-making machine on our way. Here we found lads hard at work turning out book-cases, chairs, tables, and really a first-class side-board; and in other rooms were the printers and stitchers hard at work producing Lunyoro hymn-books, Uganda hymns, the Commentary on St. Mark's Gospel in Luganda, and a book of Luganda fables by Ham Mukasa, besides bill-heads, &c.

One can scarcely believe that up to within the last six months all this cathedral-building and house-building, brick-making, rope-making, carpentering, and printing have been taught and superintended over by one missionary. Although furlough is due, Mr. Borup will remain over till the completion of the church. . . .

The hospital work is a big affair; the two wards were quite full, and further private wards for chiefs are anticipated.

Mr. and Mrs. Fisher returned to Toro *via* Hoima (the capital of Bunyoro), and most enjoyed their stay with Mr. and Mrs. Lloyd. Great progress has been made

in the work at Kawola, a place which is six days' march (about ninety or ninety-five miles) from Kabarole, the capital of Toro, since Mr. Fisher visited the place in 1895. A new church was almost completed, and a school was in progress daily for the instruction of the children and others. Of the work Mr. Fisher says :—

We have had 200 baptisms since the last returns were sent in, and large classes are being formed for confirmation candidates in view of the Bishop's visit, which we hope he will pay us shortly. Mr. Kitching has finished his new house at Butiti, and is now building a new church, which I think is a sure sign of progress in this country. Miss A. E. Allen has taken over the work of the dispensary from my wife, who has taken over the school from Miss Pike. The last-named is now therefore free to give her whole time to the women. We have also commenced a school for the higher education of the chiefs and others of our converts, which will be conducted by my wife, and later Mr. Johnson will help when he returns from an itineration tour.

Some months ago, the name of the Rev. Nua Nakiwafu, Muganda pastor in Bunyoro, was included in the "C.M.S. Cycle of Prayer with definite topics" in the Islington localized *C.M. Gleaner*. The Editor of that magazine has received through Mr. A. B. Lloyd the following letter from the native pastor :—

*Hoima, Bunyoro, April 4th, 1902.*

I am Nuwa Nakiwafu. I have written to the brethren, my friends, who send every day their letters, the Church people of Europe, whose names I do not know, whom I have never seen with my eyes. Are you all well? My brethren, I write to tell you of the needs of our Church at Hoima, Bunyoro, and also of our work in Bunyoro, how it fares, and what the Banyoro are like and their customs.

Our Church at Hoima is alive and well, but helpers are few. There are many women who long to be taught, but where are the teachers? We have two women who came from Uganda into our country, but these are not sufficient; they are not able to help the women of Bunyoro in all things. In our Church there are very many little children, and they also have no teacher. My friend Mr. Lloyd has very much work. At 8 a.m. he teaches those who wish for confirmation and the whole congregation of people, and from 9.30 till eleven o'clock he teaches writing and arithmetic. Also all the churches in the villages are needing teachers for the little children to be taught, and they

My teachers' class keeps up, notwithstanding the numbers that continually go out from us to their work. I am training Apolo Kivabulaya for Priests' Orders, and Sedelaka Zibomubakwata for Deacons' Orders, if the Bishop should see fit to accept him, and the Toro Church to support him. King Daudi Kasagama makes some progress in English.

The women teachers sent out to a few centres four months ago are doing a good work, and several others are now being trained by Miss Pike.

We have a daily prayer-meeting here at 12 noon, and we never fail to remember you and all at Salisbury Square on the proper day, and I am sure we may also look for your prayers, that increasingly God may be pleased to work through us the salvation of these people.

are not yet found. . . . The Christians of Toro, not many offer themselves to teach their friends, and they also have much work to do, and the names of the countries into which they go are these : Mbogo, Bwamba, Bokonjo, Bugongola, Kitagwenda, Kyaka, Mwenge, Nkole; these are the countries into which they go and also to our country, Bunyoro. Well, my friends, the Banyoro desire very much to be taught. You who are in England strive very hard in your prayers for us who are in Africa for this our work, and also pray to God to send forth His workmen into this work as we read in Matt. ix. 38. There is this word also, which we desire you to pray about. The people of Bunyoro hinder very much their little children and also their women, and they refuse them and stop them coming to church and do not even allow them to be taught at home : not only the chief, but the poor people hinder also their women and children.

I went for a visit into Bugungu and went to see if the people wish to have our religion. I left Hoima, February 3rd, and when I reached their country I saw at once that they hinder their people. When I spoke to one little

child, a boy, his father and mother immediately abused him, calling him an indecent person saying, "You want to read and become a beast," and when they had abused him, he did not come a second time to be taught. When the people see you coming, the little children run away. This tribe of Bagungu has a few Banyoro in it, but their language is difficult to the Bagungu. From Hoima, to reach there, it is a three days' journey. Now we have four teachers there; three are Banyoro, one a Muganda. We beseech you, our friends, to strive in your prayers to our Master on their behalf, and that the Banyoro may no longer hinder their people from the path of salvation. Perhaps our God will take away all this from among them, for He has great power, above all that of man.

At our Church in Hoima the Bunyoro Christians do not love each other as they should, as those who are born together should love each other, as the children of one parent love each other. The princes do not love the common people, and the Banyoro do not love the Baganda. Now are not these things of the flesh? The Christians dividing themselves up like this? We earnestly ask you, our friends, to pray to our Lord for this, which is a matter of great importance to our Church in Bunyoro. For by not loving one

another, and by dividing up, the house of God is broken down and not firmly united. But the real Christians of Bunyoro are very zealous in the teaching of their friends. I do not rebuke them in this work, in which they are so zealous, because the Christians who are baptized are not many; and now see the number of them what it is who have been baptized in our Church at Hoima, men and women, without children, 116, and the children 29; to add together all who are baptized in our Church, 135. Now in spite of this being so small a number, many have offered from them to go as teachers. Are they not strong? Are they not persevering? In time there will be many more to be baptized. Will they not be very strong as teachers? We now have twenty-two teachers from our Church in Hoima, and from Toro thirteen.

Now, our brethren, help us, and leave us not alone. Pray for us to our God in all these things I have mentioned, and let them rejoice you as you pray, and not make you sorrowful, for our Lord will help us in everything; what is too difficult for us He will do it. All these things I write to you that you may strive in prayer every day. Do this, my friends, in the grace of our God.

Good-bye. I am, your friend,  
NUWA NAKIWAFU.

From Nassa, in Usukuma, at the south end of the Lake, the Rev. J. W. Purser writes: "In May we had a happy but rare event in the baptism of two young fellows; our only ones since last June. Three of our own boys are now ready for baptism, and one from outside."

#### **Egypt.**

At Rod-el-Farag, the port of Cairo, soon after sunset every Saturday evening a meeting is held on one of the boats. As many as fifty or sixty people have sometimes gathered. Though the majority may be Moslems, they listen most attentively. The Rev. R. MacInnes gives in his annual letter an account of one of these meetings:—

One evening I remember in particular, because towards the end I noticed several slipping away before we had finished, and then suddenly I became aware that while we were all repeating aloud the Lord's Prayer together at one end of the boat, no less than eight Moslems were standing in a row at the other, practically facing us, and less than thirty feet away, kneeling, rising, and bowing together, and performing their evening prayer. Yet they rejoined us as we rose to go, and begged us

to stay a little longer, saying we had not said anything yet (a doubtful compliment to the speaker!), and surely we could stay one hour, two hours, it would be nothing, and talk to them a little.

They are not always so pleasant, and more than once they have gathered up in a boat as close to ours as possible, and, with much beating of a drum, have kept up together the perpetual chorus, "There is no god but God; and Mohammed is the prophet of God," so that

it has sounded in our ears throughout the meeting, and has pursued me as I went home across the fields. But we

continue to cast our bread upon the waters, for we shall find it after many days.

#### Bengal.

At Trinity Church, Calcutta, on July 27th, a young Mohammedan convert was baptized. A writer to the North India localized *C.M. Gleaner* says :—

A year ago the preaching of Christianity roused in him only feelings of bitter opposition. A relative of his, a former day-scholar at Christ Church Girls' School, who, though not a Christian, still reads the Bible daily herself, influenced his mind very considerably towards the truth of the Gospel. He began to make further inquiries as to the religion of Jesus Christ, and being

convinced of the wickedness of his former opposition, he came to us desiring to be baptized. For seven months he was under probation, and as he seemed thoroughly consistent, he was baptized on Sunday last. One or two of his student friends were present at the ceremony, as they wished to see what Christian baptism was like.

A Hindu widow of the Kayistha caste was baptized in the tank adjoining the Barnagore Church on July 20th by the Rev. T. Biswas. At the close of the baptismal service the Holy Communion was administered to about fifty members of the congregation. Of the convert we read :—

She was one who had for a year been fully convinced that Christ was the only way of salvation ; but her baptism was delayed until she seemed to have more joy and peace in believing, and prayers for her were answered, and she

is now going on her way rejoicing, longing and praying that God will give her the privilege of going out as a Bible-woman some day—so that she may be used by Him in leading others to the Light.

An old pupil of Agarpara School, Deborah Dassi, has left a legacy of Rs. 200 for Agarpara and Rs. 200 for the Old Church, Calcutta.

The Nadiya Church Council which met at Solo on May 20th was noteworthy as the first council which has met without an Englishman being present. A lady who was there sent the following account to the North India localized *C.M. Gleaner* :—

I thought it was very well managed indeed. Two points in which I thought there might have been a falling off, namely, punctuality and order, showed marked improvement. Koilash Babu made a point of all being present at the right time. As chairman he made a very good speech on what he had observed of the weakness, &c., of the Church since he had been going round the parishes, and dwelt specially on Sabbath-breaking ; he referred to the fact that some agents were guilty in this respect, and told them he should not hesitate to use discipline in their case. Care of the churches, graveyards, &c., was urged. He could give a very good report of the increase of the Council funds for the first four months of 1902, the amount raised reaching no less a sum than Rs. 1300, and he pointed out various ways of increasing this and so leading on to more in the way of self-support. There was also improvement, I thought, in his

method of taking reports of work. The pastors were given slips of paper with six questions on such points as whether they held services for boys, children, &c., whether they had any special arrangements for looking after recent confirmees, classes for communicants, and preaching to the Heathen. Each pastor had to confine his report to briefly answering these questions, which saved much loss of time and beating about the bush, besides pointing at once to weak points in some of the parishes. Another good feature was that reports were called for of the work of the various Church Committees. A paper was read on "The reason why there are so few accessions to the Church in the Nadiya District"; it was a thoughtful paper and was followed by a brief but useful discussion. Present methods of evangelistic work were criticized in the paper, and also stress laid on the harm done by unworthy converts who had gone back to Mohammedanism. But

both in the paper and the discussion the need of more life in the Christian Church, and the power of the Holy Spirit, were also much dwelt on, and the chair-

man summed up by calling for much self-examination and realization of the failure and the duty of the Church in Nadiya.

The annual gathering of the Bible-women of the Nadiya district was held at Bollobhpur from June 24th to 27th, inclusive. Miss C. Dickson (C.E.Z.M.S.), of Barrackpore, gave a series of addresses on (1) "Cleansing"; (2) "Consecration and Communion"; (3) "In-dwelling"; and (4) "Service in the Light of Christ's Coming Again." On the evening of the 24th an examination on the Epistle to the Ephesians, which had been appointed for study through the previous year, was held, with the result that four of the workers earned marks entitling them to a prize. The Book of Numbers is to be the subject for this year. Another evening was given to Ephesians, and on the remaining two evenings practical addresses were given by the Rev. K. C. Dey Biswas, acting-superintendent of the Mission, the closing one being followed by the administration of the Lord's Supper.

Afternoon meetings for prayer, a model lesson, and reports of work helped to make what we trust was a very useful gathering.

In an In Memoriam article on the late Mrs. Bradburn, apparently written by a C.E.Z.M.S. missionary, in the North India *Gleaner*, we read:—

For over twenty years in this land she sought truly and humbly to follow the footsteps of her Master—"His zeal inspired her breast"—and now she has begun that service in which there is no weariness, and for her, indeed, we can but rejoice. For those of us who are mourning her loss, we pray that the "wings of faith" may be given that we may see "within the veil," and our grief will be less as we think of her "fulness of joy."

Mrs. Bradburn came out to Calcutta when very young, in the year 1880, as Edith Highton, in connexion with the C.E.Z.M.S. In that society she laboured unweariedly for fourteen years. . . . The first ten years were spent in Calcutta; she soon won all hearts by her bright and sympathetic manner. . . .

She was, for years, very anxious to open out work in the villages around Calcutta, and in 1892 she had her heart's desire fulfilled in being allowed to come and live in the heart of Barnagore, right amongst the people. Very quickly the zenana women got to love her and look for her visits. . . .

In 1895 she left the C.E.Z.M.S. to marry Mr. Bradburn, and we rejoiced that our loss was the gain of the C.M.S. After a short furlough she returned to India, and went to Chupra to be a mother to the little boys at the school, and to help cheer her husband in his good work. How she threw her heart into the work among the boys, thinking of their comfort, getting out Bengali reading-sheets, taking Bible-classes, training poor widows to be servants,

praying for and with, and strengthening one and all! She was so essentially whole-hearted—she could not do things by halves. With what delight she saw the work at Chupra grow, the buildings completed, and the boys so successful in their examinations! It was all, she said, "in answer to prayer."

After a short furlough in 1901 she returned at Christmas with Mr. Bradburn. They had had a pleasant stay *en route* near Genoa. From there she wrote to a friend in India: "Physically, England has not suited me; I have lost in weight; but this place has put new life into me, and I am hoping and praying that when I get back to Chupra I shall soon be quite well. There is so much one would like to do and hopes to do; still, I think I am learning to leave it all without worry, for all is in God's hands, and He knows the *will* is there to do, and if He gives the physical strength, I shall be very thankful; but if not given, I must be content to 'sit still.' As God has allowed me to return, He must have some little work for me to do."

This letter opened our eyes to the fact that she was very far from well, and the sight of her confirmed this, yet she hoped that the Chupra air (the place of all others she so much loved) would set her up again; but such was not the case. For in spite of the fact that the doctors could discover nothing radically wrong, and in spite of all her husband's devoted care, she became thinner and weaker, and on March 26th she was brought to 10, Mission



Row, Calcutta, and at the doctor's advice she sailed for England on the 31st in the *P. & O. Borneo*. The order to "go home" was a great trial, but she bore it bravely, as she did everything else. "God's will" to her was always "best," and she knew He would overrule all for His own glory.

In those few days at Mission Row, her thoughtfulness, in the midst of such weakness, and her keen interest in everybody's work were most re-

markable. "Do I tire you by telling you about the converts?" said one who was sitting by her side. "Oh, no, I love to hear it; for if I cannot *work*, I can *pray*, and that I *do*." "What does God mean to teach us by taking away so many European workers at this time?" one asked. "I think He must mean the Bengalis themselves to come forward more, and He means us to put more responsibility on them," she said.

The Ranaghat Medical Mission, founded in 1893 by Mr. J. Monro, C.B., for many years in the service of Government in India, and subsequently Chief Commissioner of Metropolitan Police (London), will no longer dwell in its "own hired house" in Ranaghat, but is being moved some way out of the town, and has established a Christian village, *Doyabari* ("the abode of mercy"). The subjoined extracts from the report of the Mission for 1901 will be read with interest:—

Seven years ago, when the dispensary was first opened, we commenced work with fourteen patients. On October 29th, 1901, when we closed, 1327 cases were treated, and more than 200 people had to be left unattended to. This fact alone is sufficient to show how the work has grown, and how the confidence of the people has increased.

Although it was impossible to keep all the out-stations open [the staff being weakened through illness], and although even at headquarters the number of dispensary days was more limited than before, we have been able at the dispensaries to preach to about 30,000 adult patients who attended for treatment, and to 7000 people during visits at the villages and in camp. It has been very interesting to note, at such visits during the camping season, how powerfully the dispensary acts as an evangelistic agency.

The sale of books—approaching 3000—goes on satisfactorily, and we have evidences that these are being read. We continue to distribute monthly about 200 copies of the leaflet, "Friendly Greetings," issued by Canon Ball, of the C.M.S.; and these copies, sent to readers in ten different districts throughout Lower Bengal, form an excellent means of communicating Scripture truth to many who might not otherwise be reached.

During the year there have been three baptisms—a Brahman woman and her two children. The mother, who was the wife of one of our converts, had refused to join her husband when he forsook Hinduism and became a Christian, but during the year she

was convinced of the truth of Christianity, gave up her friends, relatives, and her standing as a Brahman (a sacrifice great and real), and after instruction was baptized with her children, to the joy of her husband and of all connected with the Mission.

In-patients have come from greater distances than ever—from Murshidabad, from Midnapur, from Jalpaiguri, distant from Ranaghat respectively 80, 120, and 260 miles. More and more the blessing to the sick, which the existence of the hospitals enables us to impart, is appreciated, and the facilities thereby given for evangelizing are more and more apparent. "Now I know that your religion is true and better than ours," said a poor woman, whose child was suffering from sores, which made the proximity of the patient undesirable. "When I had my child at home, every one in the house said, 'Take it away, don't bring it near me'; and now I come here to you, who are 'Miss Sahibs' and strangers, and you dress my child's wounds yourselves, and treat him so kindly. Yes, your religion is the true one." And again we hear of a girl, who had been for three months a patient, returning to her village cured, and telling the women of the teaching which she had received, and of the "good Word" which she had heard while in hospital—all signs that, as in the time when our Lord was on earth, the healing of bodily disease can be made the most effective means of directing the minds of the patients to the more deadly malady of sin, and to the Great Physician Who alone is able to cure it.

### The United Provinces.

At Agra, in May, special services were held for Mission workers in the United Provinces of Agra and Oudh. The North India *Gleaner* says:—

No part of a missionary's work is more important than seeing to the spiritual welfare of his Indian fellow-workers. It they are careless, lifeless, and perfunctory, the work is paralyzed and becomes a mere mechanical routine. If they are earnest, faithful, and prayerful, one has every reason to expect that results will follow. How can we help our Indian brethren who have so far fewer means of grace than we have? A partial answer to the question may be found in the following description of a series of meetings for catechists, &c., which has just been held at Agra.

Invitations were sent to the different Mission stations of the C.M.S. and S.P.G. in the western half of the United Provinces, and as a result some fifty-three Mission workers assembled from Lucknow, Cawnpore, Benares, Aligarh, Meerut, and other places, besides about twenty more from Agra itself, in which were included workers from the Baptist and Methodist Missions. The congregations were further augmented by a good muster of the Agra Christians.

On Sunday, the 18th, at 7 a.m., there was Holy Communion and sermon by the Rev. J. N. Carpenter, of the C.M.S. Divinity School, Allahabad, and service in the evening at six o'clock with sermon by the Rev. W. McLean.

On the days following, at seven o'clock in the morning, a shortened Morning Prayer was succeeded by an exposition of the Epistle to the Romans. Mr. Carpenter, who managed to deal

with the outstanding features of the whole Epistle in four days, spoke for more than an hour on each occasion. He was listened to with the closest attention, and his clear and practical application of the various subjects with which the Epistle deals, to the life and work of the Mission worker and the present condition of the Indian Church, was most striking and helpful. At 4.30 p.m. an informal prayer-meeting was held, at which much time was spent in prayer, generally short and definite, for the personal realization of the truths which were emphasized by the speakers, and at which short addresses were given by J. N. C. Banerjee, Bal Mukand, and the Revs. J. M. Paterson, W. McLean, and B. Herklots. At the evening service a very practical and helpful series of addresses were given by the Rev. Foss Westcott, of the S.P.G., Cawnpore, on the "Christian Worker," dealing with "his Call," "his Work," "his Preparation," and "his Dangers."

Judging from the quality of the addresses given, the evident appreciation of them by the audience, and the growing definiteness and earnestness of the prayers offered, one feels sure that there must have been much blessing. A spirit of brotherly love has been shown; we have all felt that we are standing shoulder to shoulder in the ranks of God's Army; we have been learning much from God's Word, and waiting much upon Him, so have renewed our strength for the work to which He has called us.

### Punjab and Sindh.

It is generally thought that the term "high caste" indicates the educated Hindu, and "low caste" the uneducated. A writer in the *Punjab Mission News* says it is doubtful whether it is so in the comparison of Brahman priest and Chumar in the Kangra district. Taking into consideration their opportunities, the life of leisure enjoyed by the one, of toil imposed upon the other, the palm of ignorance would certainly fall to the high-caste man. "Thus," he writes, "when we preach the Gospel to the man of lower caste, we do not necessarily lay ourselves open to the charge of preaching to the less educated." But, however that may be, there is no doubt that all classes are coming more and more under the influence of the Gospel, as the following indicates:—

Not far from Kangra five men met together a short while ago. One of the five was a Christian. Owing to his presence the discussions soon worked round to Christianity. One of the non-

Christians expressed warm approval of the Bible. A second opposed him and attacked the Bible and Christianity with much warmth. The Christian was about to reply when a third chimed in,

begging that that privilege might be given to him. Word for word he answered the opponent of Christianity. Finally, the other responded with, "What do you know of these things? Have you read the Bible?" "Read

it?" said he; "I have read it from end to end, and know many of the chapters by heart." Only one Christian present; yet three out of the five were in favour of Christianity. We may well take heart, when we hear of these things.

#### **Travancore and Cochin.**

The Bishop of Travancore and Mrs. Hodges arrived at Cottayam on June 23rd on their return from Ceylon, where they had been staying since the second week in April. On the previous day the Bishop held a confirmation at Trichur, confirming fifty-seven candidates. Of these twenty-six were adult converts, representing no less than ten different castes, viz., one Namburi Brahman woman, one Tamil Brahman woman, two Nair women, and four Chogan women (all converts in connexion with the C.E.Z.M.S. at Trichur), one Nair, one Naidoo, one Mohammedan, one Tamil woman, three Chogans, two wives of Blacksmiths, one Welen, and six Pulayas. This was indeed a representative company, and illustrates the universality of the Gospel, and how it is adapted to all classes and creeds.

Considerable preparations had been made for the Coronation festivities at Trichur, including a united service for the English and Malayalam congregations, when a telegram from Simla was received announcing the King's illness. On June 26th, instead of the Coronation Service, a solemn service of intercession was held in English and well attended, followed by one in Malayalam.

A scheme is on foot to erect a Russell-Sealy Memorial Church at Ernakulam, the political capital of the Cochin State. It was proposed at first that the church should be solely in memory of the Rev. E. Bachelor Russell, who was a missionary in the Travancore Diocese in 1897-98, but, with the approval of the Bishop and of the relatives and friends of the late Mr. Russell, it has been proposed to associate the Rev. A. F. Sealy's name with the Memorial Church. He was the founder of the Rajah of Cochin's College at Ernakulam, and its Principal for twenty-seven years (from 1865 to 1892), and took a deep interest in the church there and the Protestant schools. Soon after his retirement from the Principalship of the College he was invited by Bishop Gell, of Madras, to take Holy Orders, and become the incumbent of St. Francis Church, Cochin, where he had served for many years as a lay trustee. He was ordained by Bishop Gell in 1893. He was called to the higher service quite suddenly, like his brother clergyman, Mr. Russell. He was preparing to conduct service in his church on Sunday morning, October 28th, 1894, when the summons came, and threw the whole congregation into mourning, for he was much loved.

Mr. P. W. George, who had been in failing health for some time passed away at Palghat, in April, after a long and trying illness. Mr. George had about twelve years' service in the Mission, first as assistant master in the High School, Trichur, and latterly as one of the inspectors of schools in connexion with the Travancore Church Councils, and had worked faithfully until failing health compelled him to go on sick leave.

Mr. C. K. John, late assistant and boarding-master at Cottayam College, was called to his rest, after a short illness, at Mavelicara on May 11th. Mr. John had been a master at the College for about twenty-five years, and, the *Diocesan Record* says, "by his faithful service had won the respect of all the European superintendents under whom he worked, and will be greatly missed by the masters and students."

#### **Ceylon.**

The veteran missionary, the Rev. J. D. Simmons, has, we regret to report, been ordered home on sick-leave. The charge of the wide Haputale district of the

Tamil Coolie Mission, entailing long and difficult journeys is a very heavy one, and the strain has proved too great. In addition to his duties in connexion with the Mission, he has been for some time acting as chaplain to the troops stationed at Diyatalawa, though in this work he has had the assistance of junior missionaries. Mr. Simmons' failure of health at the present time is the more to be regretted, because for the past year there has been much encouragement in his district. Many of the coolies in various places have been inquiring after the Truth, and a considerable number of them have been baptized.

In 1897, the Rev. H. Horsley, who had previously been a C.M.S. missionary in India and Ceylon for twenty-one years, resigned an English vicarage in order to return to Tamil work in Ceylon, and entered on the charge of the work in the Jaffna Peninsula. The term of his special service having expired he has now come home, and he writes:—

As I look back upon my five years in Ceylon, I am thankful that I obeyed the call to meet a special need, for I have learnt lessons in Jaffna which I could not have learnt elsewhere, and in some respects I was permitted to see progress, both material and spiritual. During the past five years a new church has been largely built in the Wannie District, and the churches at Chundicully, Nellore, Copay, and Kokerville have been considerably restored, and the foundations of another church have been laid in the Wannie.

Last year was a "record year" educationally, both at the Nellore Girls' Boarding-school, and at the Copay Training Institution.

I am thankful also for much improvement in Bible knowledge among the Mission agents, and I trust that some at least have not only a *head* know-

ledge, but have received the Word with honest and true *hearts*.

According to my "Instructions," I have laboured to bring forward the independence of the Native Church, and have preached the duty of self-extension, and was gratified to notice that the amount collected for the Native Missionary Association last year was in excess of that of any previous year.

These are all causes for thankfulness to the God of all blessing—but, as I wrote in my last Annual Letter, there is need of a far deeper spiritual work in the hearts of many of the people. The unfaithfulness of some of the agents is a cause for deep humiliation, and earnest prayer for a greater outpouring of the influences of the Holy Spirit.

From the human standpoint, it is important that the Mission should be thoroughly manned.

#### South China.

Of famine happily averted and of the ravages of the plague in Ko-sang-che, in Hok-chiang, Miss E. J. Harrison wrote on June 25th:—

You will be glad to hear that the long spell of dry weather was succeeded by heavy rains *just in time* to allow of rice and potatoes being planted down here and in Haitan. How great our thankfulness was you can imagine. It had been a most anxious time. Famine, greater than ever before, had seemed imminent. The fields, which should have been under water, were dry and hard as a high-road, quite unworkable; and our hearts were failing us. Much prayer went up from this district, and in our extremity God heard and answered us.

Now will you pray, please, for this district and Haitan? The plague is terrible. Other years it has been bad, but we are feeling it specially this year because so many of our dear people, the Christians, are being taken. Eleven baptized members of this one congrega-

tion alone have gone. All died in His faith and fear. Other congregations have suffered too; three Christians in a tiny village near have gone. The special need for prayer is for those who when taken ill are surrounded by Heathen all ready to tempt them; all saying, "What profit is there in your worshipping God? You get ill just as we do. You die just as we do." Relatives come and say to the sick person's friends, "If you do not go to the idols about this man or woman you will be responsible if he dies, and we shall punish you." This is often the case when a Christian woman has heathen parents. They come and tempt and do their best to force her husband to worship idols. Some fall before these manifold temptations, but, thank God, many of even the weak ones stand firm, proving the reality of their faith. We

cannot judge too hardly those who do fall; often they have no human comforter near. They cannot get comfort from God's Word, for they can't read it. They pray, but they see dear ones, two or three at a time, perhaps, dying before their eyes; and they lose faith, get frantic, and go to the idols.

This plague is really more purifying than a persecution; it is so treacherous,

From Hing hwa, the Rev. C. Shaw wrote on June 3rd:—

The work here is intensely interesting, and every day brings plenty to do. Last week my wife and I went to Dang-seng for our Church Council meetings. We had a very happy time, and the meetings passed off splendidly. We had invitations to open work at six new centres. When you consider that up to the present we have only work at six centres (not counting the day-schools), it will show you how the work is progressing. The Church Council sanctioned work being commenced at five of those places, the sixth to wait till the head catechist and I have visited it. If we consider it a suitable place, work will be begun there too. At the end of the Council meetings I baptized three girls from the girls' boarding-school at Dang-seng.

so uncertain, so fatal. The Hok-chiang Church for some reason has not a good name, and it is a great grief to us. . . . But the Church here *is* living. God's Spirit has been and is working in it. Souls of men are finding salvation, and in many and many a home with which we women missionaries are familiar, Christ is King.

On Sunday, June 1st, we had a very happy Sunday in the city here. I baptized twenty-four persons altogether. At the morning service I had baptisms for adults, when ten women, three men, and four boys were baptized. The women were all taught in Mrs. Shaw's station class. They came knowing very little, but were able to answer nicely and intelligently by the end of three months. Some of these women were the result of the devoted work of the Misses Forge, the hospital nurses. The four boys were from our boys' boarding-school. In the afternoon I had a baptismal service for infants; seven were then baptized. We pray that they may all remain "stedfast, unmovable, always abounding in the work of the Lord."

#### MID CHINA.

Bishop Moule's visitations last spring involved about a thousand miles of travelling, and were "got through," he writes, "with less sense of fatigue than either last year or in 1900." He visited Chuki, Shanghai, Tai-chow, Ningpo, Kwun-hæ-we, and Shaou-hing—confirming in all places except the last-named city. He wrote on July 7th: "Very much of interest and not a little of encouragement met me at each place. But labourers are few indeed, and threaten to be fewer. Next week (D.V.) I visit four stations on our river, which Mr. Coultas has just resigned into my hands in consequence of ill-health."

After an itineration through the southern district from T'ai-chow, the Rev. E. Thompson wrote on July 14th:—

During my travels it was my privilege to examine some sixty-two candidates for baptism and the catechumenate under the new system, and the greater number we were able with joy to accept as satisfactory. They represent ten stations.

One had an interesting experience of faith and testimony at the little village of Z-seng. We had just finished our frugal dinner (I generally accept the Christians' invitation to dine with them when staying among them, they appreciate it very highly and it tends to unite the bond of sympathy between us) and were preparing for the afternoon's examinations when two young Wen-chow artisans were ushered up.

After a considerable amount of cross questioning by one or two of our number who have been down to Wen-chow trading (the dialects differ completely), it was elicited that they were Christians of Mr. Soothill's English Methodist Church in Wen-chow, and had come up to Lu-gyiao to call home a relative on family matters. Returning, however, their relative had been taken violently ill with an abdominal complaint, and was lying in a house two or three miles distant. They had heard of a foreigner in the vicinity, and had come to inquire whether he could render any assistance. Upon further interrogation they stated that one had been baptized six

years since and the other last year. They produced in evidence the Wen-chow hymn-book of their Church and a Mandarin Testament. The first was unintelligible to us, but one of them read with evident appreciation the story of the Centurion in the opening verses of St. Luke vii., whither I had turned by a coincidence. "Just as I am asking you," he said, when he got to the third verse. This was the convert baptized last year; previous to his adherence to Christ he had been illiterate. The case of their sick friend was evidently beyond one's scanty supply of antipyretics. We knelt and prayed in T'ai-chow and Wen-chow, after which our Christians let them have a

local sedan chair, and they set off with happy faces to carry their friend a long two days' journey into the heart of the mountains which shut off the Wen-chow from the T'ai-chow plains. One needs not to add that the fact that the two lads setting out upon a ten days' journey with no impedimenta other than an umbrella, and maybe a change of raiment and spare pair of sandals, should have taken with them their Testament and hymn-book, speaks for the reality of their faith. And that they should voluntarily accept the degrading office of chair-bearer—(a barber, a chair coolie, and an actor are debarred the public examinations)—speaks for their love of kindred.

#### North-West Canada.

On the 12th Sunday after Trinity (August 17th), in Trinity Church, Winnipeg, the Ven. Archdeacon Lofthouse was consecrated Bishop of Keewatin, by the Bishop of Athabasca (in the absence through illness of the Archbishop of Rupert's Land), assisted by the Bishop of Saskatchewan and Calgary and the Bishop of Moosonee. The new diocese is called after the civil province of that name, with which its area in the main coincides. The greater part has been carved out of the Diocese of Moosonee, and it also includes that portion of the former Diocese of Rupert's Land which lay in the civil province of Ontario. The following Mission stations are in the new diocese:—transferred from Rupert's Land: Islington, Lac Seul, Wabigoon, Frenchman's Head, and Long Sault; and from Moosonee, Churchill, York Factory, and Trout Lake.

The Rev. C. E. Whittaker, after completing his furlough, has returned to the Diocese of Mackenzie River, but instead of resuming his work at Peel River among the Indians, he went on to Herschel Island to supply the Rev. I. O. Stringer's place, who is on furlough. It takes a long time to receive a letter from this distant station on the Arctic Ocean. Writing from Herschel Island on October 21st, 1901, Mr. Whittaker says:—

You will be pleased to know that we have safely reached our destination. The journey was a trying one both to patience and to comfort. Note the distances and delays. Toronto to Edmonton, five days; waited eight days; two days by stage over 100 miles of very bad roads; waited four days at Athabasca Landing; 165 miles in an open boat, with rain and mosquitoes, to Grand Rapids, where we camped seven days, waiting transport. From there to McMurray the river is swift and broken with rapids, and the scows ran this ninety miles in about twelve hours, but then we had to camp twelve days, waiting for the steamer. The next 300 miles, to Fort Smith, occupied nine days; when we again went into camp for eight days, waiting transport. To Peel River, 1800 miles, by steamer *Wrigley* in nine days. Actually travel-

ling, Toronto to Herschel Island, thirty-one days, but time occupied by the journey, eighty-five days.

At Peel River we found our good friends, Mr. Stringer and family, sometime arrived from Herschel Island, and they, with Archdeacon McDonald, gave us welcome back to our Northern home. But this is to be our home no longer. After a fortnight spent in packing, we again started out, this time for the "uttermost end of the Empire." Along the Arctic coast we had a very rough passage, but our little launch rides well, and on August 8th we landed safely on Herschel Island. Here we learned that the ship, bringing our supplies, had been lost in Behring Sea. Happily for us, other ships were open to sell us goods, and thus we replenished our stock. As there is no ship or trading-post near here, we were obliged to lay

in a large stock, as many of the Natives depend on us for goods. Mr. Young does the necessary bartering. A great problem here is the fuel supply. No wood nearer than eight miles, which is a long haul with dogs. Mr. Young found part of a whale's body buried in the gravel, within a "furlong of our door," which gives us a supply of dog-meat for the winter. There have been a good many water-fowl, some fresh deer-meat has come in, and fish have been fairly plentiful; so that our need has been abundantly supplied.

Herschel Island is about ten miles by three on the average; is without a tree of any sort, though flowers bloom in profusion in summer. Our house is 100 yards from the beach, and two feet above high tide. But we are well sheltered and in no danger of washing away. The house is strongly built, of good lumber, but is large, and not easily heated in cold weather.

There are few Natives about this fall, but we expect more later on. We have no white community this year, as no ships are wintering near us. We are continuing the school which Mr. Stringer began. The pupils read a little in English, but more attention is

given to teaching them to read and write in their own tongue, in which some of them are making good progress. The Sunday services have been well attended, in view of the few people here. All are attentive, and a few appear devout and eager to learn. But I teach under difficulties. During the six years since I came to the country, only about six months have been spent in company with the Eskimo, so that my ignorance of the language is profound. But I expect to get down to study soon. During the past two months we have seen the sun on an average once in three days, often, however, for only a short time at that. From November 26th to January 15th we do not see him at all, yet there is always good light for a few hours every day.

Mr. Young has finished cutting our ice supply for the year from a fresh-water lake on the island. He was away to-day with a team of eight fine big dogs for a load. Mr. and Mrs. Stringer left us in August for their furlough; and Mr. Young hopes to leave next spring, but unless someone comes to relieve him, he will be unable to go, as we cannot occupy this place alone.

## NOTES ON OTHER MISSIONS.

FROM the Annual Report of the UNIVERSITIES' MISSION TO CENTRAL AFRICA may be gathered the fact that the year 1901 has been a somewhat notable one in its history. The Colonies of Australia and New Zealand have given a bishop and a presbyter for Nyasaland. Three more Natives have been admitted to the diaconate. There has been a new Industrial House at Zanzibar, a new school in the island of Pemba, a new steamer on the Lake Nyasa; and, at home, a noble response to a special appeal for 5000*l.* The total income for 1901 reached the sum of 34,374*l.*, as against the 29,344*l.* of 1900. The yearly census also displays growth. The total number of hearers is now 3905; catechumens, 2668; baptized (including communicants), 5116; communicants, 3681 (as against 3416 in 1900); confirmed during the year, 377; adherents, 11,689 (10,990 in 1900); and scholars, 4998 (4137 in 1900).

The formation of an Islington Auxiliary for the SOUTH AMERICAN MISSIONARY SOCIETY is now an accomplished fact, and we trust that the new association may have a long and prosperous career. In the Annual Report of S.A.M.S. just issued, mention is made of an offer from the "Strangeways Missionary Day" Council at Manchester to guarantee for five years the salary of a missionary representative of their own. The summary of the present work of the Society now shows that there are 20 head stations and 40 out-stations. On the staff are 11 clergy, 48 laymen, 40 female workers, 99 in all; of whom 7 male, and 7 female, are honorary, while several members have had medical training, but are not fully qualified medical men or women.

The Report of the BAPTIST MISSIONARY SOCIETY shows its receipts for 1901-02 to have been 65,961*l.*, and the expenditure 75,871*l.*, which leaves a debt of 9910*l.*, almost similar in amount to that of last year. The large deficiency so persistently foreshadowed is thus exhibited, and to raise the income of the Society, with the

hope of placing it upon a more permanent footing, a systematic visitation of the churches throughout the kingdom is to be undertaken by a well-known minister (the Rev. Charles Williams, of Accrington), who has just returned from a missionary tour in Ceylon and India. The statistics on December 31st, 1901, were as follows:—Number of European missionaries, 134; wives and lady workers, 112; native and assistant missionaries, 30; evangelists, colporteurs, &c., 1060; baptisms, 2967; church-members, 53,134; day-schools: girls, 5016, boys, 12,534, teachers, 844; Sunday-schools: girls, 21,496, boys, 19,785, teachers, 3376.

The latest list of the FRIENDS' FOREIGN MISSIONARY ASSOCIATION shows that there are now in India six stations, at which ten missionaries and twenty lady missionaries are at work. The five stations of Madagascar have 7 men and 11 ladies, Syria 5 and 9, China 8 and 11, Ceylon 3 and 1, and East Africa 3 and 3. In the above figures the wives are included. In connexion with the Friends' Armenian Mission at Constantinople there are three lady missionaries, and at other places abroad are seven missionaries and fourteen lady missionaries, including wives.

Continuing our quotations from the Annual Reports of the various Societies, which are now being published, we note that the year 1901 is the first complete year of foreign missionary effort on the part of the UNITED FREE CHURCH OF SCOTLAND. In the fifteen mission-fields, situated in Africa, India, China, West Indies, and New Hebrides, there is now a staff of ordained and medical missionaries, evangelists, and women missionaries, numbering 288, in addition to 111 missionaries' wives. The ordained native pastors now number 38, while the other Native Christian agents—evangelists, teachers, &c.—number 2786. For the maintenance of this army of workers the Church at home has contributed 130,314*l.*, in addition to which 63,349*l.* is obtained abroad from various sources. The number of ordained European missionaries is 111; European medical missionaries, 39 (15 ordained); Women's Society missionaries, 90; European evangelists, 52; native agency: ordained pastors, 38; licentiates, 15; evangelists, 403; teachers, 1580; other helpers, 104; Women's Society teachers, 512; Bible-women and other women helpers, 172. Principal stations (congregations), 145; out-stations, 626; members in full communion, 39,572 (a decrease from the number (42,133) in 1900, owing to Manchuria troubles); candidates or catechumens, 9200; attendance at 8 colleges and 864 schools, 47,445.

The FINNISH MISSIONARY SOCIETY, whose only field up to the present has been South-West Africa, has of late experienced a great awakening. During the last two or three years about two hundred young men, and nearly as many young women, have offered themselves for service. Its first missionary has arrived in China. This is the sole evangelical missionary society in Russia, and its director has expressed the hope that the German-speaking Lutherans of Russia will assist in the new departure, owing to Russia's increasing influence in China.

It is somewhat curious to read of the Report of "the First International Missionary Conference of the Christian Church!" Yet such has recently been published of a meeting at Piqua, Ohio, U.S.A. This American body taking the name of "Christians" is not a large one among the denominations, having about one hundred and ten thousand communicants. It combines with those of the same faith and polity in Canada.

The *Missionary Herald* of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS (Congregational) states that for many months past plans have been in contemplation for the establishment of an undenominational Mission in China to be manned and managed by graduates of one of the great American universities. The details are not yet perfected, but the proposed Mission, while entirely independent in its management, is to be in fullest harmony with existing Missions, and will seek to co-operate with them as far as possible. It is believed that by a distinct Mission of its own a missionary spirit may be engendered and sustained in the university, which shall not only be a blessing to the institution and its students, but shall prove an effective agency in the promotion of the Kingdom of God.

J. A. P.



## EDITORIAL NOTES.

THE list of outgoing missionaries who will be taken leave of on October 1st and 2nd bears witness to the fact which we drew attention to last month—the recent falling off in the number of candidates accepted for the Society's work. The number of clergymen going out for the first time is twelve, as compared with twenty last year and nineteen the year before; and the unmarried women recruits number twenty, against thirty-six last year. Twelve ladies go out for the first time either as wives or *fiancées* of missionaries, and the laymen number thirteen. The total, therefore, is fifty-seven, which compares unfavourably with the eighty-five on last year's list. The whole of Africa, West and East, gets two ordained men, four laymen, two married and five unmarried ladies. Mohammedan lands get two men, one ordained and one unordained, and three ladies. India and Ceylon receive six ordained men and four laymen, eight wives or *fiancées*, and five unmarried ladies. China and Japan, three ordained, four laymen, one wife, and seven unmarried ladies. It will be realized in some measure how perplexing the problem has been to distribute this little band, and how keen will be the disappointment in many of the mission-fields. For those whom this number will reach before the end of September, the example in a concrete shape is furnished at an opportune moment to excite our praying friends to unite their supplications in this behalf. The Committee will hold a meeting for Special Intercession at the C.M. House from 3 to 5 p.m. on September 30th.

A FEW particulars regarding the list of male and female recruits may be added. The twenty-five men include nine with University degrees, three of Cambridge, three of Oxford, three of Dublin; two are doctors; and twelve are Islington men. Two of the ladies also possess University degrees, Miss G. M. Dodson being a B.A. of London, and her sister, Dr. Eleanor I. Dodson, an M.D. of Brussels. The last named, together with Dr. Winifred A. Westlake and the two male doctors, make four possessing medical diplomas. As usual, several of the new missionaries bear familiar names and are related to missionaries already on the staff. The Rev. A. W. Smith, who goes to Yoruba, is a brother of the Rev. S. R. Smith, of the Niger. The Rev. P. Brocklesby Davis is a son of the late Rev. Brocklesby Davis who for many years presided over the Jay Narayan's School at Benares and died in 1897, and a brother of Miss A. B. Davis now labouring in the Gorakhpur district; he goes to the United Provinces. The Rev. F. W. Hinton is a nephew of Archdeacon J. Caley, of Travancore, and he also goes to the United Provinces. Dr. S. P. Barton and Miss K. E. Barton, who go to the Punjab and Uganda respectively, are brother and sister, and another sister labours in Sindh under the C.E.Z.M.S. Miss R. E. Howard, who proceeds to South India, is a cousin of Miss R. D. Howard, of Japan. The Rev. J. Booth, who goes to Travancore, is a brother of the Rev. W. Booth, of Ceylon. The Rev. J. Hind, who goes to Fuh-Kien, is a nephew of the Rev. J. Hind, of Japan. Miss A. Carpenter, also for Fuh-Kien, is the sister of three C.M.S. missionaries, namely, the Revs. J. N. Carpenter (United Provinces), J. B. Carpenter (Fuh-Kien), and F. Carpenter (Palestine). And, lastly, the Rev. G. H. Moule is the son of one missionary and the brother of three others, while his wife, who accompanies him to Japan, where she formerly laboured as Miss Bernau, is the granddaughter of the late Rev. J. H. Bernau, who laboured as a C.M.S. missionary in British Guiana from 1835 to 1853. Two wives of missionaries who appear on the list as recruits must also be mentioned. Mrs. Baskerville,

the bride of the Rev. G. K. Baskerville, of Uganda, is a granddaughter of the Rev. Samuel Hasell, who was a missionary in India fifty-five years ago, and afterwards was the Central Secretary of the Society. Mrs. Hasell had before her marriage, as Miss Suter, been a missionary of the Female Education Society; and her daughter, Mrs. Baskerville's mother, before her marriage was one of the earliest zenana missionaries. Mrs. Hasell, after a long widowhood, died only last August. The other missionary's wife to be mentioned has a still more remarkable ancestry. Mrs. F. Wilson, who goes with her husband to Sierra Leone, is a daughter of David Livingstone, and a granddaughter of Robert Moffat. The latter first sailed for Africa in 1816, the very year when Sierra Leone was occupied by the C.M.S.

AMONG those returning are three Missionary Bishops, two to Africa and one to Persia. Bishop Tugwell goes back with Mrs. Tugwell to the diocese of which his Charge, printed on another page, gives a full and interesting account; and Bishop Tucker returns to Uganda, whither he is preceded by a party of returning missionaries and recruits who are leaving on September 22nd, as these pages go to press, and therefore will not be present at either of the valedictory meetings. The party consists of Messrs. Roscoe, Baskerville, Clayton, and Dr. and Mrs. Cook returning, and the Rev. E. S. Daniell, Mr. T. Owrid, Mrs. Baskerville, and Misses M. T. Baker and K. E. Barton going out for the first time. Bishop Stuart, at the age of seventy-five, goes back to Persia to renew the conflict with Islam. The Punjab will welcome back four medical missionaries, Drs. E. F. Neve, A. Lankester (at home on sick-leave), W. F. Adams, and J. O. Summerhayes, in addition to the two new ones, Drs. S. P. Barton and Eleanor I. Dodson, who have been already named. Drs. Sterling and Johnson are going back to the Palestine Mission. The Rev. J. L. Macintyre goes back to the Niger, where he worked from 1896 to 1899, having laboured at Old Cairo in Egypt since the latter year. He is accompanied by Mrs. Macintyre, who was on the Egypt Mission staff as Miss Greer from 1897 to 1902. The Rev. and Mrs. J. P. Ellwood return to the United Provinces, and another veteran, Canon E. Sell, goes back to Madras. The names of Archdeacon and Mrs. A. E. Moule on the list of returning missionaries will be noticed with special satisfaction and thankfulness by many friends. Their son and daughter-in-law, the Rev. and Mrs. W. S. Moule, accompany them to Mid China; another son and daughter-in-law also go out shortly, as mentioned in the last paragraph, to join the Japan Mission; and they will be met on arrival at Shanghai by two other sons and daughters-in-law—all engaged in the blessed work of extending the Kingdom of Christ.

ONE of the Church papers the other day, in a leading article on "The Future of Foreign Missions," pressed for "a modification of the prevailing system" in respect to the further qualifying of missionaries after they reach the foreign field. The writer's conception of "the prevailing system" is expressed thus. The young missionary, full of earnestness and zeal, is represented as reaching the heathen or Mohammedan land and at once commencing his duties. He assumes that the people are exactly like those in the home parishes and are accessible through the same methods as are employed at home. These methods he employs, and, being moreover totally ignorant of the people's language, habits of life, and modes of thought, he fails naturally, notwithstanding his saintliness and devotion, to win converts. What modification then does our contemporary propose? It is that a period—the writer suggests three or five years—should be spent in mastering the language, studying the character of the people, and

learning the work under the supervision of "an experienced priest," after which the charge of a Mission might be safely assumed. To render this possible, he says, the staff of missionaries should be largely increased. And, as a prerequisite to this, the missionary contributions of the Church should be doubled or trebled.

We confess to feeling some difficulty as to how to treat criticisms and counsels that are evidently so kindly meant. We are not, we trust, unthankful for the new-born interest in Foreign Missions which such articles, placed in the most prominent position and in the largest type at the disposal of the editors, indicate. And it would be unreasonable to expect from "recruits" a perfect familiarity with all that pertains to a sphere which is to them as strange and foreign as India and China are to some of our outgoing missionaries. We do think, nevertheless, that it might prove an advantage if the excellent precepts which are so generously applied to missionaries and missionary societies were practised to some extent by these monitors. Perhaps three or even five years (shall we say, instead of as many hours?) to apply to the study of such a subject might not afford an altogether adequate qualification for solving the problems of Missions. It would doubtless, however, prove sufficient for learning what some of the problems are, and it would surely have saved the contemporary whom we have quoted from recommending with so much gravity, as an almost unattainable counsel of perfection, what is and has been for the best part of a century an every-day working rule in some at least of the Church's Missions.

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PAUCITY of labourers does, of course, present a temptation to the employment of recruits at a premature stage, but the language standard has to be reached before a responsible charge is assigned. Those who are now sailing for the first time will, for the next two years or more, be mainly engaged in the tedious and prosaic duties of studying the grammar and structure and accustoming their organs to uttering the unusual sounds of new languages. In some respects the most trying experience of their missionary career will be encountered on the threshold of their work. The long months of enforced inaction, when fellow-labourers are so much requiring help, of dumbness when the witness they long to render is so much required, are a sore trial, and many have testified that the Tempter has assailed them during this period again and again with the doubt as to their call to exchange a fruitful sphere at home for this long and tedious qualifying abroad. Let all this be remembered by friends at home, who should uphold recruits by their frequent and fervent prayers. And let the young missionary remember that the waiting time is by no means lost time. He is becoming mentally as well as physically acclimatized, and if he uses his opportunities of studying the Natives sympathetically, both he and the Mission will eventually realize very solid benefits from the seeming delay. *Festina lente* is a maxim of almost universal application in missionary work, and he must not wonder that he is called to submit to its sway in his own personal experience.

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THE contemporary adverted to in a preceding paragraph appears to think that the purses of the faithful laity contain the remedy for the chief of all missionary complaints, lack of men; that a lean exchequer is the sole reason why larger reinforcements are not sent out. Our readers know that that is not the case with the C.M.S. No candidates considered to be suitable have been declined, and none considered ready to be sent out have been kept back on account of funds. And we have not heard that any other Church Society is acting differently at the present time. Missionary

societies do need more money in order to sustain existing work; but money will not produce the men and women to extend the work as doors are opened. The chief need, and it cannot be too emphatically stated or too often repeated, is more prayer. And what shall the prayer be? We read of a Christian man in the United States that on becoming interested in Missions his first earnest prayer was, "Lord, save the Heathen!" Later, as his knowledge of God's ways increased, he prayed, "Lord, send missionaries to save the Heathen!" Then, as his interest and a sense of personal responsibility deepened, his prayer became, "Lord, if Thou hast not anybody else to send, send me." Further experience and discipline humbled him, and led to this modification, "Lord, send me, but if thou canst not send me, send somebody." Eventually his prayer became, "Lord, send whom Thou wilt; but in any case permit me to pay my share of the expenses." Surely this should be the soul-attitude of every supplicant for Missions. The recognition of the Divine claim over self and possessions must be complete and unreserved. When the Church attains to this, some of the harassing problems of carrying on missionary work will disappear.

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A REFERENCE occurs at the commencement of Bishop Tugwell's Charge on page 729 to an Endowment Fund which is being raised, mainly among African Christians on the West Coast, for the purpose of providing the means of supporting future African Bishoprics. Bishop James Johnson, since his return to Africa after his consecration in 1900, has been specially active in soliciting contributions for the Fund, and has been rewarded by a considerable measure of success. In Sierra Leone sums amounting to 2200*l.* were promised, including a donation of 500*l.* from an African merchant. The Fund is not for any particular bishopric, but for the support of African diocesan bishops on the West Coast, wherever and whenever they may be appointed. The expression "Niger Bishopric Endowment Fund" in Bishop Tugwell's Charge is the title which the Fund bore at the time referred to in the context, and which was subsequently changed to "African Bishoprics Endowment Fund." Of course, the expression "independent African bishop," which also occurs, does not mean independent from and outside of any provincial organization whenever an ecclesiastical province for West Africa may be formed, much less does it imply separation from the communion of the Church of England. It indicates only that the goal in view is dioceses under African bishops, not English bishops with African assistant bishops. Upon this point happily all are fully agreed, and all will rejoice at every forward step to expedite the realization.

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THE Palestine Mission presents some unique difficulties, as is well known. Besides those which attend efforts to evangelize the Moslem inhabitants there are not a few which relate to the Syrian congregations. How to foster among these latter the spirit of self-help, the capacity for self-government, and the desire for the salvation of those around them, have exercised the minds of the missionaries and the Committee for many years, and the solution is yet to seek. New efforts are about to be tried, and the Committee have instructed the Rev. F. Baylis, the Secretary who is charged with the administration of the Missions in Africa and the Levant, to proceed to Palestine this month in order that he may be present at the autumn Conference of missionaries, which will meet in Jerusalem, and discuss the new proposals with those chiefly concerned. It will be a great advantage of his visit that Mr. Baylis will be able also to see something of the work at the several stations, and thus be rendered the better able to appreciate the conditions under which and the circumstances amidst which the labourers pursue their toil. He sails on October 16th, and hopes to be

home again about the end of December. He will be accompanied by the Rev. C. T. Wilson, who after twenty-six years of service, seven in Uganda and nineteen in Palestine, is about to retire, but who gladly responded to the invitation to render the help of his experience and knowledge of the language and the field to Mr. Baylis.

A FORTNIGHT earlier than the above two brethren, Miss Minna Gollock, joint Lady Secretary with her sister of the Women's Department, will (D.V.) reach Palestine on a tour which considerations partly personal and partly official have rendered desirable, and a generous money gift of a friend has rendered feasible. None of the Society's Missions have so large a proportion of lady workers as Palestine has. Out of a total of sixty-three European and Canadian missionaries fifty-two are women, including eight wives. Assuredly they will be grateful for the opportunity of welcoming a visitor from Salisbury Square who will so naturally be interested in their labours. We commend all these, and also Miss G. Trotter, daughter of Canon H. Trotter, of High Barnet, who accompanies Miss Gollock as a friend, to the prayers of our readers.

It seems only too evident that the Boxer troubles have by no means altogether ceased in China. From Hunan the tidings come of the murder of Messrs. Bruce and Lewis, missionaries of the China Inland Mission, on August 15th. Our deepest sympathy with that Society is drawn out by this further bereavement which the Lord has suffered to fall upon it. Surely He sees an uncommon strength of faith to sustain these successive afflictions, or He would not permit them to come!

Then the telegrams regarding Si-Chuan, as we go to press, tell of eleven Native Christians having been killed at Chen-tu, the capital of the province, in July, and of the Boxers being active and aggressive in the middle of September. There is no reason, so far as we are aware, to call in question the attitude of the local officials in either of these provinces at the present time, and while the power at their disposal may not avail to suppress the movement speedily, we should judge it unlikely, humanly speaking, to attain very serious dimensions in the absence of official encouragement.

SINCE the missionaries returned to Si-Chuan last year, a very different movement has absorbed their interest, and caused them not a little anxious and prayerful concern, as well as hopefulness. Throughout the eastern, and southern districts of the province (the movement has as yet barely reached the C.M.S. district, which is at the north-west), missionaries have been in danger of being almost too popular. They have been welcomed by scores and hundreds of people as they have entered towns and villages, demonstrations of joy and the letting-off of innumerable crackers have attended their approach, feasts have been made for their entertainment, their Christian books have been eagerly purchased, and a readiness has been manifested to build places of worship and contribute towards the expenses of Christian worship. The motives are thought to be of a very mixed nature, the worldly and mercenary element being decidedly stronger than the spiritual. The power of the foreigner has been shown on a large scale at Peking, and the people are ready to think that it may be successfully invoked to help in their law-suits, or relieve them from their debts. Unscrupulous Chinamen have traded upon this notion to extort bribes in the missionaries' names, pledging their intervention at the Yamens. It is difficult to say whether the danger or the opportunities presented by such a movement are the greater. Perhaps this Boxer scare has been suffered in order to save the Christian Church from the peril of an inundation of

worldliness. The need of prayer is manifest. May the Lord deliver His people both from the arrow that flieth by day, and from the more subtle pestilence that walketh in darkness. May He cover them with His feathers, and His truth be their shield and buckler.

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RARELY indeed does the *Intelligencer* go to press without having to chronicle deaths of one or more home friends or of missionaries. Of the latter this month, happily, there are none, but three or four of the former must be mentioned. Whitechapel has suffered a severe loss in the death of its active and devoted Rector, the Rev. J. A. Faithfull. His zeal for the missionary cause and his services in particular to the C.M.S. as a member of Committee, and especially of the Clerical Sub-Committee, and in giving lectures on the Scriptures to the candidates in training at "The Olives" during several terms, are referred to in the Committee's Minute which is quoted under "Selections."

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ANOTHER Minute quoted under "Selections" records the death of one who long ago, from 1855 to 1877, was Rector of Spitalfields, adjoining Whitechapel. It is only three months since the *Intelligencer* recorded the death of Mrs. Patteson, of Norwich, and now Canon Patteson himself has passed within the veil at the age of eighty-eight. He was engaged in addressing a number of pupil teachers in his own grounds on September 6th on the sentences that occur in the Coronation Service on the presentation of the orb and the Bible, when he suddenly fell down and passed away with the New Testament in his hand. A blessed termination of a fruitful life!

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THE death of Mrs. Hasell has been referred to above in mentioning the relationship to her of Mrs. G. K. Baskerville. Another honoured name which has been transferred from the roll of the Church militant must not be unnoticed. It is that of Miss Venn, a daughter of Henry Venn, the first of the remarkable succession of Honorary Clerical Secretaries that God has so graciously given to the Society. She resided at Richmond, near the home at Sheen where her late father resided, and there in her old age she followed with the deepest interest the current work of the Missions. Mr. Stock derived much help from the journals and letters in her possession, which she gladly placed at his disposal, while writing the History of the Society.

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THE Church of England Zenana Missionary Society will hold a meeting to take leave of missionaries in the Church House, Great Smith Street, Westminster, on October 8th, at 2.30 p.m. Fifteen missionaries are returning to the field after furlough, and five new ones are being sent out. Mr. R. Maconachie will take the chair, and the Rev. R. C. Joynt will address the outgoing missionaries.

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LORD KINNAIRD will preside at the Valedictory meeting of the Zenana Bible and Medical Mission to be held on October 15th, at 3 p.m., in the Lower Exeter Hall. Eight missionaries are returning after furlough, and four new ones are being sent out. The latter are Miss Barling, for the C.M.S. Girgaum High School; Miss Lambourne, for Panchgani; Miss Stuart, for the Sagra High School, Benares; and Miss Park, whose destination has not yet been fixed. The address to the outgoing missionaries will be given by the Rev. J. G. Train.

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THE Society for the Suppression of the Opium Trade has arranged a Farewell Meeting to bid farewell to Archdeacon Moule. It will be held in

the Library at Lambeth Palace at 3 p.m. on October 8th, and the Archbishop of Canterbury has consented to preside. Any friends desiring to be present should apply without delay for cards of invitation to the Rev. G. A. Wilson, Finsbury House, Blomfield Street, E.C.

### THE AUTUMN VALEDICTORY MEETINGS.

A PUBLIC farewell to missionaries will be held at Exeter Hall, on Wednesday and Thursday, October 1st and 2nd, at 7 p.m. At the meeting on Wednesday, Sir John H. Kennaway will preside, and the Rev. G. S. Karney, M.A., Vicar of St. John the Evangelist, Paddington, will address the missionaries proceeding to Egypt, Palestine, Persia, India, Mauritius, and Japan. On Thursday, the chair will be taken by Sir Douglas Fox, and the Rev. H. L. C. V. de Candole, M.A., Vicar of Holy Trinity, Cambridge, will address the missionaries proceeding to Africa, Ceylon, China, and British Columbia. A limited number of seats are reserved and numbered, for which the tickets are 1s. each; for the Body of Hall and Platform tickets are free, and can be obtained on application to the Lay Secretary, C.M. House, Salisbury Square, E.C.

The Holy Communion will be administered at St. Bride's Church, Fleet Street, on Thursday, October 2nd, at 11 a.m., for the outgoing missionaries and friends. The address will be given by the Right Rev. Bishop J. Taylor-Smith, Chaplain-General of the Forces. It will be observed from the above that the missionaries for Japan will be taken leave of on October 1st, and not on the 2nd, as stated in our last issue.

#### LIST OF MISSIONARIES TO BE TAKEN LEAVE OF.

*Those marked thus (\*) are going out for the first time.*

THIS LIST IS LIABLE TO ALTERATION.

#### Sierra Leone.

Rev. and Mrs. J. A. Alley.  
Rev. H. Castle.  
Rev. and Mrs. T. Rowan.  
\*Mr. A. E. Mitchell.  
\*Mr. and \*Mrs. F. Wilson.

#### Yoruba.

Rt. Rev. Bishop and Mrs. Tugwell.  
Rev. and Mrs. F. M. Jones.  
Mr. F. D. Coleman.  
Miss J. Palmer.  
\*Rev. A. W. Smith.

#### Niger.

Rev. and Mrs. J. L. Macintyre.  
Rev. S. R. Smith.  
Mr. A. E. Ball.  
Miss E. A. Hornby.

#### Hausaland.

\*Dr. A. E. Druitt.

#### Eastern Equatorial Africa.

Rev. K. St. A. Rogers.  
Mr. and Mrs. J. A. Wray.  
Miss A. J. Madeley.  
Miss M. L. Mason.  
Miss E. Mayor.  
\*Miss E. O. Thurlow.  
\*Miss E. M. Wyatt.

#### Uganda.

Rt. Rev. Bishop Tucker.

#### Egypt.

Rev. and Mrs. D. M. Thornton.  
Mrs. E. B. Bywater.  
Miss J. E. B. Bywater.  
Miss L. Crowther.  
\*Rev. A. J. Toop.

#### Palestine.

Rev. Dr. and Mrs. R. Sterling.  
Dr. and Mrs. F. Johnson.  
Miss M. A. E. Newey.  
Miss A. Welch.  
Miss E. E. Brodie.  
Miss M. Rosenhayn.  
Miss E. E. Watney.  
Miss F. M. Biddington.  
Miss F. Cooper.  
Miss M. Tiffin.  
Miss M. Brown.  
\*Miss A. G. Bewley.

#### Persia.

Rt. Rev. Bishop Stuart.  
Dr. and Mrs. H. White.  
Mrs. C. H. Stileman.  
\*Dr. Winifred A. Westlake.  
\*Miss J. Biggs.  
\*Miss E. Skirrow.  
\*Miss F. A. Thorpe, *fiancée* to Mr. H. W. Allinson.

#### Bengal.

Rev. J. Blaich.  
Rev. C. H. Bradburn.  
Rev. and Mrs. E. T. Butler.  
Mr. P. H. Shaul.  
Miss K. Farler.  
\*Mr. R. Ayres.

#### United Provinces.

Rev. and Mrs. J. P. Ellwood.  
Rev. and Mrs. H. W. V. Birney.  
Rev. H. Blackwood.  
Mr. and Mrs. J. Fryer.  
Mr. and Mrs. J. C. Harrison.

- Miss J. E. Puckle.  
 Miss Agnes M. Cox.  
 \*Rev. and \*Mrs. P. B. Davis.  
 \*Rev. F. W. Hinton.  
 \*Miss G. M. Dodson.  
 \*Miss B. M. Newton.  
 \*Miss M. A. Maxwell, *fiancée* to the  
 Rev. W. E. S. Holland.

**Punjab.**

- Dr. E. F. Neve.  
 Rev. E. F. E. Wigram.  
 Dr. and Mrs. A. Lankester.  
 Dr. and Mrs. W. F. Adams.  
 Dr. and Mrs. J. O. Summerhayes.  
 Mrs. J. Tunbridge.  
 \*Dr. S. P. Barton.  
 \*Mr. A. Dungworth.  
 \*Dr. Eleanor I. Dodson.  
 \*Miss J. Harrison.  
 \*Miss A. N. Caines, *fiancée* to the Rev.  
 R. Force-Jones.  
 \*Miss E. A. George, *fiancée* to Dr.  
 W. H. Lowman.  
 \*Miss E. S. Goldsmith, *fiancée* to the  
 Rev. A. H. Abigail.  
 \*Miss E. M. Kendrick, *fiancée* to the  
 Rev. J. A. Wood.

**Western India.**

- \*Rev. G. Clark.

**South India.**

- Rev. Canon Sell.  
 Rev. and Mrs. J. B. Panes.  
 Miss F. E. Thomas.  
 Miss E. C. Vines.  
 \*Miss F. E. Henrys.  
 \*Miss R. E. Howard.  
 \*Miss E. R. Gauntlett, *fiancée* to the  
 Rev. E. E. Hamshire.

**Travancore.**

- \*Rev. and \*Mrs. J. Booth.

**Mauritius.**

- Miss H. A. Wilkinson.

The following missionaries have left for their stations since June 1st, or will leave before October 1st:—

**Sierra Leone.**

- Miss H. Bisset.

**Yoruba.**

- Mr. and Mrs. H. F. Gane.  
 Mrs. J. B. Wood.

**Niger.**

- Miss A. L. Wilson.  
 Miss H. J. Duncam.  
 \*Miss J. Brandreth.

**Eastern Equatorial Africa.**

- Mr. and Mrs. J. Burness.

**Uganda.**

- Rev. J. Roscoe.  
 Rev. and \*Mrs. G. K. Baskerville.  
 Rev. H. Clayton.  
 Dr. and Mrs. A. R. Cook.  
 \*Rev. E. S. Daniell.

**Ceylon.**

- Major G. H. F. Mathison.  
 Mrs. J. W. Balding.  
 Miss H. E. Finney.  
 \*Rev. T. S. Johnson.  
 \*Rev. A. M. MacLulich.

**South China.**

- Miss H. S. Fletcher.  
 \*Miss M. E. Commin.  
 \*Miss E. G. Lear.

**Fuh-Kien.**

- \*Rev. J. Hind.  
 \*Mr. J. Blundy.  
 \*Mr. C. W. Reeves.  
 \*Miss L. F. Bradley.  
 \*Miss A. Carpenter.

**Mid China.**

- Ven. Archdeacon and Mrs. A. E.  
 Moule.  
 Rev. and Mrs. W. S. Moule.  
 Dr. and Mrs. A. T. Kember.  
 Miss M. J. Godson.  
 \*Rev. W. Browne.  
 \*Mr. H. B. Morgan.  
 \*Miss A. Gilbert.

**West China.**

- Rev. and Mrs. D. A. Callum.  
 Mr. and Mrs. W. H. Gill.  
 Miss I. S. D. Mitchell.

**Japan.**

- Rev. and Mrs. G. Chapman.  
 Rev. and Mrs. W. P. Buncombe.  
 Miss M. Sander.  
 Miss K. M. Peacocke.  
 Miss F. M. Freeth.  
 \*Rev. and Mrs. G. H. Moule.  
 \*Mr. O. H. Knight.  
 \*Miss J. C. Gillespy.  
 \*Miss A. Griffin.  
 \*Miss H. G. Langton.

**British Columbia.**

- Rev. and Mrs. R. W. Gard.  
 Miss H. Jackson.

- \*Mr. T. Owrid.

- \*Miss M. T. Baker.

- \*Miss K. E. Barton.

**Palestine.**

- Miss A. M. Elverson.

**Punjab.**

- Mrs. G. T. M. Grime.

**Ceylon.**

- Rev. J. Carter.  
 Rev. and Mrs. J. Thompson.

**South China.**

- Miss A. K. Hamper.

**Japan.**

- Miss E. M. Keen.

**N.-W. Canada.**

- Mr. J. W. Bilby.



## HOME DEPARTMENT.

### Notes and Comments.

**T**HE members of the Liverpool Younger Clergy Union, whose numbers have increased by sixty during the past year, are arranging a systematic course of instruction on various C.M. Missions in the day-schools. In a paper of "Suggestions" which has been issued it is mentioned that three sets of lantern slides have been booked from the Loan Department for certain days in November, and a list is given of suitable books bearing on the slides in question, which may with advantage be studied by those proposing to lecture to the children with the help of the slides. To add completeness to the effect, it has been arranged that the diocesan inspector will ask a few missionary questions in the course of his examination of the children in religious knowledge, and give credit in his report for the work done in the matter. This is probably the first time that the aid of a diocesan inspector has been successfully invoked in connexion with Foreign Missions.

Day-school children may be influenced not only directly by means of missionary lectures given by outsiders, but also indirectly through their teachers. In the Islington Deanery there exists a Day-school Teachers' C.M.S. Association, under the auspices of which a drawing-room meeting was lately held. After the address by the Rev. Ll. Lloyd, of Fuh-chow, twelve new members of the Association were enrolled.

When a beloved vicar has been called to his rest, a variety of suggestions for a memorial to him are often discussed by those who have valued his ministry, and it is sometimes difficult to decide which is the most suitable. The plan lately followed in a certain parish in Kent is novel and appropriate. The Vicar during his life had distinguished himself by his zeal for the C.M.S., of which he was an Honorary District Secretary, and had been accustomed to devote the offertories on three Sundays in the year to the Society. Bearing this in mind, the local secretary went round the parish after his death, and urged people to take and use a missionary-box in memory of their deceased friend. The proposal met with fairly general approbation, and it may be confidently expected that the amount collected in the boxes will show a considerable increase. C. D. S.

### Local Associations and Unions.

**I**N connexion with the Boston anniversary, sermons were preached in several churches on July 20th, preceded by a meeting for prayer the previous evening. Owing to changes among the clergy in some of the villages, a falling-off in the receipts was reported at the annual meeting by the secretary, Mr. B. F. Rice, but it is hoped during the coming year to occupy new ground and thus make up for what has been lost. The Vicar of Boston (Canon Stephenson), who presided, emphasized the fact of the new spheres of labour now open to Christian effort, more especially in Africa, opportunities of occupation, which were indeed a command. With increased opportunities came increased responsibilities, and the question was whether the Imperialism of the English people would be sanctified by a proper use of these unexampled opportunities. Canon Cole spoke on the successes of the work among the Santals of Bengal, and the Rev. H. S. Mercer gave the closing address.

The Bishop of Hull presided over the thirty-eighth annual meeting of the Scarborough Association, held in Christ Church Room, on August 12th. An encouraging report was presented by the Rev. A. J. Shields, showing a total of 794l. received from Scarborough and the surrounding districts. The chairman in

the opening portion of his address congratulated the members of the Association on the report, but also brought before them the facts concerning the vast amount of even the British Empire which still lay unevangelized. When it was remembered, said the Bishop, that only about one-seventh of King Edward's subjects were professing Christians, surely there should be no thought of resting until the other six-sevenths were brought in. The Rev. Ll. Lloyd, of the Fuh-Kien Mission, followed, and told of the present favourable opportunities for reaching the Chinese. A further gathering was held in the Mechanics' Hall in the evening, the Bishop of Hull again presiding. Incidentally he mentioned that he had been present at all the thirty-eight annual gatherings held in Scarborough. Referring to the study of comparative religions, the Bishop pointed out that what was wanted was not to know whether the religion of Buddha or Confucius was best, but to try and reveal by life the true religion to the people. This was why the work of missionaries so often succeeded, because they illustrated their teaching by their lives. In his own racy manner the Rev. Ll. Lloyd gave his experiences of the Chinese language, and also gave testimony to the sterling worth of the Chinese Native Christian. Mr. P. H. Shaul followed, and told of his work among the villagers of rural Bengal, pleading for recruits to take advantage of the numberless open doors.

Favoured by fine weather, the annual sale of work of the Cromer Auxiliary, held in the grounds of Colne House on August 21st, proved a great success. Miss Buxton performed the opening ceremony, and among the many influential and well-known visitors were the Bishop of Norwich, Bishop Bickersteth, and Lord and Lady Molesworth. The sum of 197*l.* was realized by the day's proceedings.

By invitation of Col. and Mrs. Tremayne, a large party assembled in the grounds of Carclew, near Falmouth, on August 21st, to meet the Revs. Preb. H. E. Fox and J. S. Flynn, and hear from them of the Society's work. The visitors came in brakes and carriages from Truro, Falmouth, Mylor, Penryn, Perranwell, and St. Stithians, and were cordially welcomed by the host and hostess. Col. Tremayne presided and introduced the speakers, Prebendary Fox dealing more especially with the objects and working of the Society, and Mr. Flynn appealed for service either at home or abroad.

Another meeting on similar lines to the above was held on September 3rd, on the invitation of Lord and Lady Clifden, in the gallery of their residence at Lanhydrock, near Bodmin, who were, however, unable to be present owing to a prior engagement to the Ladies' Home Missions. The Rev. J. J. G. Every presided, and Prebendary Fox again outlined the Society's work, and Mr. Flynn pleaded for personal service.

#### MISSIONARY DEPARTURES DURING OCTOBER.

Per s.s. *Orinoque*, October 2nd, 1902, from Marseilles :—The Rev. W. H. T. Gairdner, for the Egypt Mission.

Per s.s. *Arabia*, October 3rd, from Marseilles :—The Rev. F. W. Hinton, for the United Provinces; Miss E. M. Kendrick (*fiancée* to the Rev. J. A. Wood), for the Punjab; and the Rev. G. Clark, for Western India.

Per s.s. *Orizaba*, October 3rd, from Marseilles :—Miss E. R. Gauntlett (*fiancée* to the Rev. E. E. Hamshire) and Miss F. E. Henrys, for South India; Miss H. A. Wilkinson, for Mauritius.

October 3rd, overland route to Persia :—Bishop Stuart, Mrs. C. H. Stileman, Dr. Winifred A. Westlake, Miss J. Biggs, Miss E. Skirrow, and Miss F. A. Thorpe (*fiancée* to Mr. H. W. Allinson), for Persia; Dr. J. O. Summerhayes, for the Punjab.

Per s.s. *Australia*, October 3rd :—Miss A. N. Caines (*fiancée* to the Rev. R. Force-Jones), for the Punjab; Mr. J. Blundy, for Fuh-Kien. From Marseilles on October 10th :—Miss J. E. Puckle, Miss B. M. Newton, and Miss M. A. Maxwell (*fiancée* to the Rev. W. E. S. Holland), for the United Provinces; Mr. A. Dungworth, Miss J. Harrison, Miss E. A. George (*fiancée* to Dr. W. H. Lowman), for the Punjab; Major G. H. F. Mathison, for Ceylon; Miss M. E. Commin and Miss E. G. Lear, for South China; the Rev. J. Hind, Mr. C. W. Reeves, and Miss A. Carpenter, for Fuh-Kien; and Miss M. J. Godson, for Mid China.

Per s.s. *Kiautschow*, October 7th :—Miss L. F. Bradley, for Fuh-Kien; the Rev. W. Browne, for Mid China; and the Rev. and Mrs. G. Chapman, for Japan; and on

October 15th. from Genoa:—Archdeacon and Mrs. A. E. Moule, the Rev. and Mrs. W. S. Moule, and Dr. and Mrs. A. T. Kember, for Mid China; and Mr. O. H. Knight, for Japan.

Per s.s. *Portugal*, October 9th, from Marseilles:—Mrs. E. B. Bywater and Miss J. E. B. Bywater, for Egypt.

Per s.s. *Lake Megantic*, October 14th:—The Rev. and Mrs. R. W. Gurd and Miss H. Jackson, for British Columbia.

Per s.s. *Victoria*, October 16th:—Dr. and Mrs. W. F. Adams, for the Punjab; and from Marseilles, October 24th, Dr. and Mrs. H. White, for Persia, and the Rev. and Mrs. P. B. Davis, for the United Provinces.

Per s.s. *Niger*, October 16th, from Marseilles:—The Rev. and Mrs. F. F. Adeney and Miss L. Crowther, for Egypt.

Per s.s. *Congo*, October 16th, from Marseilles:—Dr. and Mrs. F. Johnson, Miss M. Rosenhayn, Miss F. M. Biddington, Miss F. Cooper (and the Revs. F. Baylis and C. T. Wilson, Special Deputation), for Palestine.

Per s.s. *Oroya*, October 17th, from Marseilles:—The Rev. T. S. Johnson, for Ceylon. Per s.s. *Somali*, October 18th, from Marseilles:—Mr. and Mrs. J. Fryer, for the United Provinces.

Per s.s. *General*, October 21st, from Marseilles:—Miss M. L. Mason, Miss E. Mayor, Miss A. J. Madeley, Miss E. O. Thurlow, and Miss R. M. Wyatt, for East Africa; and from Naples, Bishop Tucker, for Uganda.

Per s.s. *Bayern*, October 21st:—Miss H. S. Fletcher, for South China; the Rev. and Mrs. D. A. Callum, Mr. and Mrs. W. H. Gill, and Miss I. S. D. Mitchell, for West China; Miss A. Gilbert, for Mid China; Miss K. M. Peacocke and Miss J. C. Gillespy, for Japan; and from Genoa, Miss F. M. Freeth, for Japan.

Per s.s. *Franz Ferdinand*, October 23rd, from Trieste:—Dr. E. F. Neve, for the Punjab.

Per s.s. *Orontes*, October 31st, from Marseilles:—Miss F. E. Thomas, Miss E. C. Vines and Miss R. E. Howard, for South India; and Miss H. E. Finney, for Ceylon.

#### GLEANERS' UNION ANNIVERSARY.

THE following is the draft programme of the arrangements for the Sixteenth Anniversary of the Gleaners' Union, to be held this year in London:—

##### Thursday, Oct. 30th—

- Morning. Devotional Meeting.
- „ Conference of Secretaries.
- Afternoon. Conference of Secretaries resumed.
- Evening. Social gathering of Secretaries and friends. *By invitation only.*

##### Friday, Oct. 31st—

- Morning. Communion Service and Sermon at St. Bride's.
- Afternoon. Meeting at Exeter (Lower Hall), Lady Speakers.
- Evening. Anniversary Meeting at Exeter Hall.

The following have already promised to take part:—The Bishop of Wakefield; the Chaplain-General of the Forces (Bishop Taylor Smith); the Rev. the Earl of Chichester; the Rev. W. E. Burroughs; the Rev. H. Gresford Jones; the Rev. J. J. Bambridge; Mr. W. Watts Moses; Mrs. Temple (if her engagements allow) Miss Kennaway; and Miss Gollock.

#### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the progress of the Church in West Africa; prayer that all its members may be imbued with the spirit of love, unity, and concord. (Pp. 729—745.)

Prayer that the Syrian Church may be like a bright lamp in the still dense darkness of India. (Pp. 748—751.)

Prayer for blessing on the Gospels sold during a recent journey in Turkish Arabia. (Pp. 755—766.)

Thanksgiving for baptisms in Sierra Leone (p. 772), at Mombasa (p. 773), in Toro (p. 775), in Bengal (p. 777), and at Hing-hwa (p. 783).

Prayer for the new missionaries and for all engaged in the work of extending the Kingdom of Christ. (Pp. 787, 796, 797.)

Prayer that the Autumn Conference of Missionaries in Palestine may be guided by the Holy Spirit in its deliberations. (P. 790.)

Prayer for "journeying mercies" for missionaries sailing this month. (P. 796.)

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*General Committee, September 9th, 1902.*—The Committee had an interview with Bishop Stuart, at home on furlough from Persia, and shortly returning thither. After expressing his appreciation of the sympathy and prayerful interest of the Committee, the Bishop referred to the many difficulties met with in a field like that of Persia, and sought to impress upon the Committee the need for great patience regarding any such Mission. For his own part he expressed himself much encouraged, not only by individual cases of conversion, but by a general change seen in the course of seven years in Persia, in the attitude of the people towards Christianity, and gave some interesting instances of individual cases of inquiry. In reply to a question regarding the spread of the Babi sect, he spoke of it as increasing, and tending to prepare the minds of the people of Persia for the idea that a man should be responsible for the faith he holds, and should be expected to follow his convictions.

The Committee recorded with much regret the retirement, on grounds of health, of the Rev. J. E. Beverley, of the East Africa Mission.

The Secretaries reported the death of the Rev. Canon Patteson, of Norwich, an Honorary Life Governor of the Society. The following Minute was adopted:—

"The Committee have heard with much regret of the death of their old and honoured friend, the Rev. John Patteson, Hon. Canon of Norwich, and for many years an Honorary Life Governor of the Society. During a long ministry both in London and in Norwich, he maintained with earnest consistency the evangelical principles of the Church of England. In his actions and in his words he was an ardent supporter of Foreign Missions, and took an active part in the organization of the earliest of the Society's County Unions. His last letter, written within a few hours of his death, was to make an engagement on behalf of the Society. Ripe in experience, wise in counsel, generous in benevolence, he has left the very gracious example of a holy and humble man of heart. While the Committee rejoice with his friends and family for the blessed rest into which he was so quickly translated, they sorrow with them in the loss which they and the whole Church have sustained by his departure."

The Secretaries also reported the death of the Rev. J. A. Faithfull, Rector of Whitechapel. The following Minute was placed on record:—

"The Committee have received with distress the news of the death of their much-loved colleague, the Rev. James Arthur Faithfull, Rector of Whitechapel. Both as a parochial clergyman in his various charges, and as a regular member of the Correspondence Committee and the Islington College Visitors, the Committee always found in him a wise, earnest, and sympathetic friend and fellow-worker. They record with gratitude the valued services which he rendered by his assistance in the instruction of their candidates, and the influence which he exercised on members of his congregation, and which led many of them to offer themselves for service in the mission-field. His large heart, his zealous love for souls, his intellectual ability, and his unsparing self-devotion which distinguished the earlier years of his business life in America, were for the last twenty-six years employed in a ministry of great usefulness, both practical and evangelistic, which reached out equally to Jew and Gentile, and to the home as well as to the foreign mission-field."

The Committee also heard with much regret the news of the death of Miss Venn, daughter of the Rev. H. Venn, the first Hon. Secretary of the Society. For many years Miss Venn has closely followed the course of the Society, and rendered much assistance at the time of the writing of the *History* by allowing ready access to her father's letters and papers.

## FINANCIAL NOTES.

### The Deficiency of 1901-02.

THE amount received to the date of going to press towards clearing off the Adverse Balance of 1901-02 was 11,258*l.*, leaving 16,344*l.* still required.

### Suggestions for Giving.

Referring to the challenge of a friend under this head in the July number, another friend announces his willingness to be one of the contributors under the same conditions, viz.: that a sum of 200*l.* be raised by twenty gifts of 10*l.* each. Thus eighteen more contributors of 10*l.* each are needed to enable these sums to be claimed.

An annual subscriber writes:—"In so great an undertaking we must expect great trials of faith. I received your circular exhorting to *prayer*. There can be no doubt that is the right course to take—in any other spirit the management must go wrong. It is quite true that a larger income might be expected than the C.M.S. receives, and if we were all as true to our principles as Christians should be, we should raise more. But we must wait. The Lord has stirred up a better disposition towards missionary work than there was some years ago, within my memory; at the right time He will do so still further. Meanwhile you are quite right to exhort us as you do."

A Gleaner in the North of England writes:—"Knowing that *halfpence* are somewhat cumbersome, readily available, and comparatively easily parted with, I endeavour to forfeit every halfpenny that is brought into my house, in order that it may be given for the purpose of raising funds for the C.M.S."

A friend (Miss A. Lyon, Ardshiel, Littledown Road, Bournemouth) has made 38*l.* for the Society in the last few years by the sale of bulbs and plants from Holland. She will gladly send full particulars to intending purchasers.

#### "Our Own Missionaries."

Some few years back we were able to report to the Dismissal Meeting that practically all the new missionaries for that year, then being taken leave of, had been taken up for support as "Own Missionaries." Since that time the support of the new missionaries before going out has been waning, and the Committee are most anxious to revive it. This year we have fifty-five new missionaries, many of whom are being taken leave of at the Dismissal Meetings at Exeter Hall on October 1st and 2nd. Of this number ten only have been taken up for support as "Own Missionaries" at the time of going to press; ten are honorary or partly honorary, leaving thirty-five to be maintained on the General Fund of the Society unless their support should be undertaken. Friends are earnestly invited to adopt this means of helping the Society in its pressing need of increased funds. The system of the support of "Own Missionaries" has the advantage of not only bringing the donors into close touch with those who are actually doing the work in the mission-field, but also of encouraging the workers by the prayers, sympathy, and correspondence of the supporters.

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### NOTES OF THE MONTH.

#### CONSECRATION.

*North-West Canada.*—On Aug. 17, at Winnipeg, by the Bishop of Athabasca, assisted by the Bishops of Saskatchewan and Calgary, and Moosonee, the Ven. Archdeacon Joseph Lofthouse, D.D., to be Bishop of Keewatin.

#### DEPARTURES.

*Sierra Leone.*—Miss H. Bisset left Liverpool for Sierra Leone on Aug. 23.

*Niger.*—Miss A. L. Wilson, Miss H. J. Duncum, and Miss J. Brandreth left Liverpool for Burutu on Aug. 23.

#### ARRIVALS.

*Sierra Leone.*—Miss W. W. Stratton left Sierra Leone on Aug. 18, and arrived at Plymouth on Aug. 29.

*Niger.*—Mr. and Mrs. J. C. R. Wilson left Brass on July 5, and arrived at Liverpool on Aug. 14.—The Revs. G. T. Basden and T. J. Dennis left Forcados on Aug. 18, and arrived at Plymouth on Sept. 12.

*Eastern Equatorial Africa.*—Mr. A. W. Macgregor, Miss F. I. Deed, and Miss E. C. Wilde left Mombasa on July 31, and arrived in London on Aug. 20.

*Uganda.*—Mr. C. W. Hattersley left Mombasa on July 13, and arrived in England on Aug. 19.—The Rev. C. H. T. Ecob left Mombasa on July 17, and arrived in London on Aug. 31.

*Bengal.*—Miss E. M. Hall left Calcutta on Aug. 7, and arrived in London on Aug. 26.

*United Provinces.*—The Rev. J. N. Carpenter left Bombay on Aug. 1, and arrived in London on Sept. 3.

*Punjab and Sindh.*—The Rev. E. F. E. Wigram left Bombay on Aug. 2, and arrived in London on Aug. 20.

*Ceylon.*—Mrs. H. Horsley left Colombo on May 4, and arrived in London on June 4.—The Rev. R. W. Ryde left Colombo on Aug. 21, and arrived in London on Sept. 13.

*Fuh-Kien*.—Dr. A. T. Sampson and the Rev. W. S. Walsh left Fuh-chow on July 21, and arrived in London on Sept. 9.

## BIRTHS.

*Uganda*.—On July 17, at Namirembe, the wife of the Rev. R. H. Leakey, of a daughter (Mary Eleanor Bazett) and a son (Charles John Bazett).

*Western India*.—On Aug. 20, at Redhill, the wife of the Rev. L. B. Butcher, of a daughter.

## MARRIAGE.

*Egypt*.—On Aug. 21, at Drum, co. Monaghan, the Rev. J. L. Macintyre to Miss M. J. Greer.

## DEATH.

*South India*.—On Aug. 23, at Kongarayakuritchi, the Rev. A. S. Vores (Native).

On Aug. 18, at Harrogate, the Rev. E. Wynne, D.D., formerly of the *Western India Mission*.

## PUBLICATION NOTICES.

**C.M.S. Sheet Almanack for 1903.** This is now ready. The design and general arrangement are quite new, and tend to increase the attractiveness of the Almanack. The Texts are taken entirely from the Revised Version of the Bible, and differ in every instance from the text of the Authorized Version. The circulation of the Almanack is not nearly so large as it ought to be, and the help of all friends is asked in promoting the sale this year. Price One Penny (1½d., post free); 1s. per dozen, post free; 6s. per 100, plus postage or carriage.

The arrangements for localizing differ from those adopted for previous Almanacks, the blank spaces (other than title) being at the bottom instead of the top. Specimens and full particulars will gladly be supplied on application.

**Annual Report, 1901-02.** It has not been found possible to commence the distribution so early as mentioned in the September number of the *Intelligencer*. But the Report is now ready, and copies will be distributed as quickly as possible, both of the Large Report and of the Short Report. The latter is this year to be supplied to the bulk of subscribers, &c., as mentioned in the August *Intelligencer*.

**The Story of the Year for 1902.** This is the illustrated portion of the Short Report, and is published in separate form for sale purposes only. Price 1s., post free.

**The China Mission.** This is one of the series of Handbooks on the Missions of the C.M.S. which efforts are now being made to complete. The "China Mission" has been written by the Venerable Archdeacon Moule, and is now ready, 72 pp. in illustrated cover, and a map. Price 4d., post free. As the basis for an Address or a Paper on China, nothing in a small compass could be more useful. Members of Lay Workers' Unions, Missionary Bands, and Gleaners' Union, should avail themselves of the Handbook at once.

**Extracts from the Annual Letters of Missionaries for 1901.** The following further additions have been made to this issue:—

Part XIII. contains Letters from the Western India, South India, and Travancore and Cochin Missions, 48 pp., price 3d., post free.

Part XIV. contains Letters from the Fuh-Kien and Mauritius Missions, 49 pp., price 3d., post free.

Part XV. contains Letters from the South China and Mid China Missions, 48 pp., price 3d., post free.

**The C.M. Pocket Book and Diary for 1903** (Roan, 1s. 4d., post free), and the **C.M. Pocket Kalendar for 1903** (Paper Covers, 3d., 4d. post free), will be published early in November.

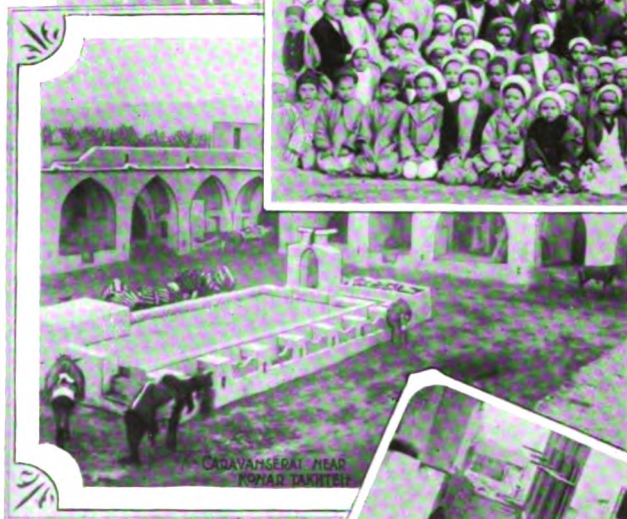
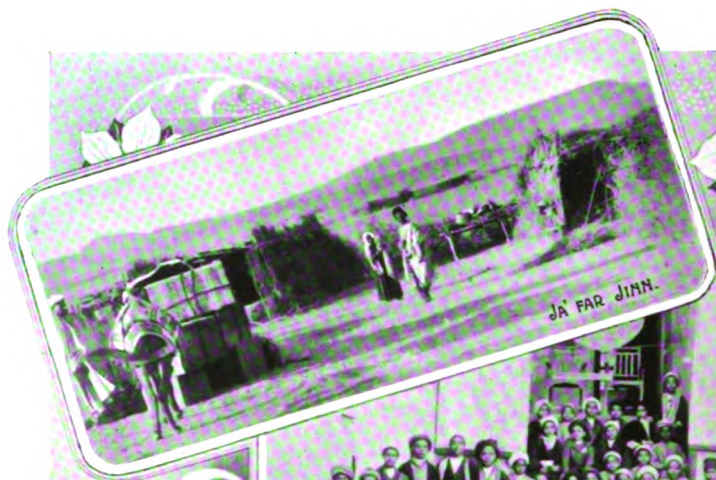
**Sunday School Missionary Lessons.** An addition (No. 15) to this series will be ready early in October. The title of it is, "Setting up God's Banner." It has been prepared by the Rev. A. J. Santer.

It has been customary at this time of the year to announce the issue of one of two new books specially got up for use as gift-books and prizes, and for sale generally during the winter months. The Publishing Department has now a good selection of 1s. and 1s. 6d. books for this purpose, so that only one new book will be published this autumn, and in one style of binding; the price will be 2s. 6d. The author is the Rev. J. Batchelor, and the book will describe in an interesting manner the work amongst the Ainu. It will be on sale early in November, and should find a ready acceptance amongst both young people and adult friends. Further particulars next month.

All orders for books, magazines, and papers, should be addressed to  
THE LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.







# SCENES IN PERSIA.

(See p. 816.)







THE

# CHURCH MISSIONARY INTELLIGENCER.

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## THE C.M.S. AND THE YOUNGER CLERGY.

**M**OST movements of importance begin not with a generation that is present, but with a generation that is coming. When men have once reached their prime, very little can be done with the majority of them, though here and there fresh ideas may be received and new lines of work laid down. The origins of the Evangelical Revival, for instance, must be sought for not in the ideas which ruled in English parsonages during the closing years of the eighteenth century, but in those which ruled the members of the "Holy Club" at Oxford at that period. And the men who contended for "the Crown rights of Christ and the pure doctrine of the Gospel" in the sixteenth century were almost to a man those who had felt the invigorating effects of the new learning at Cambridge and Oxford in their young days. Similarly, much of the so-called altruism (odious word, according to the late Duke of Argyll) of our time may be traced back to those apparently unprofitable and innocuous discussions of English undergraduates in which such men as Arthur Hallam and Alfred Tennyson bore a part; and though the end thereof be Mr. Carlile and General Booth, that only proves that "many a shaft at random sent, finds mark the archer little meant."

It would appear then, that just as the athlete makes a better leap by setting back some yards that he may have a short run to the point from which he takes his spring, so the movement that comes with greatest force into the world and carries farthest will always have its rise some way behind the ruling men of any given time.

Now I think it will be admitted by the most ardent Evangelicals of our day, amongst whom I reckon the prominent men of the Church Missionary Society (*pace* certain brethren who think—or just now thought—otherwise), that this fact was not recognized, or if recognized was ignored in our school say forty years ago.

In making this statement I have no intention of attempting—it would be a most unhandsome thing—to hold up the names of men who are dead for condemnation because of this so grave an oversight on their part. For even if they were not always wise, and sometimes unjust in handling younger men, their excellences in other respects so far outshine ours as to deprive us of all claim to be their censors. Besides, many of us have a shrewd suspicion that the somewhat freezing atmosphere in which we moved in the early days of our ministry was not entirely to our disadvantage. If sometimes we found it hard to keep up our faith in the extraordinary worth and wisdom of old age, which was then an almost universal belief in our school, we rarely questioned the fact that "it is good for a man that he bear the yoke in his youth"; and now when grey hairs mix with brown we may be less disposed than ever to question it. But while disclaiming

the uncongenial task of parading the faults of our spiritual progenitors before the public, there is no harm in saying that their policy, as regards the younger clergy, is not and cannot be ours. In every walk of life the young man comes into his inheritance earlier than formerly, and we cannot make an exception of the clergyman. This might have been bad yesterday, but it is good to-day when all other related things are changed as well. In commerce, in the army and navy, as well as in the Church, we are told that "the days of the benevolent old gentleman are not only numbered, they are gone," and his rule is a thing of the past. When we are arrived at that stage we may give our opinions, and we may be sure they will be received with respect, but we may rest assured that the men of younger blood and fresher thought will rule and guide. Let us accept the situation in no bitterness of heart, and while thanking God for making use of us so long, give a cordial welcome to those who are coming to succeed us, even though their arrival may be sooner than we had expected, and perhaps a little sooner than we thought necessary.

The position of affairs, then, being such as I have described, the importance of sowing ideas in the generation that is coming, going out to meet it in its march for that purpose, will be recognized by all thoughtful people. Indeed, if it fails to gain recognition and to call forth action, great must be the loss to the Evangelical school, and, what is of even more importance, great must be the loss to the Church of England and to the whole Christian world.

And such loss would, I believe, first manifest itself in a gradual weakening of the Church Missionary Society. Here in this Society it would be felt earliest, and here it would be most clearly discerned. It is doubtful if the most far-seeing amongst us can form any adequate conception of what the weakening of the Church Missionary Society would mean, and what serious consequences it might result in. But however slow the rulers of the Church may be to perceive it, or other schools of thought than the Evangelical to admit it, there is little doubt that any blow falling on this Society, or, still more, falling on foreign mission work in general, would have a painful, perhaps even a disastrous, effect on the efficiency and the spirituality of the English Church as a whole. The American Presbyterian minister who declared that "the glory of England was her Church, and the glory of the Church of England was the Church Missionary Society" may have overshot his mark some little way, but he would have been well within it had he stated that any setting back of her foreign mission work would wound the English Church in every part. For the societies which undertake this work are something more than foreign missionary societies. True, their *raison d'être* is the evangelization of the Heathen and Mohammedan world, but they have a field of operation at home only second in importance to their ever-extending field abroad. Let me explain this. There are, for instance, some six thousand parishes in England in more or less close association with the C.M.S. What their work for the Society contributes to their own life and growth, few even of themselves can estimate; but most of them (especially those in which the hardest work is done for the foreign field) acknowledge that

it is considerable. And considerable it must be. Eighty thousand members of the Gleaners' Union pledged to think of and to work and pray for others; many thousands of Honorary District Secretaries (chiefly clergy), parochial secretaries and treasurers, collectors and other workers, dispersed throughout the country, all labouring in the most unselfish of causes and learning in proportion to their labours the truth of the Master's sweet words, "It is more blessed to give than to receive"—the subjective effects of such work cannot be cast up in a ledger or presented in a blue-book. And this is far from being the whole of the matter. One has to live in a country parish in order to learn the effect of a good missionary Sunday, followed by a well-arranged missionary meeting in the schoolroom on Monday, upon the parish and the church congregation. When I think of the thousands of faithful sermons preached by our deputations, of the good news of Gospel triumphs in far-off lands related in hundreds of public halls and village schoolrooms, of the earnest prayers offered up in public and in private for this work, I cannot but feel that Foreign Missions are "a means of grace" to the whole English Church, confirming our faith in the Gospel message and in the power of prayer, and teaching us to deny ourselves for the advantage of others. Incalculable would be the loss to the spiritual life of the Church at home, to say nothing of the heathen world, if any misfortune should befall our missionary societies.

It may, however, be replied that, granting all this, if the C.M.S. were to disappear some other and perhaps better Church society would arise in its place, or fill the vacancy its disappearance made, and no loss would be sustained by the country or the Church. It is, of course, open to any one to prophesy anything he pleases as to what good thing may come to birth the moment some other good thing is destroyed, but unhappily it is not always in the prophet's power to ensure the fulfilment of his prediction, and candidly I do not see at present out of what corner of the Church's vineyard such society would arise. I rather fancy that our brethren who are working in behalf of Missions conducted on other lines within our Church have not, as yet at all events, found that response to their appeals which would lead them to hope that the place of the C.M.S. would soon be occupied, if it were gone, by one or other of the societies with which they are identified. On the contrary they probably feel that the zeal of our friends provokes the zeal of their friends, and so leads to acts of self-denial and to efforts which might never have been made had there been no C.M.S., and that the weakening of the C.M.S., so far from improving their prospects, would result in a weakening of the spirit of healthy emulation which both they and we have found to be of very great value.

Accepting then the opinion, which we may assume to be held by the great majority of Churchmen, that it is really the interest of the whole body to preserve the C.M.S. in a free and healthy and therefore growing condition, it seems to me, speaking after the manner of men, quite certain that the C.M.S. will grow in proportion to the growth of the interest of the parochial clergy in its work and principles, and probably only in that proportion; and the growth of interest among the

parochial clergy will be in proportion to the pains that are taken to enlist each new generation of the clergy as its friends and patrons.

If the generation of clergy that is now in the making, or that is yet too young and untried to be known to the general public, should prove when it is arrived at the front to be out of touch with the spirit and aims and theological principles of the C.M.S., it will go hard indeed with this Society; but I am not sure, as I have intimated, that it will not go harder still with the Church as a body and with the spiritual life of England.

If these considerations have any truth at all in them, they set up a claim of urgency for any wise and practical attempt to attach the younger clergy of the English Church to the Church Missionary Society, though by no means to it only. The urgency, as we have intimated, does not arise chiefly because the interests of a particular theological school of thought are in danger, though that in itself is a matter of no little importance, but because the richest and choicest part of the Church's life, her fruit-bearing and self-sacrifice, is in danger of suffering a check if the interest in Foreign Missions should wane, a check which must result in a lowering of the spiritual tone and in a weakening of the testimony of the Church generally. That is a contingency which we may well believe every large-hearted Churchman would desire to avert. That it can be averted there is, I think, little room for doubt; and I shall now proceed to point out how it may be averted by means as easy as the object itself is desirable.

First then let the senior clergy encourage their juniors, the incumbents their assistant curates, to acquaint themselves thoroughly, and to keep acquainted, with the work of Foreign Missions. Of course it is only to such senior clergy as are themselves convinced of the importance of this work that we can look for anything like spirited action in the matter, and they form but a small body. Nevertheless, if this comparatively small body would use its influence wisely in rural-decanal chapters and diocesan conferences as well as in social intercourse with the younger clergy, very valuable results would most certainly follow. If the clerical supporters of the Society could be made to feel that they are doing as good work for the spread of Christ's Kingdom in winning the allegiance of their younger brethren as in getting large support from the laity, and that, humanly speaking, the cause is lost if we lose, or fail to win, the young men who will one day be our bishops and incumbents, a much more serious attempt would be made than we have hitherto made to induce every newly-ordained clergyman to give Foreign Missions a definite place in his studies. And the conditions under which such study may be pursued were never more favourable so far as the C.M.S. is concerned. Not only is the general literature put forth from Salisbury Square replete in almost every particular as regards the chronicling of contemporary events in the mission-field, but the study of the Society's operations from its first foundation unto this day is accessible in Mr. Eugene Stock's delightfully-written History in three volumes. No young clergyman's study should be without this work.

Bishops and their chaplains might also point out to newly-ordained

clergy the advantage, to themselves and to the Church, of their joining some foreign missionary clergy union, or at any rate of studying widely the Church's work in the mission-field. This would ensure a fair examination of the Society's claims, and I think its friends ask for no more than that, believing that a fair consideration of them will bring it friends and supporters from each new generation of clergy. We thankfully admit that some Bishops are doing quite as much as we can expect in this way. Indeed it is not an uncommon thing for a Bishop, who is far enough removed from our theological standpoint, not only to bear eloquent testimony in public to the work of the C.M.S., but to encourage his ordination candidates to attach themselves to a union in connexion with one or other of the two great foreign missionary societies, without any display of partiality towards either of them.

This we believe to be good policy, for the unwisdom of attempting to impose one kind of ecclesiastical idea on all the members of a national Church has often been proved; and the danger of slighting a Society which has been so plainly used of God in the mission-field, and has brought no small share of honour to the Church at home, and which represents the Church principles of by far the largest body of Church laymen in the country, is obvious. At the same time we are persuaded that a much higher motive than mere policy actuates our Bishops in giving such counsel to their ordination candidates, and in their generally friendly attitude towards the C.M.S. There can be little doubt that an old-fashioned English love of fair play along with a sincere desire to send the Gospel to all nations, much more than policy, determines their attitude towards the C.M.S.

But important as we feel the influence of the senior clergy and the counsels of our Bishops to be, they are not nearly so important as that which can be done by the younger clergy themselves. Bishops and incumbents may advise, but it is the young men who must do the work if it is to be done at all. They must form missionary unions and work them, and be ever on the look-out for fresh members to join them. And in most cases, though by no means in all, the work will be best done if the union is made a younger clergy union in reality as well as in name. It would not perhaps be wise to define the limit of age, but, as a general rule, those who are not more than twenty years in orders may fairly be included among the younger clergy. In thinly-populated districts it will sometimes be unadvisable or even impossible to confine membership to the younger men. The wiser course in such circumstances will, of course, be to accept all who are willing to join and help. Into the general details of the formation and working of a union I do not mean to go. The secretaries of the C.M.S. Clergy Union would give this information.

Mention has been made of the strength such unions may give to the work of Foreign Missions, and of the danger of allowing the younger clergy to get out of sympathy with such work. It may not be out of place if I set down, in the next place, by way of showing that the benefit is not all on one side, some of the advantages the younger clergy themselves may derive from adopting the advice tendered to them in this article.

To the young clergyman entering upon parish work the advantages of a study of the Church's Foreign Missions are many and valuable. For one thing, he will gain from such study a far truer idea of the right proportion of things than he can find stated in any theological manuals, however excellent. With the teeming millions of inhabitants of heathen countries before his mind's eye, the small theological controversies which often agitate the Church at home will appear to him provincial and perhaps contemptible. It is not, of course, suggested that all our theological controversies can ever look small and unimportant to a thoughtful mind. The questions, too, which separate Churchmen from orthodox Nonconformists or non-Episcopalians will be clearly seen to be not fundamental. How can they be to the man who beholds God making use of these communions in the salvation of thousands of Heathen? But above all, he cannot fail to be convinced that the prime object of the Church's existence, her great mission in the world, is to bear witness to Christ Jesus unto the uttermost part of the earth, to declare to all men through that dear Name the forgiveness of sins.

Again, it is no small benefit to be taken out of a groove, even out of the best of grooves, and to gain enlarged sympathies and interests by a study of other men's work and other methods of work. Although the Gospel for the Eastern or the Eskimo is the same as that for the Englishman, in the nature of the case the methods of propagating it and of applying it are somewhat different; and the man who has acquired the power of appreciating such difference of treatment while clearly recognizing the essential unity of the message itself, as well as the universal need of it, will have gained a largeness of heart that cannot fail to bring happiness to himself and to greatly enhance the value of his ministry to his people. The flocks that are best tended and best fed are those which have a shepherd who himself looks, and teaches his spiritual children to look, on those other sheep which Christ wills to bring into the one fold of his believing Church.

Closely related to this last consideration is another of very great importance, namely, the lesson which the work of Foreign Missions teaches of the greatness of the Church of Christ. Not the greatness of the individual minister or of his church or denomination, but the greatness of the true Holy Catholic Church, the blessed company of all faithful people, in its manifold and diversified operations and its deep and true underlying unity, the earnest and pledge, we may hope, of a visible unity by-and-by, whensoever it may please the Great Head of the Church to grant it to us. Out in the great, broad world, God's true harvest-field, that lesson is being taught, and there we can learn it, as nowhere else, by observing what God is doing there and by what means He is doing it. Not to one party only, nor to one Church, does God give success and encouragement, but to all who worship and love the one Saviour and guide themselves by the one Book. It will be health and life to the young man who has been obliged to spend years in the study of Fathers and Church Councils and heresies—a necessary mental training, no doubt—to turn away from the dead controversies of the past, in which he can never find God (for He is the God of the living



and not of the dead), to follow the living God in the living Church of to-day. If from his text-books and his lecture-room he has carried away contracted views of God and His Church, the study of the mission-field will teach him that "the Lord our God is a great God" and His Church a great Church, in which every one who has washed his robes and made them white in the blood of the Lamb finds a place.

The student of Foreign Missions, whose studies on the subject lead him gradually and almost unconsciously into close fellowship and sympathy with his fellow-workers and fellow-Christians abroad, will by-and-by come to realize that "home and foreign" are words which, while true enough geographically, are misleading if used spiritually or ecclesiastically. Home and foreign will come to be regarded in his thought, not as different fields, but as one. The curate who labours for the conversion of the coster of Whitechapel or the fisherman of Mount's Bay will wake up to see that he can also, without changing his ground, labour for the conversion of the inhabitants of China and India and Equatorial Africa, since the Church of Christ is now stretched from shore to shore, and is bearing witness unto the uttermost parts of the earth, and the prayers and labours and offerings of himself and his congregation can be brought to bear on the work of the Church ten thousand miles away as truly as on the work in his own parish.

It is essential to hopeful and happy work that the clergyman's outlook should be large. If his own sphere be small and his work apparently bearing little fruit, it will strengthen him to remember that he and his work are a part of a great whole spread over all the world, and that if each man does with his might what his hand finds to do, the goal will one day be reached for a certainty. And should he be surrounded by unsympathetic neighbours, which, perhaps, is sometimes still the case with C.M.S. home workers—and the happy art of converting them into sympathetic ones is not given to every one,—he may find in the acts and words of his fellow-labourers in other lands that sympathy and fellowship which are denied to him at home. For surely the fellowship of believing hearts, in worship as well as in work, knows no bounds of space. Most of all, around the feet of Jesus, in hours of intercession, he will be brought near to many kindred spirits whom in the flesh he has never seen, and while praying for the work of others he will grow strong and hopeful for his own.

Thus he will be stimulated for the discharge of duties at hand by realizing that, though the work of one or another minister, or even of one or another church, appears small, the work of the Church of Christ is the greatest that ever was conceived, and that the success of that work depends, under God, upon every worker, in great fields or in small, doing his part faithfully and well. And he will be encouraged in his belief in the hope that, soon or late, every knee shall bow to Jesus Christ and every tongue confess Him, as he beholds the Church bringing the fulfilment of that hope nearer day by day, as he marks how God is using the Church as His instrument for giving an answer to the prayer He Himself taught us, "Thy Kingdom come." He will see answers arriving as one by one the strongholds of Satan are assaulted in heathen lands and the Cross advances slowly but surely

to final triumph; advancing, it is true, sometimes like the incoming tide, that is appearing to recede while it advances, yet making certain progress all the time.

This and much more will he learn on the greatness of the Church and her calling from the study of Foreign Missions, and from following with watchful eye their course and progress from year to year. And while he ought to study all Missions, if he can, and certainly more than one, nowhere, I repeat, are the opportunities afforded for such study and observation more ample and more varied and more full of encouragement than those which the C.M.S. furnishes.

At the risk of being considered tedious, I cannot help mentioning one further benefit the young clergyman must derive from keeping in close touch with Foreign Missions, and that is the confirmation of his faith in the supernatural power of the Gospel message and of the Bible. There are few hearts that have not felt at some time, with more or less intensity, the chill of doubt. It is perhaps impossible in our day for a young Christian to be a student (and surely every young clergyman ought to aim at being that) without receiving more than one rude mental shock. I am not thinking now of that sort of shock certain minds receive, or perhaps only think they receive, when reading articles in reviews on religious and Biblical subjects, articles which in more than one instance have been written by persons whose qualifications for the office of critic of the sacred text are in an inverse ratio to the confidence of their assertions. I have rather in mind the pain that strikes to the very heart of a good man when his patient study of the history of Old and New Testament texts forces on him, for the first time, the conviction, not merely that some favourite reading must be abandoned, but that some words of the New Testament, which he had long cherished as Scripture, are not Scripture at all, and that some whole passages in the Old Testament, as we have them, are sadly corrupt.

True, these certified and established discrepancies may not, and in fact do not, affect the fundamentals of Christianity, but they unquestionably create an uncomfortable feeling in the mind upon their first discovery, a feeling of pain as the sudden breaking in of light produces pain in the optic nerve. But if for the moment our faith in the Bible as the inspired Word of God should be shaken by such discovery, we have but to look abroad to the mission-field for reassurance. There we shall behold the Bible reproducing itself in the hands of translators to an extent and with a rapidity unheard of in the case of any other book. There, too, we may mark the effect of the study of it upon those to whom it is but newly come, and the power that goes out of it in the simple recital of the facts it enshrines. What, we shall then ask ourselves, is the secret of this extraordinary vitality and fecundity, that the more this Book is weighed and sifted by true critics, torn and worried by false ones, the more it lives and grows and works wonders, confounding its enemies and amazing its friends? Is it not that it is the Divine revelation of a Divine life? And so the bare observation of everyday facts in the mission-field, those "greater works" of which the Lord spoke, produced solely by the Holy Spirit's application of the message

brought forth from the Scriptures, restores to us all that we thought we had lost. The Bible has, indeed, a human element, for it has been transmitted through a human medium, and the imperfections necessarily attending that which is human sometimes obtrude even here. But the supernatural results which it is constantly producing among new peoples prove it to be also a supernatural Book, even the Word of God, quick and powerful and sharper than any two-edged sword.

Here, then, are a few of the benefits the younger clergy may receive from the study of Foreign Missions and from identifying themselves with them. I doubt if the mere study alone could yield the results I have referred to. One may study Missions in a *dilettante* fashion, as the dainty student of literature sips and tastes elegant authors to entertain himself and to refine his intellect. But the refined intellect may go along with a cold and selfish heart; and he must have a cold heart, cold past possibility of warming, who can take up Foreign Missions merely as an entertaining study, who can read of them and do nothing for them. Let not that man think that he shall receive one of the good things I have set down in this article. They are not for him. It is only as we are able, through God's good mercy, to give our hearts, our enthusiasm, and our sympathies to this work, only as we study it, not with the idea of getting any personal benefit from such study, but to find out what God is doing and what we can do, only as we yield ourselves to the holy passion that is now seizing and bearing along our best men, whether they will or no, the passion to put our blessed Lord in possession of that which is His by right, the Kingship of the whole wide world of men, that the study of Foreign Missions can make us wise and large-hearted and strong in faith.

J. S. F.

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## FRIENDS OF JESUS.

An Address to Outgoing Missionaries delivered at St. Bride's Church, Fleet Street, London, on Thursday Morning, Oct. 2nd, 1902.

By the Right Rev. BISHOP J. TAYLOR SMITH, D.D.,

Chaplain-General to H.M. Forces.

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends."—*St. John* xv. 15.

**W**HAT a privilege is ours! what a responsibility! the privilege to meet together with one heart and one mind to seek the Lord and His strength; then to go forth from His presence to tell of that which we have seen, and those things which we know. So to-day we meet in order, first of all, that we may see the Lord and renew our vows, and then seal the friendship we have in Him—which, because in Him, is eternal. What shall I say to you, brothers and sisters in Christ, that shall help you when you have not the fellowship and the feelings which surround you at this moment, when I can picture you in the distant parts of the earth—alone, yet not alone, for one who is alone has Christ all to himself or herself? I picture you scattered from this congregation; I want to give a message which shall help you in all the days which are to come. If it is to help you it must not be my word, but His; if His, then

helpful, for His words are spirit, eternal spirit, His words are life, eternal life. These are the words to which I am directed in answer to your prayers and mine, found in the fifteenth verse of the fifteenth chapter of the Gospel according to St. John: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends."

Mark those few words: "I"—and think of Him Who speaks—"I," the Lord Jesus, the Son of God, the Son of Man—"I have called you friends." It is your privilege, then, to count yourself to-day the friend of Jesus, and the privilege of to-day will be the comfort of to-morrow and the confidence of the next day and the hope of all future service. "I have called you friends." There is only one in the Holy Scriptures whom God called "My friend," and he was one who was called, like you are, to leave his home and kindred and country and to go forth, I was going to say, into the dark, but God forbid—those of us who have gone forth in faith have known from experience that it is ever stepping forth into the light. They are in the dark who are there; you will find yourself in the light, because the Word of God and obedience to that Word ever brings increasing light as we take the forward step. Abram went forth at the Father's bidding, and as he trusted and obeyed he was never confounded. And that is the testimony of those who are returning to the foreign field, and those who have returned to fulfil the Master's will, and those who go forth for the first time—"O Lord, in Thee have I trusted, and I have never been confounded." If there has been any doubt or difficulty as regards the pathway and the method, it was not because of faith, but it was because of the absence of faith, the lack of trust. Now you are called to be the friends of Jesus. "I have called you friends." These words must have startled the disciples when they considered their past life. I daresay they said to one another, as you are saying in your hearts, "What have I done to merit the friendship of God? What have I done to merit this title which I so ill deserve, to be called the friend of the Friend of sinners?" "I have called you friends." They had done nothing to merit the title; neither have you or I. We have heard His voice, and we have followed Him—that is all; and like the early disciples we have followed faithlessly, sometimes disobedient, unruly, and very naughty at times, and yet He has borne with us, and now around the Table, as around the Table in the days of old, He says, "I have called you friends." If I can say no further words than these, if I can only burn them into your heart and memory that you may remember them every morning as you rise and deck yourselves for the day's service, our meeting together will not have been in vain. Remind yourselves, wherever you are—on ship, on land, or on sea—remind yourselves that you are the friends of Jesus.

Then, being friends of Jesus, we have a duty to perform. We "must show ourselves friendly"; we must maintain the friendship. And how can we maintain the friendship? how can we increase this blessed feeling which we have, not only as sons of God, but as friends of Jesus? Only by obedience. "Ye are My friends," and ye continue to be My friends, "if ye keep on doing whatsoever I command you." So that it is very easy, though it appears difficult. And the more we are the friends of Jesus, as with an earthly friend, the more sensitive we are lest we should grieve Him. As one young fellow said to me last night, "I want to speak to you, because I do not want to spoil my life or take the wrong direction. Will you pray with me and for me, in order that my life may be entirely governed by God, that I may do His will? I am afraid, I am afraid of the future, lest I should not take the line that God would have me take." And for the encouragement of the

younger brother I said to him these words, "Be happy that you have the fear; because you have the fear I have no fear, because the very fear that you have lest you grieve the will and the mind of Christ is your safety. You are all right; keep that fear, for it is mine to this day, more than it was when I was your age—the fear lest I should be where the pillar of fire has not led, or find myself in such a place as where the manna does not fall. The fear of God—aye, my brother, it is the beginning of wisdom. You will have the wisdom all along, and the fear will increase." Yes, it is simple. We have to abide, as we have it in this same chapter—we have to abide in Christ, and He in us: then we shall have the fulness of joy; no part dark; perfect guidance; much fruit. These are the promises, these are the conditions of friendship. Maintain the friendship which you have to-day.

Let me give you two words of warning from my own experience. The one is—Beware of the barrenness of a busy life! And the other is—Beware of the words which break the bond of fellowship with those with whom you work! Beware of the barrenness of a busy life! Beware of the words which break the bond of fellowship! And remember that besides the friends of Jesus in our own communion—remember that there are other communions, and they are called the friends of Jesus. Show love to the brethren for Christ's sake: for all those who are working for the souls of men and for the glory of God, though they be not named by our name nor wear our uniform, yet belong to the army of the faithful; they belong to the Lord Jesus Christ, and write over all their institutions, their chapels and their work, these words, "For Us." And the "Us" does not mean your communion, but it means Christ and your work. This is the view that has helped me, and still helps me to-day. Call down fire from heaven upon those who are casting out devils in our Master's name, perhaps more successfully casting them out than we are—call down fire from heaven, not to consume but to bless, the fire of the Holy Spirit to bless them in their work, and to melt them that they may be united with us, that the gold may be pure and the union may be strong, both welded together in the fire of God's love. Maintain "the Friendship" then, not only amongst the brethren of your own Church and Society: maintain the friendship amongst those who are also your brethren, though belonging to another section of the Holy Catholic Church. For remember that just as the spokes of a wheel come near to each other at the centre; so, if we make the centre of the wheel Christ—and we are all found in Him—the nearer we are to the Christ the nearer we shall be to each other. So maintain the friendship that we have in Jesus.

But now there is something more that we are to think about for ourselves to-day. We are not only to consider the privileges that we have here in God's House and around the Holy Table, but we are going forth—you to your sphere, and I to mine—we are going forth from this service in order that we may *increase the friends of Jesus*. If it is good for us to be here, found at His feet, feeling His love, hearing His voice, knowing His will—if it is good for us, then it is good for them. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." How many countenances there are in this city of London which are not sharp, but dull and dead and apparently lifeless! And when you come to the foreign field, you will be surrounded on every side by those who have no brightened countenance because they have no friend! See to it that you sharpen each other's countenances, you who love the Lord and are departing from iniquity, and are going forth to work together in His Name. See that you meet together day by day and ever exchange your best thoughts. Ever give to one another the message which has been given to you. As a small child said, "Let us

share our chocolate." In this way you will sharpen your neighbour's face, perhaps lift up his heart, and together you will sharpen the faces of others.

We have seen a change in the faces of Heathen when Christ has become their Friend. We have seen the change: how His dear face, which was marred and has been glorified—we have seen it so alter the faces of those to whom we have told the Gospel story, that we have realized the proverb, "As iron sharpeneth iron, so a man"—and those who want to bring the Saviour to every man—"sharpeneth the face, the countenance, of his friend."

We are going forth, then, to increase the friends of Jesus, and to give those who have dull, heavy, dead faces the brightness which comes from above, the character which marks us as the sons of God. Increase the friends of Jesus on shipboard. Wait not till you reach the field, for you are in the field now; if you are the friend of Jesus you will never be out of the field: "the field is the world." And it may be you have to sharpen some countenance and increase the friends of Jesus even before the sun has set to-day. We are so misguided by self and by Satan in localizing the work of Christ, marking it as here and there, whereas it is everywhere—and it begins at home, within. The extension of the Kingdom is within as well as without, within as well as around. When first I knew the Lord—and so I presume with you—you thought much of your own salvation, and then your heart went out towards your friends and relatives, and then it went out farther to the Heathen, and perhaps you have reached the experience which goes even beyond that—to do the will of God. For I know from experience how hard it is to come back; it is much harder than to go. Some of you who are here to-day, going forth in the fulness of strength and hope, may yet have to return. Whether you stay or return, whether you go or come, it matters not, provided you remain the friend of Jesus and you know His will and you do it. To do the will of Jesus, this is best, and this is rest.

A further word and then I must cease; but, oh! how many are the thoughts which come to us in His Presence, quickened by His love. The friendship of Jesus will bring about three things. We shall know the truth, and the truth will make us free; our hearts will burn within us as He speaks to us by the way, and reveals Himself in the Scriptures. That will be one thing, the first thing, the first-fruits of the friendship of Jesus. And then we shall know human nature because we have His Spirit. Oh, the wisdom and the prudence which comes from being a friend of Jesus! How it saves us from being taken in by ourselves and by Satan! And then the last and the best of all is this: the friendship of Jesus means that we shall know the will of God, for He has told us, "Henceforth I call you no longer servants." You may have been a servant in your service and Christian duty in the past, but I want you to rise to a higher level, to greater privilege. It is a privilege to be a servant, it is a privilege to fill the waterpots with water: it is a greater privilege to have the broken bread and the blessing, the Atonement if you will, the story, the old, old story of the Cross, and take it to the hungry multitude. Oh, see to it that you are more than servants! "Son, thou art ever with me"—go not out of the house!—"Son, thou art ever with me, and all that I have is thine." We are to know the will of the Father as the friend, and not as the servant. "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you."

## LIGHT AND SHADE.

ONE hundred and sixty miles by land over a road said to be one of the worst in the world, then a double voyage, the first from Bushire to Bombay, touching at various places in Persia and Arabia on the way, and the second from Bombay to Marseilles, next a railway journey throughout the length of France, and lastly a short trip across the Straits of Dover and a few hours in the train, and then—*home!* No slight undertaking this, with a little maiden four months old! Very few children probably have travelled such a journey. And yet the infant's tender age was not altogether a disadvantage, as she was quite unconscious whether the roads were rough or smooth, along level plains or among rocky precipices, and slept a great deal, lulled by the incessant tinkling of the mule-bells, and the rocking motion of the *cajavehs*. Every day's march was bringing us nearer to a long separation, and though the days following were to increase the cruel distance dividing us, and daily place fresh expanses of plain and mountain and vast stretches of ocean between us, we knew that all was for the best, and believed that all things were working together for good. We knew, too (how well we knew *that!*), that the warmest of warm and loving welcomes awaited the weary travellers at their journey's end, and we had cheering hopes, too, that God's precious gifts of health and strength would be restored.

The scenery passed through on the way to the coast was an endless succession of valleys, plains, and mountain-ranges. Sometimes the road would wind along by the side of crops of corn or fields of the large white opium poppy, or, nearer the coast, by the stately palm. At other times we plunged into mountains piled up by Nature's hand in not the least wild and fantastic of her moods. What a story those rocks could tell of the violent throes which ushered in their birth! How full of meaning would those distorted and uptilted strata be to the eye of the geologist! And even the uninitiated can scarcely fail to wonder, as he thinks of the convulsions which, at some remote date, rent and upheaved these tremendous crags. The road itself gives rise to perpetual astonishment that so many loose stones and boulders could have found their way there, and that scarcely an attempt seems to have been made to accomplish the apparently by no means impossible task of clearing a respectable road over the mountains. Amid such general surroundings the traveller has to pass a series of steep mountain staircases, or *kotals*, as he descends from the high central plateau to the coast. There is a point at the top of the first of these, the extensive view from which gives an excellent idea of the general features of the road. Below you, the upper portion of the *kotal* alone is visible, the remainder of it being hidden by intervening shoulders of the mountain. But far away in the distance, and at a much lower altitude than the spot where you are standing, the road comes into view again on the farther side of a level plain profusely covered with a species of oak-tree, and gradually descends far away to the lowest point in the next range of hills. On their farther side lies the second *kotal*, a steep zigzag path which brings you down to the next plain visible beyond the hills at a still lower level. And the same process has still to be repeated several times before you suddenly emerge from the mountains into a wide, flat plain stretching to the Gulf. Two days' journey along this and you arrive at the arm of the sea which separates you from the promontory on which Bushire stands. The town is not at all times easy of approach, on account of the shallowness of the water at ebb tide and the sandbanks. If wind and tide are favourable, an hour's sail from Shif, where you bid your muleteer farewell, may bring you there. But

under unfavourable conditions the time may be greatly prolonged. On one occasion, the wind having dropped about half-way, the boatmen had to take to the laborious methods of punting and rowing their heavy craft along, and we were nearly four hours on the water.

To return to the *kotals*. They are the dread or the wonder of every European traveller who traverses that route. The question instinctively arises, Can no better road be found? Yes, it might be. But a sort of Medo-Persian conservatism appears to forbid it. The best modern authority on Persia declares that the choice of such a road speaks as eloquently for the enterprise of the people who first adopted it, as its continued use, almost without attempt at improvement, testifies to the degeneracy and impotency of their descendants, "smitten with moral decline." And yet, on the other hand, as the road has always sufficed for the needs of the people, it is difficult in such a country as this to conceive of either Government or private enterprise being so foolishly meddlesome (?) as to interfere in the matter, and waste money on an unprofitable scheme.

Multitudes of people, many of whom are pilgrims, and countless caravans of baggage animals laden with merchandise, traverse this route successfully every year; and as, of course, there is no wheeled traffic, all that is absolutely necessary is a narrow path for the pedestrian, with space enough in addition on either side for the loads of the pack animals. Without doubt, the difficulties of the *kotals* are often exaggerated. The road is a good lesson in "one step at a time." The worst places are feasible, when tackled in the proper way, and are daily, almost hourly, passed in safety.

But the *kotals* have their dark side, too, and the grandeur and magnificence of the scenery, and interesting reflections upon the character and ways of Government and people, cannot avert a rather depressing feeling that here, amid this grand mountain scenery, we have the perpetual scene of excessive and exhausting toil for man and beast. The argument on behalf of the poor animals who have to carry their heavy loads up or down this uninviting road is not one indeed likely to meet with sympathetic response in this country. The animals *do* the work, and have done it for ages, be the road never so bad; and what more is required?

If you express pity for a lame mule or a wretched, jaded pony, you may be told that the remedy is the Pharaohic one of "more work." The half-consumed carcase by the roadside or among the boulders tells of some unhappy beast who was jostled or stumbled, and fell, never to rise again. That one fall has sealed his fate, and obtained him his discharge from his hard bondage. Never again will load be placed on his back. His pack-saddle, too, is taken away, and lying thus exposed with broken body to scorching heat by day and piercing cold by night, without water or food, death soon ends his sufferings and provides another feast for already satiated birds and beasts of prey. Just outside one of the telegraph rest-houses is the solitary tomb of an aged Armenian priest who attempted this terrible journey during the heat of summer, and perished from thirst and fatigue on one of these very *kotals*. A sad and not uncommon sight, at the time of the migration of the tribes to their upland summer quarters, is that of some aged, grey-haired tribeswoman lying by the roadside on the *kotal*, sick or exhausted. For many a summer past, as the year turned round, has she made this annual journey, as her ancestors have done from time immemorial, and the remembrance of it is woven into her earliest recollections. Poor old mother! your failing strength is no longer equal to the severe ordeal. You will not have to climb this fearful road many times more. In truth it seems likely enough that the time of *your* release, too, is near, and that this toilsome journey will be your last.

Persian travelling is a sort of picnic life in real earnest, with a good deal



of the rough and hard thrown in. It is trying even under favourable circumstances, i.e. when the road is not too bad for carriages or fast riding; but when this is not the case, the long stages make it very exhausting work. The whole time on a journey seems consumed in doing one stage or preparing to face the next. It is all very well for the healthy and strong, but alas! for those who are not so, or are taken ill on the road. Then it becomes sad work, and no mistake. Yet Persian travel is not without its interest and charm while it lasts, and it certainly enhances the joys of home. And when you have once come to anchor there, you hope it may be for years (not weeks or months) of steady, plodding work. Should feelings of home-sickness come upon you at times, said a new-comer to the country, *think of the journey*—that will be the best remedy!

The remark was made above that "scarcely" an effort had been made to improve the state of the road. Let us now consider the reason for this very modest qualification. There is actually one person who has hit upon the happy idea of making a living out of a *kotal*—"running a *kotal*" perhaps one might venture to say, in a mild sort of fashion. As soon as this self-constituted repairer of the public way sees a traveller, especially a *farangi*, approaching, he commences a vigorous assault upon the mountain with a small, feeble-looking axe, and then asks for an alms, the which if you give, you do so rather sadly, to think how much ostensible labour has only yielded such disappointing results. You are scarcely free from this individual before a sturdy urchin, doubtless son of the preceding, and likewise laudably anxious to bring grist to the family mill, puts in a claim to share your charity—even without the pretext of attacking the mountain. Suppose your previous dole had not been exactly that of the "cheerful giver," you have here a first-rate opportunity of recomposing yourself by the administration of paternal reproof or advice suited to the circumstances.

The time when our journey was taken was the season when the tribes-people migrate from their winter to their summer quarters. We met large numbers of them on the road with their cattle and sheep and flocks of kids and goats. A large portion of their wealth consisted of the mares on which some of the women were riding. Their baggage seemed to consist of little else but a few cooking-pots and their black tents, which were generally loaded on oxen, on which the little children were set to ride, sharing their unstable seat not infrequently with lambs and kids. Sometimes a strong family likeness may be observed to run through a whole tribe. Remarkable contrasts, too, may be often noted, one tribe appearing uniformly strong and healthy and well-to-do, while another gives the impression of squalor and wretchedness, in which case the children are, as a rule, sadly afflicted with eye-disease.

We must now pass over nearly a year to mention briefly a few incidents of the return journey from the coast, after a happy reunion, to our Persian home. Generally we started for our stages in the afternoon, halted for our evening meal by the roadside, and then resumed our way, plodding on and on in the moonlight until the longed-for *manzil* appeared, often not until after midnight. By this plan we avoided the worst of the heat while on the march, and could have our rest out when we arrived. When all was ready to start on the march, it was interesting to see the muleteer's boy lead off the *pishang* (which is usually a pony lightly loaded, belled, and sometimes gaily caparisoned), upon which the whole caravan would start off after him. The first stage was the worst of all, as is generally the case before men and animals have settled down to a regular routine. But that particular first stage was worse than most. The mules had had no water the day before, as there is none to be had at the starting-place at that end. That was rough

on them to begin with. Then the muleteer did not know the proper way to fasten on the *cajavehs*, which were, besides, heavy ones, and well filled with two substantial persons and a baby! The mule selected by the muleteer was not sizeable or strong enough for such a load, and showed his immediate disapproval of this turn of things by just dropping his hind-quarters as soon as all was ready to start, and quietly depositing the *cajavehs*, end upwards, on the ground behind him. The occupants were soon extricated none the worse, but it was not a very pleasant incident to occur at the outset of a long journey. Nor was this all. The *cajavehs* unfortunately fell on the cook's foot, and lamed him for many a day. Less than half-way in the same stage, one of the riding mules took it into his head to bolt under the Persian telegraph-wire, which crosses the road and hangs rather low. The wire would have been seen and avoided by day, but as it was it struck the rider on the chin and neck, and then fortunately passed over his head without doing any further harm. The *cajaveh* mule struggled on gamely for many hours, till at last, within a few miles of the end of the stage, it lay down and was obviously dead-beat and unable to carry its load any farther. So we trudged the rest of the way on foot, the servants carrying baby by turns, and were right glad to get in at last. After that experience the muleteer took the trouble to find out the proper way of fastening on *cajavehs*, and changed the mule for a large fawn-coloured one with zebra-like markings on her legs, who carried her tremendous load bravely. After that all went well except for one critical moment, when the man leading the mule carelessly let her go down a short but steep decline, instead of taking the safer zigzag path beside it. The heavy weight of the *cajavehs* nearly carried the mule off her feet and rushed her down the slope, in which case there would probably have been an awful collapse at the bottom. But providentially there happened to be several of the men near the animal's head at the moment, who succeeded in checking her and bringing her up safely at the bottom. The mules well deserve, in spite of faults, a passing tribute. As you watch them day by day, and observe their patience and endurance, their sure-footedness and enormous strength, you begin to feel quite a respect and admiration for them—and more than that, too, if the burden of one of them has been all you hold dearest in the world.

We are now once more in our Persian home, and engaged in our beloved work—which in all humility may perhaps be best summarized as an attempt to follow, even though very far behind, the great Apostolic pattern of "receiving all . . . and preaching the Kingdom of God, and teaching the things concerning the Lord Jesus Christ."

W. A. RICE.

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**Note on our Frontispiece.**—To illustrate this article Mr. Rice sent to us some photographs from which the pictures forming the Frontispiece to this number have been prepared. The first shows us the village of Ja 'Fa Jinn, giving a good idea of the wretched native hovels thereabouts. The second is a native school at Bushire. "Such a collection of fine material," Mr. Rice says, "as might well move the heart of any one to long for the occupation of the town, and the starting of a school and other work; a project especially near to the heart of the late Rev. H. Carless." The third picture shows the interior of a large caravanserai; the fourth a caravan on the march; the fifth, a "Roze Khwani," or assembly for wailing and reciting the deeds and virtues of the dead, especially of Ali and his unfortunate descendants, who are held in the highest honour by the Shiah Mohammedans; the sixth, the half-deserted village of Kamaraj, the population of which is split up into two factions over a quarrel about the headship, and in the meantime the whole place is falling into ruins and becoming overgrown with grass.

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## SOME RECENT ITINERATIONS.

Among the Islands of the Victoria Nyanza—Cold Season Tours in Bengal—Osaka Divinity Students' Holiday Itineration—With Bicycle in Northern Japan.

## I. ROUND THE BUVUMA ISLANDS.

By THE REV. S. R. SKEENS, OF IGANGA, BUSOGA.

THE Buvuma Islands are between the countries of Buganda and Busoga, in the north of the Victoria Nyanza, directly in the Napoleon Bay, where the River Nile leaves the Lake. They consist of two large islands, Buvuma proper and Bugaya, and a number of smaller ones, probably thirty in all. Many are not inhabited, but are visited by the islanders from the other islands, who go to them to fish.

As a race the Bavuma have kept their independence longer than any of the tribes around the north of the Lake. It was only two years ago when an expedition of Baganda was sent by Sir Harry Johnston to bring them to submission, and eventually, seeing that it was fruitless to fight with slings and stones and spears against a more or less armed force with guns, they submitted. About the same time I remember distinctly that a European missionary was advised not to go there by the Government, as they considered it would not be safe. Until that time they had successfully resisted the attacks of the Baganda. They are expert slingsmen, and many a Musoga one meets on the road has a huge dent in his skull as the result of some quarrel with the Bavuma.

Missionary work, however, has been done by Baganda teachers for four or five years on Bugaya. This work illustrated the missionary character of the Basese, or islanders on the group on the western side of the Lake. These Basese, who are not at all rich, determined to send a missionary to their brethren on Bugaya, who were without the Gospel. Money was collected, and a teacher named Luka sent. This man has done a splendid work. A church has been built, holding over 200 people, and many have become Christians through his labours.

Let me now tell you of my brief itineration, and of what I saw of God's work there, copying chiefly from a rough diary I kept all the time.

*July 2nd.*—I left the capital to cycle to Ngogwe, thirty-six miles, quite a switchback of a road, and did not feel so tired at the end of my journey as I

had anticipated. On the way, however, just as I had crossed over Banda, the highest and most noted of the hills on the road, I was caught in a heavy thunderstorm. I took refuge under a tree, but a Native coming along advised me to take shelter in a house which was "just over the hill." Just over the hill, however, was a good twenty minutes' walk. The wind was in my face and I had to push my "bike," the road getting more sticky every minute, so that I soon got drenched through. I reached the house at last; it was a *kolokani* house, used for guarding the telegraph-wires. The owner had left it, but I found other refugees besides myself who had taken shelter therein. These very kindly lent me a cloth to cover over me, for I was afraid of getting cold, being completely wet through. Very soon the storm ceased, the roads soon became dry, and about four o'clock I reached Ngogwe.

Here I found Isaka (Isaiah) Basajaso, a Christian teacher from Bugaya, waiting for me with a canoe. He had been to Iganga with ten candidates for baptism, and Yosuwa Kirwavu, who was in charge, having told him that Likunza (for so they name me) was going to pay them a visit, he had returned for a canoe and brought it to the landing-place near Ngogwe, and here it was awaiting me.

*3rd.*—Isaka was early in the morning waiting for my loads to be packed. This was soon done, and we went down to the harbour at Kasirye. The canoe was a large one, with fifteen seats and eighteen paddles. They soon made a little cabin for me to protect me from the sun and rain, and over this, made of wattles, they placed the ground-sheet of my tent, which made a very effectual covering. I wondered what could be the reason for all such thoughtful preparation on Isaka's part, providing so fine a canoe to meet me at Ngogwe. Were they really so anxious to see a European missionary? One often doubts the sincerity of even the best of our converts. Before I finished my short visit I really believed that

this was the main factor in their kindness to me, but I believe another reason had some influence on Isaka, namely, the fact that he was to be married shortly by a European. This, of course, was a great honour. Then the Christians and the candidates for baptism naturally wished to have the baptismal service in their own place that their friends might see. On the way Isaka told me that some of the candidates had been questioned and failed three times, and implored me to have mercy on them.

The men were good paddlers, so different, too, from Basoga, who are weak and lazy. They have a very showy and striking way of throwing their paddles in the air at every second stroke. I noticed, however, that only one side of the canoe did this, and questioned why they did not all do it together, they said because the wind was blowing from that side. This did not explain it to me, till they further explained that the water from the dripping paddles would be thrown on to them and their fellows. The Baganda have got a proverb, "Ask a fisherman or sailor the news of the Lake," i.e. do not ask a landsman. If I had been a sailor I should not have asked the question.

We reached Tomi just at sunset. There is a Christian chief here named Nikodemus, but he was away. There is also a little church. The place itself is situated at the head of a harbour on Buvuma. The teacher was away, so we could not gather the people together that night; besides, it was dark, so we beat the church drum to call them in the morning. The man left in charge by the chief brought us food, and, what is always most acceptable on itineration, fresh milk.

4th.—In the morning, after breakfast, the drum was beaten and the readers gathered together. There were eighteen women and eight boys. Four of them could read the Gospels. I had a talk with them, and encouraged them to read, and they seemed very pleased to see us. We got off about seven o'clock, and hardly had we got out in the open when we saw huge black clouds on the horizon and three columns uniting them with the sea. The boys pointed them out to me, and I made them out to be waterspouts, the first I had ever seen in my life. They were a long way distant, so they caused us no anxiety.

We coasted along Buvuma Island,

passing the most lovely island scenery it is possible to see, and reached Busizi, belonging to Jessusi Mbogo, a Christian Muganda, about 10.30. Here I found a church holding about 200 people just being finished, and also a European house being built in hope of a European being sent very shortly. But where is he to come from? No one from Busoga can be spared.

Here indeed is a field for some missionary, especially one with a knowledge of the sea; it is an ideal spot for a missionary like the late Rev. Martin Hall, fond of yachting or sailing. A house could be built near where this temporary European house is being built, on a most lovely site, without exaggeration the very best view I have ever seen on the Lake, the sea all round, with islands covered with vegetation; close by at Bugaya, the coaling, or rather fire-wood, station of the steamship *William Mackinnon*, which brings one in touch directly with the railway and Uganda. Stores for the missionary could thus always be procured, and he would be always in close communication with civilization.

The house is forty by twenty feet, on a very good site overlooking a bay and the island of Bugaya. I put up my tent comfortably inside, for there was plenty of room, and thus had the thatch of the roof over my head to help keep out the sun. Even in a tent sometimes the heat is unbearable out in Africa. The *musigire* (always means the man left in charge in the absence of the chief), who was a Christian, brought me everything I needed in the way of food—eggs, milk, a young goat, sweet potatoes, and, what is a great luxury out here, fresh fish.

In the afternoon, about three o'clock, I went over to Nkokondala, just across the bay, about twenty minutes' paddling. Here I met the chief, named Kibondwe, who is a reader. We beat the drum and soon had a congregation of thirty people, and a splendid opportunity of preaching to them and telling them of God's grace. There were two very old men there, brothers I believe, so much alike were they. I asked if they read. Some said "they were too old," but I said "they were not too old for God to save them," and the conversation led us to speaking about our Lord's love and kindness to all as reflected in the sixteenth chapter of St. Matthew.

One interesting thing happened. One

man brought me a plaited piece of grass with a lot of knots on it. As he showed it to me he said, "These are the people I bring to read" (some, I found, came in canoes). I counted the knots; there were twenty-five. I questioned him as to their names, and he knew every one right off from the beginning to the end. I tried him in the centre. "And who is that?" He laughed, but was quite ready after a little thought. He said, "Why, that's Kawala." I believe he knew them backwards as well as forwards. When I returned to this same place just a week after, I asked for the man's piece of grass cord. He brought me another in its place, but with four additional knots tied on it, representing four new recruits he had enlisted since I was there.

I returned back to Busizi, where we had prayers with the canoe-men and other islanders gathered there. They were very interested in what was said, and after I left I heard them talking over what had been said.

5th.—In the morning I went and saw the Roman Catholic station near here. They have built near the *mbuga* of a chief named Mbubi, a Roman Catholic. They have a very fine site, but it does not overlook the sea. They also have built some good buildings, and for the time they have been on the island seem to have established a flourishing Mission. I went most of the way on my bicycle, which was an endless source of amusement to the Natives, who probably had never seen one before. I returned about three o'clock.

I again returned to Bugaya when I had packed all my loads. Here I found a hearty welcome awaiting me on the part of the Christians. I questioned the candidates for baptism. There were ten of them. Two had hardly reached the standard of Scriptural knowledge required. One was a woman who had been questioned three times before, and the teacher implored me to let her through, especially as she had only recently suffered persecution for Christ's sake, her master having beaten her. I let her pass, but the other, being a young lad and it being his first examination, I thought it wise to put back for a while. Oh! the yell of joy that went up when the successful candidates reached their fellows outside the church, they were so delighted at passing, and compliments fell thick and fast all round—"Bravo!" "Well

done!" and they replying, "Well done to have prayed to God for us."

In the evening I went on the top of an adjoining hill to have a look round and take a bird's-eye view of the islands, especially of those which I thought of visiting.

On Bugaya we have, or had, three churches—one where I was staying, where Luka, mentioned above, used to work; another at Buye; and a third at a place called Kiyaka. These last two places were manned by local teachers. Some had been trained, some had not; some had been confirmed, and some not. What we wanted was to bring in for training those who had not been trained, and that those who had not read for confirmation and who were teachers should come in also to read, but yet not to cripple the work by taking all away at one time. As it happened we were able to do this very satisfactorily. The three lads who were baptized readily offered to go out as teachers at once, and so we were able to ask three other teachers in for further reading.

6th (*Sunday*).—The people began coming to church very early in the morning, all sorts and conditions of old and young, till the church was packed. I suppose about 230 were present. All the candidates were ready. My camp-table with a basin and a cloth on top served as the font, and Isaka started the service in a good clear voice. He was precentor. And very fitting it was, too, that the singer of the canoe, who encouraged the canoe-men by his canoe-songs, should thus lead them in their praises to God, and there was no hesitation about his singing, whether it was the right tune or not. What did it matter if one could not quite catch the tune of the *Te Deum*? It probably was an "adapted" one, or composed like our great national hymns for the occasion. The main thing was, it was effective, and all the congregation lustily joined Isaka in making a "joyful noise unto the Lord."

After the baptismal service, and when the offertory was being made, I noticed that each one of the newly baptized gave a considerable quantity of shells for such poor people as a thankoffering to God. I do not know if the teacher had prompted them to do so, but I thought how nice it was on such a memorable day in their lives for them to give their special thankoffering to

God, and wished the practice was more universal at the baptismal services out here.

In the afternoon six of us gathered round the Lord's Table to commemorate His dying love for us. I also found that the three lads who had been baptized were quite willing to be sent forth as teachers to any place to which we might choose to send them.

7th.—This was Isaka's wedding-day, and passed off, I believe, very successfully, except that there was an unwonted long delay in the morning before the bridegroom made his appearance. The explanation of this was soon revealed. After evening service on Sunday I met a boy going to the sea to wash clothes. I said, "Is it right to wash clothes on the Sabbath?" The lad had not thought of it as being doubtful or wrong. Isaka came up and I put the same question and quoted, "Thou shalt do no manner of work." "Yes," he said, "you are quite right; I ought not to wash my clothes to-day, but yesterday I had no time, and to-morrow is my wedding-day." I felt sorry for Isaka and almost wished I had not said anything, for he felt he could not conscientiously have his clothes washed that day, and gave orders for his boy to take back the clothes and get up very early in the morning to wash them. This morning I was getting impatient at the long delay. If possible I wanted to be off to Zirú. I called some one and said, "Why are they so long in coming to church? The drums were beaten two hours ago." He replied, "Oh, they are waiting for Isaka's clothes to dry." A sweet revenge!

I had an interesting conversation with an old blind woman named Wabali. She had been taught by the teacher's wife and later by her own little boy. Both her teachers had died from the dreadful and mysterious sleeping sickness, but now she had no one to take her to church or to look after her. She came to salute me, a boy leading her by a stick. She said she wanted to be baptized, so I asked her some questions. "Do you love God?" I said. "Yes," she replied, "but He does not love me. If He loved me, why did He let Satan take away my eyesight?" She was the first sceptic I had met out here. She said, "Satan is greater than God, or God would not allow him to take away my sight." I then read to her the ninth chapter of St. John. Satan was

not greater than God, I said, but God allowed us to be afflicted so that we and others might remember that all things, even our sight, come from Him, and lest we should forget His gifts and not thank Him. I also told her how Jesus healed that blind man at the pool of Siloam. "If only that pool were here!" she said. Then I tried to explain to her about having our eyes opened spiritually by believing in Jesus. She was still thinking of earthly and bodily sight, and said, "How long after one believes will one's eyes be opened? How many days after?" I replied, "At once." But, poor soul, she could not grasp what I was trying to teach her, and I left her in the hands of a Christian lad to teach her the way of salvation, and also made some provision so that she might be fed and have some one to look after her.

8th.—Started for Zirú, about two hours' row from Bugaya. Here I found a teacher, and a church, and several Christians. The people gave me a hearty welcome, and after a rest and some food I took canoe for Damba, which is quite close, only half an hour away. The people in Damba were very keen on reading. Many could read, but for want of a teacher many were leaving us and reading with the Roman Catholics. Here I was able to place one of our newly-baptized lads. We had some prayer with the people, and many seemed familiar with the Lord's Prayer and seemed to know it well. Six asked me to sell them "Mateka" (first reading-books), and one wanted a Gospel. I reached Zirú just before dusk.

9th.—We started from Zirú to call at Bugaya on our way to Busizi (not the first Busizi I have mentioned, but another place near it). At Bugaya, which we reached after a very stormy passage, and when every one except myself and boys under my "cabin" got wet through to the skin, we met Isaka and many of the Christian women and others, who had come to see us and wish us good-bye. They came down to the shore and prayed me to come back soon and see them again. We reached Busizi II., where another young teacher was placed, and then we made for Busizi I., where my canoe and canoe-men had gone, and where my loads had been taken, and again I slept near the European house which was being built there.

10th.—I had told the canoe-men over-

night to come for my things. About seven o'clock they came, and soon they had everything packed and carried off. They were to meet me at Sese, on the east coast of Buvuma, but a long way round by canoe. Across land it was only about three hours' walk. I had first to go to Nkokondala on business, place a young teacher there, and relieve another one to come in for further training, as I have mentioned above. This time I met the man with the knotted piece of twisted grass, to which four additions had been made, representing four new readers he had obtained since I was there just a week before.

From Nkokondala I went on to the village of Mbubi, the Roman Catholic chief who is supreme ruler of Buvuma, subject, of course, to European government. His *musigire* was very kind to me. After a rest I went on to Sese. My bicycle was not of much use. The road led through a beautiful country, passing several very pretty mountain streams and forests. The people cultivate sweet potato and grain foods, but do not seem to cultivate plantains very much. They told me that there are very few wild beasts on the island, and the leopard is not known to attack goats or men at night, but confines his depredations to the smaller animals of the forest. It was difficult to believe this, for on the mainland, in Busoga especially, almost every week one hears of leopards carrying off goats, sheep, or fowls; and recently there have been several man-eating leopards in the country, which have carried off dozens of people, and have depopulated whole districts, the people refusing to live in these places. I noticed, too, that the Bavuma are like the Basoga in that they plant hedgerows along the sides of the roads and to separate the gardens. I do not think this is common in Buganda. Their language is much the same as that of the Basoga; probably at one time they were one tribe.

I reached Sese about three o'clock in the afternoon. My canoe had not arrived, and the *musigire* comforted me by saying that he did not think it would arrive that night, for it was a long way round, and there were mosquitoes, too. I hardly liked to think of sleeping there without my tent, provisions, or bed; but settled down as well as I could to the inevitable. The chief was

away, but his *musigire* did everything for me. It was not long before milk was brought, and a fowl and plantains cooked, which I ate native fashion, i.e., with my fingers, no plates or knives and forks being forthcoming.

There is a church here and several readers, but I had no chance of seeing them. The work here, as indeed in almost, if not all, the places I have visited, owes its beginning to Christian Baganda. It seems part of their nature that they *must* teach what they have been taught. In Busoga, alas! we have often mourned over the vicious customs of some of the Baganda Christians who came there to trade, and who have often been a stumbling-block to the Heathen, so it was refreshing to see the better side and see most of the Baganda on these islands doing what they could to propagate their religion and spread abroad God's Word. Just at nightfall I was rejoiced to see all my canoe-men coming in with my tent and things. My tent was soon pitched, and soon we were very comfortable again after a bath and a change of clothes.

11th.—In the morning we were off again. A half-hour's walk brought us to the landing-place, and we soon started. Lingira was to be our first place of call, an island between Busoga and Buvuma. We passed out of a long harbour in which were all kinds of birds, some just as large as swans, but with longer bills. We came to Lingira, and landed at the first landing-place we came to. The chief told me that the Muganda chief who had been in charge, and in whose place the teacher had lived, had gone away, and all his people with him, and so there was no work being carried on there. There were still some readers, and he himself knew some of the first letters of the alphabet. We parted the best of friends; both he and his people came down to the canoe to see us off, and the chief jumped in the canoe to guide us to the proper landing-place round the other side of the island. As there was now no need for my going there, we made for Bukaleba, which we reached about twelve o'clock, just escaping a storm of rain. About three or half-past, I got on my bicycle and rode into Iganga, reaching just as night fell, where Yosuwa Kirwavu gave me a most hearty welcome, all the more so because my coming was so unexpected and sudden.

## II. AMONG SANTAL VILLAGES.

### 1. On the East of the Rajmahal Hills.

By THE REV. D. M. BROWN, ACTING-CHAIRMAN OF THE CHURCH COUNCIL.

Whether for pleasure or duty, how thoroughly the cold season redeems the year in Bengal! As residents we endure with difficulty the hot weather and the oppressive weeks following the end of "the rains." But as workers we feel still more how much our freedom of action, at least as regards district work, is curtailed by considerations of weather, the dangerous sun-glare or the impassable floods. Hence missionaries, to whom is assigned the itineration among heathen villages or the superintendence of scattered village congregations, are very keen to crowd into the brief and golden opportunity all that can be accomplished.

The cold season once established, a camping tour of preaching or visitation comes just in time to check the hard word that had all but been said against Bengal as a place to live and work in. The climate becomes not only bearable, but enjoyable, and work not only possible, but a delight withal.

But if it is true of Bengal generally that a cold weather tour adds pleasure to duty, there are parts where it might be more truly termed a *privilege* to itenerate. Such is the Santal district, or, at any rate, that portion of the C.M.S. Santal Mission included under the Native Church Council.

This area, measuring about fifty miles N. and S. by ten to twenty-five miles E. and W., and intersected in almost every part by hills and streams, has many small Christian congregations scattered over it. In addition, there are two congregations formed of Santal Christians who have emigrated to different districts across the Ganges. The annual visitation of the 3000 or more Christians included in all these congregations involves a considerable amount of travelling, both by rail and horse, altogether rather over 700 miles of the former and rather less than 400 miles of the latter method. This does not include the long walks to and from the camps and villages. . . .

The settled and organized work of the Native Church can be guided and directed more or less efficiently from headquarters through the medium of native ordained or unordained workers. An annual visit to the Christians in their churches and homes by the

European missionaries is, however, necessary in order that directions given at headquarters may be based on local knowledge, and it should also act as an encouragement and stimulus both to the scattered native workers and the small congregations under their care.

The evangelistic work of the district, on the other hand, cannot be left so long, and its development and needs do not adapt themselves to approved seasons for travel or other time limitations. Hence it happened this year that on the completion of our tour round the district as a whole, there was one portion of it, the Hiranpur and Talpahari portion, which called for a second visit. A few facts connected with this latter tour may be of interest to some readers.

We left Taljhari by the morning train and reached Kotal Pakur about 10.30, but the heat of an April morning compelled us to remain there till the afternoon. We were letter-writing when there broke on the silence of the little railway-station the sounds of a native *bhajan*. Then a group of some thirty schoolboys appeared before the door, "salaamed," and proceeded with the singing. After many verses had been rendered to a tune of few notes and sung simultaneously in several keys, for the boys were mixed, Hindu, Mohammedan, Santal, and Pahari (mostly unmusical), and as I understood there were a good number more verses yet, I ventured to interrupt the well-meant serenade and proceeded to review this recently re-organized school of Ragnathpur. That out-station has been held by our preachers for a long while, but not much result has been seen. Last year, however, a young man who had been a student at Taljhari Boarding-school when a Heathen, signified his desire to be baptized. He and his wife have been preparing for some months, and it was with much pleasure we afterwards went over to that village from Hiranpur, taking with us the pastor and other native workers, and baptized the young man and his wife and infant child.

Next day, Sunday, at Hiranpur, the Christians of that pastorate gathered for Holy Communion, some from five miles, others from places eight or nine



miles distant. Several adults, Santals and Paharis, were baptized, as well as children.

On Tuesday we left a rest-house to which we had removed on Monday and crossed some hills by a pass about 600 feet high to Kunjbona. There two sons of the headman of a group of villages had been preparing for baptism for some time, and another man of the same village; also a bright, earnest man of a different village. I examined these, and found all four not only eager to be baptized, but, as far as I could judge, possessing an intelligent and spiritual grasp of the truths they confessed and a trust in the Lord, Whose servants they desired to be.

Kunjbona is a valley encircled by hills and a remote part of the district where, until last year, no continuous work had been maintained and no visible results had appeared. The school which was begun in July of last year (supported by the Caterham Junior C.M.S. Association) has been well attended by boys and, in two or three instances, by their fathers also! A Sunday-school has also been carried on regularly. Two houses are being built, one for the schoolmaster, the other for a native preacher, whose duty it will be to further instruct the new converts and extend the work so hopefully begun in the Kunjbona valley.

Re-crossing the hills on Thursday, we visited the Mohonpur out-station, where Mattu Munshi has resumed his work as a preacher after a term of reading in the Divinity School. The headman of the village has since his baptism, two or three years ago, been the only witness for Christ beside the preacher and the village school-teacher, whose home is elsewhere. We found the people more ready to give an attentive hearing to the preaching than when we visited the place in January.

Whilst I examined the village school-boys, a large and attentive group of women gathered, and were addressed by my wife and the Bible-woman who accompanied her. A young man, who for more than a year has been preparing for baptism, was also examined and approved; his baptism took place on the Sunday following. One other interesting thing marked the visit to Mohonpur. A son-in-law of the Christian headman came forward voluntarily to be instructed with a view to being baptized.

Our next object was to visit and, perhaps, baptize two catechumens in a distant village called Benadoti, on the southern border of our Santal Mission; but, owing to distance and lack of house-accommodation, we had to reach it by stages, staying two nights at different rest-houses.

At Benadoti the headman and his wife have for a long time held steadfastly to their resolve to be Christians in spite of much opposition from the villagers and the bitter words and threats of the man's old parents. Few instances are met with nowadays of such intolerant bigotry among Santals. During our cold season itineration we visited these people, and made a very earnest effort to disabuse the old people's minds of ignorant and foolish misconceptions regarding the purpose and results of avowing Christianity. The old mother was especially implacable. She refused to believe that her son and his wife would not be taken away, and that he would not cease to be a Santal because baptized; she most determinedly held to her self-delusion. On that occasion we took with us six educated Christian Santal men and two or three educated Christian Santal women, some of them related to the persons desiring baptism. But since then the bitter opposition of the old parents has been unabated, and threats of beating, expulsion, and even worse have been freely used to turn the young man and his wife from their purpose.

This time the same party of Christians was gathered to support the earnest couple in their courageous stand for Christ. They were able to go direct there on Friday and stay overnight. We—my wife and I—left the rest-house early on Saturday and rode the five or six miles across to Benadoti. We took our breakfast under the shade of a big tree and then rested till the villagers could be gathered together. There were good reasons why it should be performed there rather than at a church ten miles away. The average heathen Santal is very ignorant of the Christian rite of baptism, especially in these outlying districts, and nothing can so well dispel the unworthy notions which in their low minds they associate with it, and their vulgar slanders, as allowing them to hear the sacred rite explained and see it performed before their eyes in all its expressive simplicity.

When, at about 2 p.m., the villagers

had assembled, an address was given by the principal native preacher, followed by another from English lips, which, if less correctly spoken, always commands an equally attentive, because more curious, hearing. I had persuaded the old father to come and listen, and I invited him to question us freely on any point of difficulty or objection. He sat a silent listener throughout. But the old mother had gone away to another village, declaring that she could not be near to see the Christians when they should come. She happened to return, however, just as the baptism was taking place, whereupon she commenced crying and shouting in a thin, shrill voice, so that the remainder of the service was almost inaudible to those gathered round. The most effective check to her unseemly interruption was the hearty singing of the well-known baptismal hymn, "In token that thou shall not fear Christ crucified to own"—words that in the case of these Santal converts always seem to have such force.

## 2. On the West of the Rajmahal Hills.

BY THE REV. F. ETHERIDGE.

Our first camp in the past itinerating season was located at Panjwara, in the extreme west of the Godda Mission district. We had often passed through this little Hindu town on our way to and from Bhagulpur, but never before had we pitched our tents there.

Our tents were pitched on a level, lawn-like sward beneath a grove of magnificent old mango-trees, just outside the bazaar, on the banks of the river, which is now about a quarter of a mile wide, but at the beginning of December was only a very modest stream winding through the great stretches of loose glistening sand. Some distance up stream we could see the "palace" of the local "Rajah" showing white through the dark-green foliage of the trees.

This magnate, a wealthy zemindar, was disposed to be very friendly, and soon after our arrival he sent us a complimentary present, which reminded us strongly of the gift Jacob sent down to Egypt for his son Joseph, so profuse, and of so distinctly Oriental a character was it: a live goat, a large pot of *ghee*, a basket of fine rice, a great lump of white sugar-candy, parcels of raisins, sultanas, almonds, *dhal*, cardamoms, and long pepper, some limes, potatoes,

How the old scene was suddenly changed by a tremendous dust-storm, followed quickly by thunder, lightning and hail; how we, being thus detained, got belated and made our way in the blackness of night, rendered darker by the blinding effect of incessant lightning, to Talpahari rest-house, ten miles away; and how after a second storm—one of the worst I remember—our weary ponies plodded through floods of water and mud till nearly midnight,—all these incidents belong to the journey, but do not affect the work.

The next day, Sunday, was peaceful and fine, and we had Communion with the Talpahari congregation. The young man of Mohonpur district was baptized by the name of Daniel.

This happy and encouraging tour reminded us, as we lifted up our eyes to the hills, that "our help cometh from the Lord, Who hath made heaven and earth." He has preserved our going out and our coming in, and neither heat nor storm have harmed us or any of our party.

a variety of fresh vegetables, and a bouquet of flowers. Three men came loaded with the things, and a fourth to conduct the presentation.

Later on we went and called on the Rajah. He was exceedingly polite, but painfully nervous, a condition that was not at all relieved by his seating himself in a rickety chair which came to the ground with a crash! He has a fine residence which could be made very nice, but it has a tumble-down, out-of-repair appearance, though curiously enough he is busy making additions to it.

Hitherto most of our camping had been carried on in the eastern, northern, and southern parts of the district, where we already had special interests in the way of Christian congregations and schools; while the large tract of country lying to the west and north-west of the town of Godda, containing large numbers of Santals, as well as Hindus and Mohammedans, had been more or less neglected. I may mention in passing that in the extreme south there is a still larger tract, ostensibly belonging to this district, to evangelize which nothing at all is yet being done.

We had often cast longing eyes in the direction of this western tract, and

wished we could enter in and take possession of it in the name of the Lord; but the fact is we have all along been hopelessly undermanned, and it has been impossible for our little band of workers to go everywhere, or even to do justice to the opportunities which this district offers. With open doors on all hands, people everywhere willing to listen, and practically no opposition, we have been unable to make the most of many glorious possibilities, because our preachers are so few: whatever the state of things may be in other parts of Godda, it may be said with all truth, "The harvest truly is great, but the labourers are few."

Well, one afternoon towards the end of last rains a stranger was shown into my study. Before me stood a well-built Santal man, about thirty years of age, with an open, honest face and a straightforward manner that appealed to me at once. He was fairly well educated, and he told me that having read a good deal about the Christian religion he had become deeply impressed, and that he and his friends, having talked the matter over, had at length decided to become Christians. Besides himself there were his wife and little daughter, and four adult relatives, seven souls in all; and they all lived at Lohbandha, a Santal village in the very heart of that western tract. Here, then, was the answer to our longings and prayers for this part of the

district. We were immensely thankful to get an opening there at last. We lost no time in arranging for their systematic instruction, and the earnest way in which they set to work to learn left no doubt of their sincerity.

Now you will understand that it was to take advantage of this opening that we turned to this neighbourhood at the very beginning of the cold season's preaching campaign, and full of encouragement our visit turned out to be. The sequel, too, is encouraging, and I am sure you will be interested to hear it. On Easter Monday, in the presence of a large number of villagers at Lohbandha, I had the great joy and privilege of baptizing Balka and his wife and child in a village tank and so admitting them to the fellowship of Christ's visible Church. They have proved in every way worthy.

The other four, I regret to say, seem to have cooled down and do not wish to be baptized at present, but Balka says he feels sure they will come forward later on.

We have now opened a school in the village with an old Taljhari boy installed as teacher. It bids fair to be a great success; it already numbers nearly thirty pupils. As soon as a suitable man can be found, it is our wish to station an evangelist there to develop the work. Balka has promised to give land and to help to build a house for such an agent.

### III. A HOLIDAY TOUR OF THE OSAKA (JAPAN) DIVINITY SCHOOL PREACHING BAND.

BY THE REV. S. HEASLETT.

We assembled at the Osaka Railway Station on Monday, April 14th, at 7.20 a.m. We were seven, namely:—five first and second year Divinity School students, a foreign novice in search of experience, and our leader, the Rev. P. Y. Matsui, tutor at the Divinity School. We had with us a large number of tracts, papers, and Gospel portions, for sale or free distribution as occasion should require; a flag, bearing the inscription, "Osaka Holy Trinity Divinity School Preaching Band"; also a concertina, to attract the people and lead the hymn-singing, which offices, under its able master, it performed very creditably.

A quick run of five hours brought us to the end of our train journey; a walk of three more and we arrived at our first headquarters, a village called

Tomotsu, not in itself an inviting place, but situated prettily in the midst of the far-famed scenery of the Inland Sea.

Our plan was to visit the various villages in the vicinity of each headquarters during the day-time, holding open-air meetings; returning in the evening to conduct meetings in suitable places in the larger villages where we were lodging. Endeavours were made in each place to impart simply and briefly some knowledge of the Christian religion, and also to induce the people to buy a portion of Scripture for a small sum. Experience has proved that this is better than giving them freely; it ensures a more careful perusal from the fact that it costs something, and only those buy whose interest is aroused, even though it be but the interest of curiosity. However, we dis-

tributed small tracts and copies of a paper called *The Light of the World* in various places. Nor were we disappointed in our expectations; in all the twenty places where we held open-air meetings, with but one exception, we sold portions of the Scriptures.

To attempt to describe our tour minutely is unnecessary, as so many features recurred again and again. To give an outline of one day's work will afford sufficient knowledge of our doings and methods to call forth praise and prayer on behalf of those who heard and were interested.

Having finished private devotion and public prayers (conducted every morning by our leader, with an occasional address), and done justice to the fare provided for us by our hotel landlord, we were very soon ready to start off, each one carrying his midday meal, neatly done up in a small box containing for the most part the inevitable rice and various vegetables, to be enjoyed during the heat of the day at some wayside or village inn.

Under the guidance of the catechist of the district we took up our stand in the most suitable place in the village; sometimes it was the village rest-house containing the public shrine, sometimes a tea-house, more often an open space conveniently near to the largest group of houses. We commenced proceedings by singing a hymn, and scarce would the strains of the first line have died away ere from all quarters—though invisible a moment before—would run, tumble, or toddle, numbers of children of all sizes, generally in pairs, as is the custom in this country where no child is complete without another smaller one strapped on to its back; next came the mothers with no undignified haste; and lastly the men in an even more leisurely manner. The time occupied in the singing of two hymns was always sufficient to attract an audience of from twenty-five to forty-six adults in almost every place. Why we have come they cannot guess at the beginning, and there is a stir of expectation, and on some faces a little wonder is depicted, as the selected speaker stands forward and makes the usual preparations to a public speech. He tells his message, it is about the One True God, or a short outline of the Life of Jesus, or may be it relates to worship, true and false. Some listen attentively, others somewhat listlessly, some return to their employments. We sing another

hymn, and again a speaker for ten minutes deals with another point of our faith. He having finished, a short explanation is given of the books to be sold, how cheap they are, how good, how necessary; and then whilst we sing another hymn these are offered for sale with varying success. This ends our work here, and we move on some distance, passing on our way many likely-looking places, where we cannot stay because our time is too short and all our plans are made. Arriving at the next selected place we repeat, as far as circumstances will allow, our work above described. Each place takes half an hour, and we hold seven or eight meetings every day, usually finishing our day's work about 4.30 in the afternoon, thus allowing time for preparation for the evening meeting.

Whether it was upon the shore, amongst the rice-fields, or to the inhabitants of some secluded hamlet lying close amongst the mountains, in all places we had audiences varying from twenty to fifty persons, and always a number of children.

The evening meetings we held in Tomotsu, where for two evenings we engaged the theatre and succeeded in drawing in a goodly number of men and children, the latter proving a serious hindrance whilst they remained awake, and creating no small disturbance when, later, having fallen asleep they were removed by grandparents or other guardians. Each night we had three addresses, the meeting being about two hours in length. As far as one could judge, the evening meetings were the most unsatisfactory of all our efforts; at no time did any spirit of inquiry or earnestness seem to be raised. In Fukuyama we divided our forces and preached in the church, the preaching-place, and also one night in the Methodist preaching-place; here counter attractions in the shape of wrestling, and a special visit of a travelling theatrical company left our audiences very small. . . .

A short summary of what was accomplished may not be unwelcome: we visited fifteen villages, holding meetings in twenty-six places, giving fifty-nine addresses and sermons to some 850 people, and selling 115 tracts and portions of Scripture, besides giving away a large quantity of miscellaneous literature.

It was noticeable that nowhere was

there any active opposition, and only in one place were we received somewhat coldly; generally speaking, there was a desire to hear and an interest shown afterwards. Much of this may be accounted for by the fact of our numbers, the strangeness of our visit, and the freshness of our message to these people; but even so there can be no doubt in the minds of believing people that from the seed sown will come ripe fruits, yielding an increase of varying degrees. At our thanksgiving meeting on our return, the words of 1 Cor. iii. 6

were read, "But God gave the increase." May it be His will to give an increase in those parts!

No small amount of the success of our trip was dependent upon our leader, and as he failed not, we reaped the benefit, coupled with the spirit of public and private prayer in which it was begun, continued, and ended. The spirit of earnestness and desire to help exhibited by the men augurs well for their future work. The trip was enjoyed by all, and was a blessing to all; we trust to live to see many more of them.

#### IV. ITINERATING WITH BICYCLE IN NORTHERN JAPAN.

BY THE REV. W. ANDREWS, OF HAKODATE.

*May, 1902.*—Ono, twelve miles from Hakodate, was my first stopping-place. I was glad to find the catechist at home; he was about to start for a trip along the coast and visit some farmers living forty miles off. The wife made me some good tea, and after various business transactions, they sent me off with a prayer. My intention to-day is only to reach Tate, to see a sick man who was formerly a catechist. He is in consumption. The next twelve miles is all up-hill, through one of the prettiest valleys, but the road is anything but good. My wheel goes so easily and is so light and strong, and I reached there by 11 a.m. There was still plenty of snow in the pass and more mud. Running down the other side for eight miles, I turned off through a number of fields, and for two miles ran along a footpath a foot wide, in many places sunk down four or five inches below the ordinary level. Now came the test of the machine [a Dursley-Pedersen bicycle, purchased and sent out to Mr. Andrews by some home friends]. I wanted one I could carry easily. Would this bear the test? Here my path ended, and the next two and a half miles to Tate meant stiff climbing and walking through thick bamboo grass and bushes. It did not take me many minutes to detach the machine, fold it up, and hang it on my back. Any ordinary wheel I can carry across my shoulder for fifty yards, then it has to be put down; but I was surprised to find the ease of this one. Crossing by a fallen tree, a small brook, and then a stiff climb up a water-course, I tramped on with comfort and almost forgot I had a 35 lb. weight on my back.

Christianity in this valley at Tate is just now at a very low ebb. There is

the little church, but service is not often held there. There used to be thirty or forty members, but the earnest ones now do not number more than five, and one of them is dying. Such a large, beautiful plain, some twenty miles broad, and backed by a huge mountain-range capped with snow; a river meandering through the middle, and farmers' houses dotted all about. I paid a visit to the sick man; he was delighted to see me. He and I have worked together for fifteen years, and now he is just on the border. His last days are far from prosperous, and were it not for the kindness of a neighbouring farmer he would be without food and necessities. And all this has come about by the laziness of his son and his riotous living. Unknown to the father, who had entrusted to him all his goods and land, he has mortgaged everything and squandered the money. It is very sad, for he once owned stock and land and was able to pay a visit to England. Telling him that we both would meet in heaven, and there would be no more pain and suffering, he replied, "It is quite right for you to say so, but I cannot; I have nothing but doubts in my mind. Thank you for your letter, but I cannot believe as you do. I doubt about the Holy Spirit. I believed some eight years ago He dwelt in me. It is all doubts." "But," I said, "you say you have sinned in the past, and so have I; but now, to-day, can you not say that God has forgiven your sins through Christ?" "You can," he said, "but I cannot; I know He is the Saviour, but so many doubts fill me." "But," I said, "do not think of anything but that God is a Father and you are His child. Never mind what the Devil says.

Your Father loves you. Can you turn towards Him and say, 'Father, You have told a lie'?" "Oh, no, I could not say that to God," he replied. "But if you say you have doubts," I said, "it is all the same as turning to God and saying, 'Father, You have told a lie. You have said you have forgiven me my sins, but I can't believe it.'" "No, I could not say that to God, but I see my doubts are just the same as saying, 'You are a liar.' Oh, no, that won't do; I understand." I then told him that all his doubts were nothing else than Satan tempting him. It seemed then as if the load lifted, and after a prayer, perhaps the last we shall have together, he told me that he would wait for me to come Home yonder and meet him. I said good-bye and went on.

A new road has been made from Tate to the sea-coast, to a place called Moheji, and I was told it was much shorter to Hakodate, so I determined to try it. As it was nothing better than a mountain track, I hired a man, and strapping the machine on his back, trudged off for what I thought a twelve miles journey, but what proved to be twenty-two. On our way we came across the farmer who is so kind to the sick man. He was up to his knees in mud, hard at work in making a rice-field, which requires working in soft mud. He is a good Christian man, and one of the lights still left in this valley of Tate. In his yard was a large wooden cage in which was a bear about eight months old. We had not gone far before it began to rain, and for the next three hours it did nothing but rain and blow. It was a very hard climb to the top of the pass. We had to cross a swollen river eighteen times, with the water generally up to our knees, but sometimes considerably above. There was nothing to be done but to go right through with boots, trousers, and stockings just as one stood. At last, about 7.30 p.m., we gained the top. Had it been fine the view, no doubt, would have been lovely. It was getting dark, and we were not yet half way to Moheji. Down we went on the other side at a good rate, slipping and crossing another river. Just when it was getting so that we could scarcely see the path, we came upon a small straw shanty with three or four people all huddled together, and a nice wood-fire at the entrance. They told us that the nearest resting-place was

five miles off, and wished us good luck. We started off as soon as my man had had a smoke, and crossed the river with water up to our waists, and turning a corner, it suddenly became quite dark. How the man could see the road I do not know. I could see nothing but the white aluminium on the wheel he was carrying. Slip, slide, scramble, till we felt we were descending the bank of another river. We could not see it, or even where the crossing was supposed to be; we could only hear it rushing and the blocks of wood knocking against the boulders. They use the mountain rivers for carrying large blocks of firewood down to the coast, and the men we had just left had been cutting the wood and throwing it into the river. My man said it was dangerous to attempt to cross. Every moment it got darker, and we were soaked in the downpour. It would never do to go on. I suggested building a straw hut, but we had no matches, and he said that without fire we might die by the morning.

There was nothing to be done but to make our way back to the little straw shanty and ask to be allowed to sit by the fire till morning. Darker and darker it grew, I blindly following with my hand clinging to the wheel. We turned back. Crossing the river was the worst part. I knew we were in the river and at a deeper spot than we had previously crossed by. I kept fast hold of the machine and its bearer, and might have been walking with my eyes shut for the good they were to me. It seemed a long while before we got back to the shanty, and never have I seen anything so welcome as that bright fire. The inmates, a woman and three men, had all turned under their quilts and gone to rest, and completely filled the shanty. They gladly said we might make ourselves as comfortable as we could. The fire was built half out and half inside the shanty. Imagine a shanty with its entrance eight feet wide, opened to the rain and wind, some straw matting suspended to the two front sticks which acted as posts, and was stretched down sloping to the ground behind. That is all, eight feet wide and seven feet deep. The sleepers' heads were just where the matting sloped to the ground, and their feet were exposed from under the quilts and stretched towards the fire. What with the rain and fording the river we

were both sopping. I crawled down to the inside of the fire. Fortunately I had some quinine, so took a heavy dose, and then another and another. The ground we were sitting on was saturated, and the wind and rain kept us both well wetted on one side, but the fire was so nice and warm, and before long we both began to steam like engines. It was then 10.30, and the man said, "Seven more hours and it will be dawn. Then we can get on." Seven hours! I thought, how shall we get through them? My guide had already found a place where he stretched himself down and had gone to sleep. Japanese can squeeze themselves up into the smallest holes and make themselves comfortable. I tried at first to find a place for my back and head, and after some time found I was using one of the inmates' feet for a pillow. Soon I began to shiver and get colder, so more quinine, and at last, by managing, got my body at full length close to the fire. The rain stopped, and now, with the guide's head on my neck, and mine on some one else's feet, we got two hours' sleep, and so the night passed, and about 3 a.m. it began to get dawn. By this time I had partly dried, and was thankful indeed for even such a short sleep and a warm fire and shelter. By 4 a.m. it was light enough to start again, and after fording two more rivers we reached Moheji at 10 a.m. Here I found the good road, as Hokkaido roads go, and reached Hakodate about 1 p.m., quite ready for a bath and sleep.

16th.—Started to-day for the Tokachi district, 210 miles by steamer, and then land. We were off punctually at 10 a.m., but outside met an easterly wind, which increased the farther we got on our voyage, till the next afternoon there was nothing but wind, fog, rain, and tremendous seas. Every one was fearfully ill, the ship standing on its end and rolling over in every direction. I never felt so bad before! After twenty-nine hours the mist suddenly cleared off and the sun came out, and we saw land fifteen miles off. We had overshot our port by thirty miles. At last, at about 6 p.m., Saturday, we anchored behind a point, and only rolled from right to left all night. This was better than tumbling in all directions. The chief engineer is a Christian, and a bold one. He said he was first brought to Christianity through seeing the lives of two lady missionaries.

They could not speak much Japanese, but what they did convinced him of the power of Christianity. "There is no power of deeds in Buddhism," he said.

There is another Christian on board, baptized on Thursday Island some seven years ago. He and others were taught Christianity by the Greek Church. They are very honest and reliable. A Buddhist priest has tried all he can to win them over, but without effect.

(Sunday).—At four this morning, after a tossing night, we heard them pull up the anchor, and soon after a boat came along to land us, and right glad I was to be on shore again. Found that the catechist had gone to his country congregation for service at nine, so started off to be in time. I had not been round this part of Hokkaido for nine years. It used to be my district, but has been divided off, and is under the care of a brother missionary. I got there as the Christians were assembling. How I enjoyed seeing these people again, especially the older ones, and they, too, were quite as delighted to see me.

I was glad to get to Kushiro by night, and Miss Payne, our C.M.S. lady there, made me heartily welcome. The rail ends here, so again mounted my wheel. Soft sea-sand, climbing through woods, and down steep hills, and along tracks which an ordinary cyclist would not care to attempt. The machine behaved splendidly, running over stumps and roots, and along narrow gutters about six inches deep; yet only twenty-five miles done in six hours will show you the state of these roads.

20th.—Journeyed on to Morura, where there are two catechists. One works one end and the other the opposite end of a large district 100 miles long. To-night we had a grand meeting. All the Christians, about fifteen, and some twenty unbelievers met in the little church (built for 157.), which was quite full. One baby was baptized, and there were fourteen communicants. The work here is growing well. After the service we went to the catechists' house for tea and cake and a prayer-meeting.

At 5 a.m. next morning started off, and after eight miles of bad road reached the man's house who took my photograph last year with the cycle. He was busy farming. His motto, on a

board outside, in Japanese, is, "Time is golden," so asking him to come to the meeting to-night, I would not hinder him, even to have the inevitable cup of Japanese tea, and reached Obhiri by ten. We have just made a change of catechists. The present man is a candidate for Holy Orders, and we hope he will be ordained on the return of the Bishop next year. At 6 p.m. we had a church committee, and items of business were transacted. They promised to give 1*l*. a month towards the man's salary—he gets 2*l*. 14*s*. now—and when ordained to give half his salary, and when in full orders to pay the whole, besides meeting all church expenses. At 8 p.m. we had a good meeting in the church, my photographer friend being present, walking in eight miles to attend. About twenty remained to the Lord's Supper. Among the communicants was an Ainu, who is doing all he can to provide education for the children of his own village, and there were also three or four who do not belong to the Episcopal Church. I expect in three years' time the Obhiri church will become entirely self-supporting, and be managed entirely by its own Japanese minister.

22*nd*.—Started at 5 a.m. in a thick fog for fifty miles to Biro. After the first fourteen miles, the road being a mere narrow track, I stopped and had three bowls of porridge. The next eight miles were bog and marsh, then more porridge. The remainder of the journey was better, and I reached Biro at 2 p.m. The catechist was out in the road waiting for me, and almost before I could get to him said that there were tea and cake waiting for me at one of the Christians' houses. I should like to have had an hour's sleep, but there was no chance. This Christian is most earnest; I knew him fourteen years ago, when he kept a tiny shop of all sorts near Hakodate. We persuaded him to close on Sundays, and since then he has grown much in grace and has prospered, and, what is better, his wife and mother have also become Christians. We had such a meeting here in the evening; ten adults and eight children were present, six of whom were baptized. They had all come in last Sunday, thinking I should be there, and some had to go back to the country. They consisted of a man, wife, and three children, a regular Cornelius family; another man and his wife; all

the rest were single. We were all so happy. The church was full, half being unbelievers and the remaining forty or so Christians. Eleven years ago there was not one Christian in the place, and now there is the church, with members who will number at the end of the year about one hundred. One of the committee-men told me, and others as well, that the aim of the Christians is simply to make the whole town Christian—a glorious aim. The special mission held here last year has been the means of all this great blessing. The catechist here is supported by the Bridlington Quay congregation, and through them and the prayers of others much good work has been done here.

23*rd*.—Started back for Obhiri, the last six miles being in rain. Had to push my wheel for a considerable distance over black, boggy soil, and reached an inn at 4 p.m. Had some porridge, and a good Japanese bath set me up.

The next day was fair; a blue sky, and a long range of mountains capped with snow in front, over which one has to climb. All around is forest and firs; cuckoo, nightingale, and other birds doing their best. The sun is rising, making the snow-capped mountains glisten, and the rippling streams look their best, making all a relic of Eden. For ten miles the road is fairly decent (decent roads mean for a cyclist six miles an hour at fullest speed), and the next Government inn is reached. What a blessing these inns are! The Government erect them at stages of from eight to ten miles distance from each other, giving the owner a certain number of horses and a subsidy per month. He then has to provide horses for travellers and transport, and also night shelter when needed at fixed prices. I generally make my way to the kitchen of the place, where the fire is, Japanese fashion, in the middle of the room, with a kettle or saucepan hung from the rafter over it, the smoke finding its way up through the roof. Round the fire is a raised platform, where you can sit with your feet towards the ashes and enjoy yourself. I soon got a saucepan, and before long had some porridge ready. Three bowls satisfy me for two hours, and then I want more. The next ten miles would bring me to the pass, and I was told the road was good and that I could



cycle all the way, but it proved to be bad and up-hill. I caught the owner just as he was leaving with some horses, and made arrangements for a coolie to carry my wheel down the pass to the next stage, and glad I was that I had done so; the road was fearfully steep, and all in holes and thick mud. From the top we got one of the most glorious views I know of. The hills are covered with snow, and large plains stretch out at one's feet towards the sea, some 100 miles away. We slid and slipped down the other side, and eventually reached a hamlet, where at present is the terminus of the railway. It is in the heart of the forest, and huge fir-trees stretch round for miles and miles on either side of the line, and the hills go up very precipitately to a great height. The railway is to be one of the military lines through the island, uniting Koshiro with Sapporo in two years' time.

(*Sunday.*)—Had such a good rest and quiet day in the forest, and had it not been for the stinging flies everything would have been perfect. It is such a help and comfort to get a real Sabbath-day.

(*Monday.*)—The first train this morning brought me to civilization again, where I met with some kind missionary friends. In this town the Congregational, Methodist, Presbyterian, and Episcopalian meet together at five every morning for the next four weeks to ask for special blessings on special preaching in the summer. Then, after more journeying by train, and ten miserable hours on another steamer, home is reached. What a delightful spot!

Two days after my return to Hakodate a telegram arrived saying that the farmer whom I visited at Tate had died. He left a letter for me, saying on the day he died, "No more doubts; my sky is clear to-day."

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## CRITICAL OBJECTIONS TO FOREIGN MISSIONS.\*

By the Rev. G. T. MANLEY.

**T**HE objections commonly raised to missionary work fall into two distinct classes. There are, firstly, objections to the very existence of missionary work, and these, in their ultimate analysis, are objections to the Christian Faith itself. It is generally admitted that the preaching of the Gospel of Salvation is the purpose for which Christ raised up His Church, and that the command to make disciples of all nations remains in force as long as any nation remains unevangelized. Christ certainly believed in Foreign Missions, and therefore those who object to Foreign Missions on principle cannot consistently call themselves followers of Christ.

There is a second class of objections which do not question the principle of Missions, but are directed against the methods which are in actual use, or against the individuals using them.

I shall assume this afternoon that I am addressing followers of the Lord Jesus Christ, and therefore that all objections of the former class are ruled out of court. You admit that you are bound in obedience to your Divine Master to help forward the Evangelization of the World, but there are certain practical objections strong enough to compel you to be disobedient to His command and disloyal to His Kingdom.

I shall therefore confine myself to-day to this second class of objections: and, further, I shall confine my remarks to Indian Missions, of which I have some experience. I wish people would always speak from their experience on this matter. Before I went out, I always used to ask objectors whether they spoke from experience or not, and found this simple

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\* A Sermon to men at Cheltenham on May 26th, 1902.

question disposed of about nine objections out of ten. When in Allahabad a brilliant young member of the Civil Service, who told me he was an agnostic, said to me, "All Christian servants are bad." "Have you had any?" "No; but everybody says so." "Well," I replied, "I don't say so, and I have seen two or three." Later on he said that there were no Christian clerks in Government service in Allahabad. "Do you know a Mr. Eusebius, in the collector's office?" "Oh, yes, that's my office; I know him, but I didn't know he was a Christian." "Yes, he is one of our Christian graduates from Muirabad. What sort of a clerk is he?" "Oh, very good." "Is he the only Christian you have had any experience of?" "Yes, I suppose he is." There is nothing unique, I am sorry to say, in this type of conversation, excepting, perhaps, the rude insistence with which I pushed the inquiry, and the naive candour of the replies.

Confining myself to my experience of Indian Missions, therefore, let me raise a certain number of objections and inquire into their validity. I shall deal with them mainly in pairs.

An officer in the Indian army once expostulated to me thus: "I call it wicked for these missionary societies to take young girls from homes of luxury in England and send them out to all the hardships and dangers of missionary life in India"; and I have often been told by others that missionaries live lives of luxury and extravagance. Now what are the facts? Let us take the United Provinces of Agra and Oudh, where I was labouring. The expenses of the Church Missionary Society there are all detailed on pp. (xxiv.) and (358) of last year's C.M.S. Report [that for 1900-01]. The average amount given to each missionary for the year, including rent, itinerating, Mission servants, and all allowances of every kind, was 105*l*. Is this extravagance? On the other hand it must be confessed that in India, with the cheapness of food and labour, this sum is fully sufficient to enable the missionaries to live in health and to have every simple comfort that is necessary to efficient service. But the fact remains that many shop assistants are receiving three times this amount, and do not think themselves overpaid.

I will pass to another pair of objections. "So many of our best men are going out as missionaries that there is a difficulty in procuring men for the work at home." This objection was brought before me by an English Bishop in a personal conversation. I have also been told that "only those men go out as missionaries who cannot pass their home examinations, and then after a few years they come home and get livings." Again, what are the facts? It is unquestionably true that the majority of C.M.S. missionaries who are forced by ill-health or family reasons to return, receive good appointments very quickly after their return home, which certainly seems to give some colour to the Bishop's objection. Another fact which supports it is that all of them who go out ordained pass the same examinations as those who stay at home, and frequently occupy the first position. A third fact is that six missionaries went from my college in four years, and that four of the six took first-class honours; although in the first year only of those four an equal number of first-class honours men were ordained for work in a home population of one-fiftieth the size of the heathen world. But it will be time enough to fear for the Home Church when our bishops and leading clergy claim an apostolic succession for foreign service, and when, according to apostolic precedent, nine out of eleven leave their homes to preach the Gospel.

The same young civilian I mentioned before also thought it was a pity that missionaries did not do more to elevate the people socially, and many

at home are loud in their applause of hospital and medical work (although for some unaccountable reason they do not support it). But others object that it is the business of the missionary to preach the Gospel, and that he should not dabble either in medical or educational or industrial work, but leave these to the State. The facts here are scarcely in question, and the only answer to these objections is that they are no objections at all. A man who wants to obey Christ's command and take part in the teaching and discipling of all nations must just subscribe to that branch of missionary work which he thinks most likely to secure that object. Medical work is carried on by the money of those who believe in it, and so is evangelistic work, nor is any man's money given to any work in which he does not believe.

It is sometimes objected by travellers who have been hospitably treated by some missionary, that missionaries have nothing to do except enjoy themselves, that they make no converts, and produce no effect whatsoever upon the country. An American fellow-traveller on my return from India told me of a missionary in the Bombay Presidency with whom he had stayed three days, "I tell you, sir, that man did no work. He may have held a service for Christians now and again, but he never troubled anybody." As this same gentleman had before told me he did not believe in anything except enjoying himself, I suggested that a post under that society would suit him exactly.

A corresponding objection is frequently found in English journals. When some political trouble occurs we are told that it has been aroused by the missionaries. "They go and attack the religion and customs of the Natives, and worry them to become Christians, until this or that trouble is the outcome."

The laziness or otherwise of missionaries is a delicate matter for a missionary to pronounce upon. Perhaps I may quote two opinions. One was that of a Hindu of some standing in Madras, who said to me: "Mr. Manley, when we Hindus want to learn philosophy we go to our own teachers, but when we want to learn self-sacrifice we go to the Christian missionaries." The other opinion is the official statement of the Indian Government, published by the House of Commons in a Blue-Book. It says: "The Government of India cannot but acknowledge the great obligations under which it is laid by the benevolent exertions made by these 600 missionaries, whose blameless example and self-denying labours are infusing new vigour into the stereotyped life of the great populations placed under English rule, and are preparing them to be in every way better men and better citizens of the great Empire in which they dwell."

A rumour was recently reported in an Anglo-Indian paper (then edited by an agnostic) that the missionaries in Bengal had retained a large number of converts by means of bribes, a charge which was three weeks afterwards fully withdrawn. Many who would discredit this, ease their consciences for their neglect of missionary work by the reflection that probably the majority of converts come in simply for the loaves and fishes. Others, again, find fault with Missions because the converts are so few. The first of these objections can be fixed at its true value by remembering that if converts were bought, they could be numbered in India not by thousands, but by hundreds of thousands every year. Last year there were 172 C.M.S. clergy labouring in India, and 164 native clergy, and the number of adult converts baptized was 2514. Now, when we remember that a large number of these workers, probably thirty per cent., were engaged in teaching or pastoral work, it appears that about

2500 converts were the resultant of the work of 250 clergy. I submit that any Christian man would be glad to support a clergyman labouring in East London who was baptizing ten adults every year, and yet any one knowing the two spheres will admit that conversion demands greater effort and greater sacrifice in India than in London.

It is sometimes asserted that those who see most of missionary work are strongest in its condemnation—namely, civilians residing abroad. This is not my experience. During the whole period I was in India I must have met about a hundred civilians, yet I never met one who professed faith in Christ who was not a supporter of missionary work. It is true that the Government position of neutrality renders it difficult for Government servants to take an active part, yet in the United Provinces, where I was working (for I prefer to speak only from personal experience), all the highest Government officials, including the Lieutenant-Governor, the Director of Public Instruction, the Vice-Chancellor of the University, and the Chief Justice, have directly aided the work which the C.M.S. is carrying on amongst the Hindu and Mohammedan students. The latter, after presiding at an evangelistic meeting at which all the leading Hindus in Allahabad were present, expressed his intention to come again as a listener, and invited them all to do the same. Our Hostel committee contains both judges and professors of the Government College as active members, and greater interest seems to me to be shown in our work than is the case in parallel circles at home.

I have left the most frequently heard objection to the last. It is that the lives of the converts are generally unsatisfactory. I have no hesitation whatever in saying that this is entirely contrary to the truth, and is generally propounded by simple people who have been taken in by some rascally low-caste Hindu who thought he could get a situation by calling himself a Christian. If Englishmen, in these cases, would only ask for a reference to the missionary who baptized him, this charge would disappear. Genuine converts are not sinless, nor are we, but those I have met have certainly maintained as high a standard of life as even our best Christian workers at home. As regards those "born Christians," the percentage of communicants amongst them is, at the least, three times what it is in England, in spite of all their disadvantages. The latter fact can easily be verified, and speaks for itself.

As long as the work of Foreign Missions is carried on by men it will be open to criticism; but I believe that a candid examination of the facts will show that it is carried on with at least as great care, economy, and wisdom as any branch of Christian work at home. At any rate I am sure of this, that a Christian who wishes to obey His Lord's command to "preach the Gospel to the whole creation" can find some Mission, educational if not evangelistic, medical if not educational, the general methods of which he can approve; and that he can discover some one missionary at least in some corner of God's earth who is doing his work so faithfully as to be deserving of support. It is not a question as to whether *all* missionary effort is rightly directed—we could not give to it all if we would,—but it is a question as to whether *any* of it is as worthy of support as the other objects of charity or luxury to which we are at present devoting our means. Our Lord's purpose and command is clear, and the only valid excuse for not obeying it would be if there is nowhere a single missionary who is doing his duty. If the case is considered so bad as this, it is surely time for the objector to go out and undertake it himself.

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## THE MISSION-FIELD.

### Western Equatorial Africa.

WE regret to record the death, at Lagos on September 14th, of the Rev. Samuel Pearse, Pastor of Ebute Ero in connexion with the Lagos Native Church. An Egba Christian, he was educated at C.M.S. schools, and subsequently worked as a catechist and schoolmaster at Badagry and Lagos. He was ordained in 1871 by the Bishop of Sierra Leone and admitted to Priests' Orders in 1880. He translated into Yoruba the Books of Ruth, Ezra, Nehemiah, and Esther.

Having settled all arrangements with regard to the transfer of the church and station of Ode Ondo to the Rev. T. A. J. Ogunbiyi, Bishop Phillips started on April 22nd on a long wished-for confirmation tour, accompanied by Mr. J. W. Thomas and Mr. J. Laleru, two catechists. The Bishop visited most of the stations in his district, and reached Ode Ondo on his return on June 19th. He sums up the work done on the journey as follows:—"I find that we have visited or passed through thirty-nine towns or villages, preached or given addresses or held meetings thirty-nine times, not reckoning the regular Sunday services, found Christian adherents in twenty-one places, besides the five stations occupied by the C.M.S., had baptismal services in eleven towns or villages, the aggregate number baptized being sixty-nine, held seven confirmations, the aggregate number of candidates being seventy-five, and exhibited the magic-lantern eleven times. To God be all the praise!"

At an ordination in Sierra Leone, on St. James's Day (July 25th), the Bishop of Sierra Leone admitted to Priests' Orders the Rev. O. Thomas, of Northern Nigeria.

### Eastern Equatorial Africa.

Mrs. Edwards, of the Mombasa Medical Mission, in a recent letter mentions these interesting items:—

We have two little famine orphans here now—one from Rabai and the other from Frere Town—both Wakamba children and both *mud-eaters*. When we brought down the Rabai child we were told that she would sink away when the children were invited to a feast, and leave the others enjoying the good food to go to a dark corner behind the house and hide while she indulged her craving for mud-eating.

There is a poor, feeble old woman here from the Seychelles, whose husband was lately eaten by a leopard or hyena while guarding his crops at night near Frere Town. He was one of three victims all devoured by the same animal,

which was afterwards shot. This poor woman speaks a French patois that no one understands, but the others manage to make out her meaning and are kind and sympathizing to her in her weakness.

When we distributed the little gifts we had prepared for our sixty odd in-patients on Coronation Day, we made a note of the different languages represented amongst them. There were actually *twenty-one*, and this was counting all the Kinika dialects, of which several were present, as one language only. All, however, understood more or less Kiswahili.

Mr. E. W. Doulton commenced work at Ibwijili, in the Ugogo country, some fifty miles from Mpwapwa, in the summer of 1901. Mrs. Doulton writes:—

I joined my husband at this place in August, 1901, and very soon after, owing to the kindness of Dr. Baxter in letting me have a few drugs, &c., I was able to help some of those who came daily begging for medicine. It was in those early days that a herd-boy was

brought who had been badly mauled by a leopard; his scalp was torn away, and he had several bites and scratches as well. Owing to his having come at once for treatment, I am glad to say he made a splendid recovery. Hearing of this, another man was brought a few

days after, suffering from spear-wounds in one of his legs; he had been under native treatment (?). The result can be better imagined than described, but he, too, made a good recovery. These and other cases all helped us to gain the confidence of the people.

Our house was not finished until the end of the year; after that a school-house and a dispensary were built. On taking possession of the latter on

March 1st, I began to keep an account of the number of cases and their attendances. You may perhaps like to know these. They are, from March 1st to July 31st, as follows:—Number of cases, 424; total attendances, 1001. Of these, the greater number were sufferers from malarial fever, ophthalmia, dysentery, ulcers, and whooping-cough, also badly-nourished infants.

### Uganda.

At a recent representative meeting of missionaries in charge of stations, held in Mengo, a course of study was drawn up for the junior teachers for the session 1902-03. The subjects included were the Gospels of St. Matthew and St. John, the Acts of the Apostles, the Epistle of St. James, the Book of Genesis, the first twenty chapters of Exodus, Morning and Evening Prayer, fifteen lectures on Old Testament history, writing, and arithmetic.

After a visit to Ngogwe, in the southern portion of the province of Kyagwe, Dr. J. H. Cook wrote from Mengo on May 11th:—

I must say I was agreeably surprised to find how much larger the work was than I had anticipated, and how methodically and carefully it is being carried on. It deserves the name of a branch dispensary, for I found the same methods and plans reproduced at Ngogwe as we have found work best in the capital. They have finished building their new dispensary, which has a large hall where the patients assemble, and where they have a Gospel address before being seen. The dispensary days are three times in the week—Tuesday, Thursday, and Saturday—and some seventy or eighty patients come each time. There is a neat dispensary, fitted with the same stock medicines that we use in the capital. A boy is undergoing training in dressing ulcers. Each patient receives a dispensary letter, on which is written diagnosis and treatment. Shells are brought by the sick as in the capital, ten on first admission and three on subsequent occasions. Teachers are seen gratis. Vaccinations are done every Thursday. I gave an address in their dispensary last

Thursday morning, and then treated 159 patients, their record attendance.

As you probably know, Ngogwe is in the centre of the district of Kyagwe, where the terrible scourge of sleeping sickness has been most keenly felt: whole villages (gardens) have been depopulated by it. The Kangawo [the leading chief] estimated that 14,000 had died in Kyagwe alone of sleeping sickness. This must be, we think, an exaggeration, but it shows that the number is undoubtedly very large. On that one day when I visited the patients at Ngogwe, out of the 159 seen, at least seventeen undoubtedly had the disease, and besides these I examined several doubtful cases and took films of their blood to be tested at Mengo. It was a really pathetic sight to see some of the poor folk waiting, really and literally trembling, to hear if the doctor thought they had the *lumbe*, or fatal sickness. I spoke to them earnestly on trusting in God, and quoted David's words in Ps. xci. 5-7. . . . During March there was an itineration, on which 872 patients were seen.

The Royal Commission to investigate the "sleeping sickness" has commenced its inquiry at Entebbe. A mosquito-proof hospital has been erected there for patients suffering from the disease, and Dr. Cook was asked to aid in procuring native nurses.

The firstfruits of a coming harvest have been gathered in Nkole, which was occupied by the Rev. J. J. Willis in January, 1901. The first converts were three boys at Kazinga, on the Albert Edward Lake, who were baptized on May 4th. About a month later (on June 8th) two girls connected with the Katikiro were

baptized at Mbarara, the capital. Mr. Willis says, "Others are reading for baptism, and a great number besides are daily reading who are not as yet definitely written on. The work is beginning, and most earnestly do we pray that God will from the first have it in His own keeping. The distances are so great, in a country larger than Wales, that it will be impossible to keep in any close touch with all the varied out-stations." The Bahima, the people of Nkole, are graziers. Their number is estimated at 300,000, scattered over some 8000 square miles of country, which is very much like England, both in climate and scenery. Of the Bahima women Mr. Willis writes:—

Their condition is more analogous to that of women in India than to that of their sisters in Uganda. They are kept in close seclusion, and live lives of unrelieved idleness. This custom makes it extremely difficult to adequately reach the women of Ankole. But even in this there has been a remarkable change within the last year, chiefly owing to the progressive policy of the King and Katikiro. At first the work was practically confined to men and boys alone, the former largely predominating. In the summer of last year women teachers arrived from Koki, and work was commenced among

the Bahima women in their own homes. Last January they started coming to church on Sundays, a change in the monotony of their existence which they keenly appreciated; and a few months later they began to come daily. They still sit closely veiled, in a solid body, with their faces to the wall; but nevertheless they come, and they hear the Word, and already some twenty of them have learnt to read the Gospel. Very little work has at present been attempted among the women in the out-stations, but this will come in time, when the staff of women teachers becomes stronger.

More than a tenth of the Christians in Toro are engaged in teaching their fellow-countrymen or as missionaries to Bunyoro and other parts. The Rev. T. B. Johnson sends us a very interesting account of a three weeks' tour round about the Albert Edward Lake—his first piece of itineration—from which we extract the following:—

The immediate object of the journey was to visit a little circle of five out-stations in order to baptize or admit to Holy Communion those who had finished their period of instruction, the Muganda teacher, Samwiri Likoma, accompanying me to question them beforehand.

Immediately on arrival there was a service of thanksgiving in the church, where those who had come perhaps an hour's walk along the path, or to meet us in dribblets by the way, were joined by the staid group of those who had awaited our coming into sight before advancing to greet us. After the singing of a hymn, the native teacher on the station would lead in thanksgiving for our arrival, and the opportunity of their being assembled together enabled one at the outset to give a short address on the great purpose of our coming, after which the baptism service was announced for the afternoon.

In one case the Sacrament of Baptism, and in two that of Holy Communion, was to be administered for the first time amongst them, making one long for a fuller grasp of language

to express the thoughts which would come surging into one's mind before "signing with the sign of the cross" or administering to them the pledges of the Body and Blood with the words, "Given for *thee*." The rapt attention with which they listened to talks on St. Matt. xi. 28, 29, repeating and recalling afterwards the "Come," "Take," and "Learn," made one feel that baptism was for them a very real taking of the Master's service, and that the Sunrise had already begun in that place, and the darkness was passing away.

I will not attempt to dwell in detail upon each place thus visited in this first part of the journey, but a general impression gained from the whole was the wonderful spontaneity with which they continued to read after being once started with the alphabet. In one place there had been no teacher for two months, and in another for more than a year, and yet they were assembling daily in the church to read, though in neither place had they reached the stage of reading the Gospel, and in the latter the stay of the teacher had been only for five months.

It seemed to me that what helped very materially to hold them together when once started was the settled liturgy, which they soon acquired by heart, and which, with its General Confession and Lord's Prayer, made public worship possible with very little leading; and also that love of hymns, replacing the weird old heathen chants still to be heard every night, which very soon sets them singing wherever two or three are gathered together, the darkness making no difference to those who have the words written in their memory. One cannot but feel that the effect must be very like that of running water, which, if it does not stay very long in one place, yet cleanses as

it flows; and that every new addition to our precious little collection (which numbers only twenty-seven as yet) should be worthy of the use it serves.

The last place visited for baptism brought us down to Katwe (which finds a place in that capital little map in the Annual Report), on the north shore of the great Albert Edward Lake. It is a busy place, second only to the capital in importance, in consequence of the traffic for trade in the precious salt obtained from the little Salt Lake in the hills just behind—a trade which furnishes perhaps the nearest approach to anything like a thriving industry as yet (beyond food-growing) in the Toro kingdom.

#### **Palestine.**

In August the Rev. J. R. Longley Hall spent an interesting three weeks in a visit to the stations to the East of the Jordan. As Kerak, in the absence of Dr. Johnson on furlough in England, was without a European worker, he took with him from Jerusalem Mr. S. C. Webb, who proposed occupying the station for two months. Mr. Hall found the work at Kerak going on satisfactorily. The Rev. Hanna Dimishky was holding a Bible-class every evening, which was attended by upwards of fifty men and boys. "But the cheering part of it was," Mr. Hall writes, "not the number that attended, but the splendid answers that some of the men gave to questions on the Bible and on Christian doctrine, showing that they had been regular attendants at the classes." The Sunday services were also fairly well attended. At Salt he found that two-thirds of the congregation were away in their vineyards, some of them six and seven miles off. The result of this temporary migration of the male portion of the congregation was that a large part of the church was left unoccupied by men, whereas generally there is hardly a single seat left for the women. He was very glad to see that the women took advantage of this, and there were more women in the church than he had ever seen before.

#### **Persia.**

Dr. A. Hume Griffith, who has been in charge of the Medical Mission at Yezd since early in the present year, wrote on June 15th: "The hospital work is progressing rapidly here. Soon the women's hospital must be enlarged (they only have seven or eight beds, which are always full). It may be necessary to hand over the present men's hospital to the lady doctor and build a larger hospital for men. During my four months here we have had over eighty male in-patients and over thirty in the women's hospital."

The Rev. Napier Malcolm also reports that the Yezd work has considerably advanced. There is now a demand for a man who will follow up the medical work, and another who will give his time to visiting. Mr. Malcolm asks us to call attention to an error in the published Persia Annual Letters. On page 325, line 18, "guests who have sent us notice" ought to be read, "guests who have sent *no* notice." He was explaining a rather different system of work from that usually followed in Persia, which seemed to have produced good results, and the passage runs:—"Contrary to the usual custom, my house is always open to guests who have sent no notice, and I try to be always in. It is to this system that, humanly speaking, I attribute the very large number of visitors whom I see every day."



**Bengal.**

The Rev. C. B. Clarke, Principal of the C.M.S. High School, Calcutta, sends home a cutting from the *Indian Daily News* of August 23rd, entitled "Football in Calcutta." From this we learn that the boys of the Christian boarding-school, after a spirited contest with the Madrassah (Mohammedan) team, have again won the Elliott Challenge Shield—a much-coveted trophy of native students. "This," remarks the *News*, "is the second time that the plucky C.M.S. boys have won this shield"—the last occasion being in 1900. The success of our Christian lads is, for those who can read between the lines, another and significant proof of the power of God's grace to keep His children "outwardly in their bodies." The Mohammedans were most of them men, and much heavier than the C.M.S. boys.

The Girls' Day-school at Krishnagar having been enlarged, a little ceremony took place on the occasion of the re-opening of the building on July 26th. Mr. C. A. Radice, the Collector of Nadiya, presided, and there was a large attendance of European and native gentlemen. Mrs. Cargill, the wife of the District Judge, opened the new building. The Collector then spoke at length and with great earnestness on the question of female education, pointing out that no country could attain to greatness whose women remained ignorant. He reminded the native gentry present that the future of their children depended mainly on their mothers, and that if they remained untaught and superstitious, little advance could be expected.

A writer in the North India *Gleaner* says:—

We have just returned from a very interesting little service. A Christian Santal woman, having lost all her children, some quite young, others a little older, was so dreadfully sad that she cried to God to give her one more son, and promised that if God granted her prayer she would dedicate him, like Samuel, to God. Her prayer was heard, and God gave her a son. The boy is now twelve years old, and every year she has brought him as she promised.

To-day, along with a few of this woman's neighbours and one or two of Samuel's school friends, we joined in the happy little service. The boy stood at the communion rails while we sang, and the pastor prayed that God would bless him and make him like little Samuel of old. The mother's happy face showed how she entered into the service. She is now a widow and this boy is her only son. May he grow up a truly Christian boy!

**The United Provinces.**

The Bishop of Lucknow opened the Common Room and Lecture Hall of the Oxford and Cambridge Hostel, Allahabad, in connexion with the C.M.S. Students' Mission, on September 4th. Commenting on the inception and prospects of the Hostel, the *Pioneer* (an Allahabad newspaper) says:—

It is only two years since the Hostel was first projected. For some time a makeshift arrangement was made in temporary rented quarters. But the sum raised by voluntary contributions, supplemented by a liberal Government grant, has made it possible to hope to complete the scheme this year. The warden and staff are graduates from Oxford and Cambridge, and the two Universities give largely to the annual cost of maintenance. It is their wish thus to found in India as near an approach as may be to a college of the Oxford and Cambridge type, built upon the idea of a common corporate life under religious influences. It is thus

an attempt to supply the two sides of English varsity life that are as yet almost entirely wanting in Indian universities—a healthy and vigorous moral discipline and atmosphere, and a real social life. In short, it supplies what the University Commission has just declared to be almost the chief need in India—the residential system, with its consequent social life, freer intercourse between teacher and taught, and the moral safeguarding of the students. The Oxford and Cambridge colleges were, in their origin, just such hostels as this. May not the solution to the problem of a teaching university be found along these lines?

The following notes on the Gond Mission, in the Central Provinces, are by the Rev. H. J. Molony:—

For some years past there has been a desire to start a Native Missionary Society in the Gond Mission, and from time to time funds have been collected; now this Society is established. When the C.M.S. recently warned us that a reduction on grants for agents might be necessary, it was felt that the time had come to appoint an agent to take the place of one who was likely to leave, and for whom the C.M.S. grant might be withdrawn. Rs. 100 had been collected by monthly subscriptions, offertories, and donations, and this seemed to justify our making a start; so a Committee was formed. Babu Joshua Khabko, head-master of the Patpara Boys' Boarding-school, was made treasurer; Rs. 80 were deposited in the P.O. Savings' Bank, and an appointment of a worker was made. The Missionary Conference recommended two boys in the Boarding-school, and the choice of the Native Missionary Society's Committee fell on Amardas. They decided to place him at the disposal of and under the direction of the missionaries. He is now gaining practical experience by teaching in the village school at Marpha under Babu Hanuk Bashna. None of the missionaries are on the Committee, or subscribe to this Society, except indirectly in offertories. The Rev. Phailbus is leader of the movement.

The first converts in the Gond Mission (baptized in 1885) were made at Marpha, a place sixty miles from Mandla (where Mr. Williamson resided), and until the famine of 1897 (when the orphanage was started at Patpara, near Mandla) this was the only centre of the indigenous Church. In 1891 the Associated Evangelists began to make their home there, and built a *kutcha* bungalow, in which they have lived up to the present. There was before 1891 a rest-house at Diuari, twelve miles away, and in 1898 a rest-house was built at Singpur, twenty miles in another direction. All this time the bamboo and mud bungalow at Marpha was the centre of the work. Now this bungalow has been rebuilt of brick and lime, and another but smaller house of the same class has been built at Sukulpura, beyond Singpur. It is hoped that these *pucca* bungalows will conduce to the better health of the

missionaries in Gondland. A serious accident delayed the completion of the Marpha bungalow. It was proposed to build the walls without removing the roof, which was strong, and the building being in the form of barracks, the propping of the roof presented no serious difficulty. The first section was propped in July last year, the wattle walls and upright posts removed, and the brick walls erected. In November the missionaries took possession, with much joy, of three *pucca* rooms. At Christmas they had a fire lighted, but the chimney through the old roof had been badly built and too hastily used, and on January 13th, when some of the missionaries were away on tour, at 9 p.m. the roof was found to be on fire, and in spite of all efforts the whole of it was burnt. Nearly all the woodwork in the house was also destroyed, and the total damage amounted to over Rs. 1000. Furniture and personal goods were saved. It was trying to come back from camp and find that one must almost begin again, and meanwhile live in tents. Now the damage is all repaired and the house again inhabited.

The Orphanage at Patpara is fulfilling our best expectations. Several young men out Marpha way have found brides at Patpara, and they do not regret it. Fathers and brothers, and mothers-in-law, too, sing the praises of these new members of their households, though they had not to pay for them!

Last year several persons had to be separated from the Church on account of sin. These excommunications were a shock to the community, and few desired to become Christians. We hope it raised the standard of opinion on moral questions. Now inquirers are coming forward again. On June 1st, seven adults were admitted to the catechumenate and are being prepared for baptism.

In March, Singpur Rest-house was burnt down. It was the night after the Holi Festival, and there is no doubt it had been done on purpose by some evil-disposed person.

The statistics of the Gond Mission for December 31st, 1901, showed 526 Christians living in 42 villages, with 192 children in the day-schools, and 17 Indian and 9 English workers.

The Rev. A. I. Birkett and Mrs. Birkett left Lusaria on August 29th, and

returned to Lucknow, after nearly two years' most valuable volunteer work in the Bhil Mission. The United Provinces Conference of October, 1900, agreed to spare them as the best available missionaries to follow out the opportunities and advantages after the great famine of that year. Their sojourn there has been amply justified and richly blessed. In succession to Mr. E. Walker, who was removed in consequence of severe illness, they were able to guide a remarkable movement towards Christianity at Lusaria, in which Mr. Luxman Hari also gave great assistance. About twenty-three persons were baptized there by the Rev. A. Outram last November. Since last February Mr. and Mrs. Birkett have been relieving large numbers of poor people during the minor famine now ending. At the end of July there were 5975 adults and children on their relief list; and Mrs. Birkett, L.R.C.P. & S., helped by a hospital assistant, had 1417 persons on her hospital list. Now that the famine is over they feel at liberty to return to Lucknow, their former sphere of labour.

#### **Punjab and Sindh.**

The workers in the hospital at Bannu have been more busy than usual this last year. Often there seemed to be no place to squeeze in an extra bed. But this difficulty is being remedied; as two new wards, with twenty-four beds, are nearing completion. The disturbed state of the frontier districts and the bitter feuds between the tribes can be gathered from the following extract from a letter from Mrs. Pennell written in June:—

Only a few weeks ago we had a very sad case—a fine Waziri of magnificent physique, brought on a bed by his broken-hearted father, with his thigh completely shattered by a Martini-Henry rifle-bullet while trying to protect his cattle from being driven off by Waziris of another clan. When his friends were told that the only chance of saving his life was amputation they

refused; the poor father, weeping bitterly, said that if his son were to die after amputation people would say it was the operation he died of, and he would lose his right of going off to shoot the murderer of his son. Therefore the poor fellow was carried away to die, leaving the father to return to the hills and carry death into another home. And this is, alas! not a solitary case.

#### **Western India.**

Miss F. Smith, a New Zealand missionary of the C.E.Z.M.S. at Masulipatam, some time ago visited Pundita Ramabai's Mission at Mukti, near Poona. The Pundita, a highly-educated Indian Christian lady, has devoted her life and property to Mission and rescue work among the widows and orphans of India. Although not within the usual purview of these pages, we think our readers will be interested in an extract from Miss Smith's account of the Home, taken from the *New Zealand C.M. Gleaner*:—

The Mukti Mission buildings, which are all of good stone or brick, form a small town. The fields on all sides belong to Ramabai and are beautifully farmed. The country round is quite destitute of fruit trees. But here many acres have been planted with mangoes, limes, plantains, and oranges, and through the three years in which the monsoon has wholly or partially failed, they have been all watered by hand, as Ramabai is determined to have fruit, which in a hot climate is so necessary for health, for her immense family. There were over nineteen hundred widows and orphans in the Home when I was there. A great number of them

had been brought in during and after the famine of last year. The hospital was full—one hundred and twenty bad cases, the result of starvation and exposure.

The whole place is like an immense bee-hive. Nearly a thousand were in school, the rest sewing, cooking, grinding, doing garden or field work. I wish you could see a grinding-room with fifty large hand-mills (like those one sees in Bible pictures) with four women at each, all singing at the top of their voices. The kitchens, too, where the food for such a number is cooked, are a sight worth seeing. Fifty-two girls are being thoroughly trained as teachers,

and many more as Bible-women. A great work is carried on in all the villages within reach by these women, who go out in bands, each, of course, headed by an elder worker. Many of those in the Home deny themselves of one meal on Sundays so as to be able to give something towards Mission work. The afternoon of the day I was there

was a half-holiday, and how do you think the children were spending it? Many of them for the whole afternoon carried stones for the new church which was being built. This was quite their own doing, as no one would give children such work to do, but they said they wanted to help about building God's house.

### South India.

The Rev. W. D. Clarke, the Indian pastor of Zion Church, Chintadrepetta, Madras, wrote on July 10th:—

I was much interested in the account of the Anniversary of our venerable Society which appeared in the June issue of the *C.M. Intelligencer*, especially with Mr. Manley's addresses on "The Work that is Left Undone in India."

Do you know what we do here in Madras in connexion with the Anniversary? We have two important meetings in the Saththianadhan Memorial Hall. The first meeting is a prayer-meeting in the Anniversary week; we then join you in spirit and help you with our prayers. As I have myself attended the Annual Meeting in 1899,

I make my people imagine what you will be doing in Zion College, St. Bride's Church, Exeter Hall, and St. James's Hall, and picture to them all the proceedings, and we pray for an outpouring of the Holy Spirit.

The second meeting is held in the month of July, when we have received the account of the meetings.

I get all my people to attend a missionary meeting, and one of the leading members gives an account of what he has read in papers about the Anniversary, and we again pray for a blessing on the operations of the Society.

We are sorry to hear of the death of the Rev. A. S. Vores, Tamil pastor of Kongaraya-Kurichee in the Tinnevely District. Mr. Vores was ordained deacon in 1880 by the Bishop of Madras. He worked for eleven years in the Telugu country, five years in the Nilgiris, and two years at Calicut. He went to Tinnevely at the end of 1897.

### Ceylon.

The anniversary of the girls' boarding-school, Baddegama, was celebrated on July 14th. The following remarks are extracted from the report:—

The school was opened by the Rev. and Mrs. J. W. Balding in June, 1888, with twenty-one girls, three teachers, and a matron. Only twenty-seven girls were presented for the first Government examination of the school, the grant obtained being Rs. 459. At the last Government examination fifty-five girls were presented, and the grant gained was Rs. 1221. The number of girls who have passed through the school since it was opened is 244, including the fifty-two now on the roll; and the staff of teachers and matrons has been increased to seven. Forty-five of the old girls have gone out as teachers; two of them were head teachers of the Kegalle and Katukelle Boarding-schools for several

years, and two others are teachers now in other boarding-schools. Some of them have become the useful wives of clergymen, catechists, and school-masters, and of influential men who are holding high positions. Nearly forty girls have been baptized in the school. . . .

When we look at the change this school has made in the village, one echoes the suggestion made by a Singhalese clergyman at a meeting here, that this school should be called "The Balding Blessing." One can realize the anxiety and trouble undergone by Mr. and Mrs. Balding on its behalf. That the Almighty God may reward them abundantly should be the prayer of every one in Baddegama.

Miss L. M. Leslie-Melville wrote from Baddegama on July 29th:—

While visiting in a village of tom-tom beaters one day last week, we came

across an old woman alone in a house. She put mats for us on the couch, so

we sat down, and the Bible-woman began to talk to her. After a little while the Bible-woman asked her whether she believed in a God, and the old woman answered that she did. Then the Bible-woman gradually led on to the question, "Do you ever pray to the God in whom you say you believe?" "Yes," she said. "I pray every morning and every evening." "What do you say?" was the next question. To our surprise she answered, "I say, 'Our Father, which art in Heaven, for Thine is the Kingdom, and the power, and the glory, for ever and ever. Amen.'"

Miss Denyer and Miss Earp, of Haramby House, Kandy, have received an appeal, which they thus relate in a letter to the Ceylon Conference:—

A touching appeal is now made by the mother of our eldest girl Louisa. Since Louisa's baptism about eleven years ago, no baptism of a woman or girl has (as far as we know) taken place. Louisa's mother, once a very active Buddhist, will, we trust, be the next, and take the name of Helen, after the lady in whose memory the school was built. Three times lately this good woman has arranged to attend the

When we asked her when and where she learnt it, she said that in her childhood she used to attend the Mission school, and Mr. and Mrs. Trimnell, who lived on the hill then, taught her about God, and told her to say that prayer. She thinks she was about twelve years old, and ever since then she has repeated that prayer morning and evening. She does not believe at all in Buddha, and says she has never been to the temple.

The Rev. G. C. and Mrs. Trimnell were working in Baddegama from 1826 to 1847.

church services with us on a Sunday. Her village is seven miles distant, and there she has put a small house at our disposal, and is building us a kitchen, we finding the materials. She offers the ground on which to build a church, and is most anxious that her three married daughters and all the women in this large village should be taught the Way of Salvation, so that they may cease to trust in their works of merit.

#### South China.

The Chong-a-chien (Fuh-chow) Christians have purchased a large tea-hong, which they have transformed into a place for Christian worship. The Christians have given and expended some \$2000 towards the cost of the church, including accommodation for pastor's dwelling, rooms for a schoolmaster, and a boys' school, besides rooms for prayer-meetings and a suitable place for teaching women. The church was opened for Divine service in August. The Fuh-chow Church Council was holding its meetings at the time, and a large congregation, which filled the building, assembled at the opening. The church is situated in one of the very worst and most wicked parts of the suburbs of Fuh-chow, and Archdeacon Wolfe asks for the prayers of all friends at home that the church may be a true witness for Christ in the centre of so much idolatry and uncleanness, and that many souls may be rescued by means of the pure Gospel that will be preached or taught in this church day by day. The name of the church in Chinese is "Ki-tok-tong"—Christ Church. The plague has made terrible inroads in the neighbourhood of this church. The Archdeacon wrote on August 27th:—

It is impossible to tell the number of deaths that take place daily, but mourning and lamentation is heard in every street. It has been a common occurrence during the last fortnight to see numbers of dead bodies on the streets without coffins, and only wrapped in rush matting previous to their burial. The sad part of it all is the universal practice on the part of the living of rushing to their idols with greater intensity than ever. The people are literally mad upon their idols. Day and night processions through the streets and to the

temples are continuous, imploring the protection of their senseless idol-gods. Enormous sums of money are spent in presents to the temples, which show the unbounded confidence and faith these poor people repose in their gods. One family that I know paid \$3000 to three different temples in order to propitiate the gods in these temples on behalf of the head of the family, who was suffering of the plague, but no sooner was the money paid than the man died. This fact did not in the least weaken their confidence in the power of these dumb

idols. The family still continued to make presents to the temples. Certainly their faith in their false gods rebukes and puts to shame the faith of many a professing Christian in the one true and living God. I rejoice to say, however, that I know many Chinese who once served these idols as earnestly as those I have just mentioned, and who now serve the True God with a simple, childlike faith, which I believe not even death itself could overcome. It is to me most deeply interesting and pro-

foundly encouraging to witness the faith and the constancy of these Chinese Christians, many of whom, it is true, know little beyond the simple but all-important truth that they are sinners, and that Jesus Christ, the Son of God, died to ransom them from the Devil, to save them from their sins, and to take them when they die to the heavenly home. I have known these Chinese Christians for years, in spite of much persecution, hold on year after year to their Christian faith.

Of the work carried on among the lepers outside two of the gates of Fuh-chow city, the Rev. W. S. Pakenham-Walsh writes:—

There are two leper settlements in Fuh-chow, one outside the East Gate, and one outside the West Gate of the city. In the former are some 500 lepers, and in the latter about 300. Each leper gets a small Government allowance, and they also gain money by begging.

Shortly before Mr. Banister left Fuh-chow, he had been making arrangements to commence Christian work among them, but on his departure the idea had to be partly abandoned, a leper catechist being stationed only in the West Gate settlement.

In the spring of 1900, Dr. Rigg visited each settlement with me to see what prospect there was of opening work, or of buying land for school building. The head man of the West Gate settlement asked too much money for the land, and there seemed no available land at the East Gate, and shortly after the troubles in the North broke out, and again the effort seemed to come to nought.

However, in the winter of 1900 an attempt was again made to buy land for a school, but again difficulties arose, and one was almost beginning to despair, when the mandarin in charge

of the leper settlements, hearing of our desire to start a school, offered us a house in the centre of the West Gate settlement, and a catechist was appointed to it in March, 1901. The children began coming to school, and gradually the numbers of people on Sundays increased until the little room proved too small. The lepers then proposed to use their ancestral hall as a church, and when I visited the settlement in the summer of 1901, I found the large ancestral hall turned into a church with a congregation of from eighty to 100 people.

This month, January, 1902, I examined the school, and could report that it was one of the best-taught schools in the Fuh-chow district; eight children out of thirteen getting over eighty per cent. in all subjects. The Sunday congregations are keeping up, and the catechist tells me that there are probably over a dozen men and women whom one may hope this year to see baptized. The head man of the settlement, who had asked so high a price for the land, not only sends his children to the school, but is, I believe, one of those preparing for baptism.

Miss Leybourn, nurse in the Hok-chiang Medical Mission, wrote on June 13th:—

I have just come back from a fortnight's medical itinerating on the big island of Haitan, passing on to two smaller islands off the coast. As we have only one doctor in Hok-chiang, this outside work falls to my share, and I naturally only treat simple cases, sending on, or rather advising to be sent on, to the hospitals anything beyond my knowledge.

I crossed in a native boat from Haitan (six miles from here) to the principal town of Haitan, Tang-tau. Here I joined Miss Harrison, and we

continued our work in company, she doing the evangelistic and pastoral work among the women, while my attention was given to the sick people. We had a splendid time. In twelve days I saw 1223 patients in Tang-tau and other smaller villages, and extracted ninety-nine teeth. This latter operation caused great satisfaction, even a mandarin's wife coming in for it. Her husband was only of low rank, but the woman was quite willing to listen to the Gospel story, and sat for some time listening to Miss Harrison

as she explained the "Eye-gate" pictures.

The rooms in which I did my work were of all sorts and sizes, and went from bad to worse, but in each one the only light admitted came in through the open door, which in most cases was filled with an admiring crowd of patients and friends. In the island of Tong-sen we had an additional "aid" to darkness: all working operations had to be carried on so near that the place was filled with pungent wood-smoke.

In one place I had several patients brought in by a native doctor as beyond his skill (he knows a very little about Western drugs). He is an earnest Christian and was a great help to me. One was a little child who had run a bamboo splinter about half an inch long into the substance of the eye just at the edge of the cornea. I put in cocaine and removed the splinter, to

the great joy of the doctor and the child's father.

As we left each place there were many patients waiting to be seen, some of them so anxious that five men actually walked nine miles to our next stopping-place so as to have their complaints attended to, and all begged me to come back as soon as I possibly could.

A father brought a little girl to see me. The medicine-load had left, and he actually walked six miles through rain and mud to get the child's medicine, and then had to walk all the way home again.

You see we are bound to do what we can for the men, but our work is sadly handicapped for want of a medical man, because, of course, we have constantly to refuse to treat certain complaints, and we cannot send them in to our native doctor because many of them are quite beyond his skill.

Dr. Mabel Poulter recently wrote from Hok-chiang:—

Our half-year's work is just over. Taking the whole district, Hok-chiang itself, Ko-san-che, and itinerating, we have had about 10,000 out-patients. The majority are men; so our medical man, when he comes, will have some whom he can help, not to mention the lepers and the in-patients. Our native

doctor told us yesterday that he had fifteen in his twelve beds! The new room will hold eight or ten more, and I expect it will fill up as soon as it is ready. The native doctor looked very pleased when I told him I was writing to ask for a medical man to come out for work among the men.

#### Mid China.

At an ordination in Hang-chow on August 10th, Bishop Moule admitted to Priests' Orders the Rev. Dong Joseph, *alias* Dao-Fah, and the Rev. S. Timothy, *alias* Yüih-Ming, as ordained missionaries in Chuki and T'ai-chow respectively; and on August 24th he also admitted to Priests' Orders the Rev. Lo King-Nyao as pastor-elect of South T'ai-chow. All three of these pastors were formerly students of the C.M.S. Theological College, Ningpo.

#### West China.

On July 20th Bishop Cassels confirmed two men and two women, the firstfruits of Miss Wells's work at Wei-cheng, "which," the Bishop writes, "seems to be the most prosperous of any work in the Mission."

Miss Wells wrote from Wei-cheng, Si-Chuan, under date June 12th:—

All our district is sadly wanting rain; we have had none but little showers since the New Year, and the farmers are utterly unable to get the rice out. Usually in May there are heavy downpours for days in succession, the rice fields are flooded, and the rice, previously sown in patches, is planted out; but we have had none this year, and unless it falls very speedily the outlook is serious. There can be no rice harvest. The work here goes on slowly but surely, I trust. Four Christians, two men and two women, were

baptized on May 11th, and three others accepted as catechumens. Two more will (n.v.) be accepted on Sunday. There are several more inquirers who are not satisfactory enough to admit as recognized catechumens yet. The school has eighteen scholars, and the teacher was one of those admitted to the catechumenate the other Sunday. We want to secure some rooms adjoining our premises for men's guest-hall, &c., but there are difficulties in the way at present. The house we occupy was owned by three brothers, one brother

is dead, and his portion is now in the hands of six sons. All of these have to be consulted before an amicable arrangement can be arrived at, besides a few scores of uncles and cousins also

who have something to say in the matter. Whether we shall ever get possession of those other few rooms (which are really part of the house) remains to be seen.

The political situation in Si-Chuan is not very satisfactory. At the date of the last dispatches "Boxerism" was spreading in the district around Chen-tu. The Rev. A. A. Phillips wrote from Mien-cheo on August 7th:—

Our station at Sin-tu lies fifteen miles north from Chen-tu. Boxerism has been spreading in the adjacent cities of Kin-tang and Han-cheo and the market towns around Sin-tu. A good many adherents of the Roman Catholic Church are reported to have been killed. Our missionaries at Sin-tu, Mr. and Mrs. Andrews, Mr. and Mrs. Thomas, and Mr. Hamilton, have been in doubt several times as to whether they should retire to Chen-tu or to some of our C.M.S. stations. Reports that reach them have been very conflicting and variable, and so far they have remained. This morning I received a letter from Mr. Andrews saying that most likely Mr. and Mrs. Andrews would go to Chen-tu on Wednesday last, and Mr. and Mrs. Thomas and Mr. Hamilton to Mien-chuh. Possibly they may have again changed their plans. They have, of course, been advised both by myself and by the Committee to take all necessary precautions. As far as I can judge, I do not think there is any immediate danger, and I trust that the movement will not spread to any other of our stations.

Perhaps it is not quite correct to call the movement "Boxerism." The Chinese deny that it is such. But there is much apprehension amongst the people generally that it may assume more serious proportions. This has been a specially unpropitious year in this province. The taxes have been made heavier to meet the foreign indemnity, and we had a most serious drought in the spring and during the time of rice-planting. Consequently foodstuffs have been and are very dear, and great numbers of people have been reduced to destitution. Many of the

country folk have crowded into the cities and towns to seek a living by begging. This leads to desperation on the part of the starving and is the opportunity for agitators to raise enthusiasm against the "foreign religionists." On the top of all this, on Sunday, July 27th, the rivers in this part of the province suddenly rose in flood, sweeping away great numbers of houses, crops, and lives of men. Here at Mien-cheo a large part of the city was inundated, and the usually peaceful river was converted into a roaring torrent, reminding one of the great Yang-tze River at one of its bad rapids. Nothing like it had been seen for the last thirteen years.

At Chong-pa, which lies higher up on the same river as Mien-cheo, the results were, apparently, more disastrous than here. The flood reached into the courtyard of our C.M.S. house, but happily was stayed just as it began to look serious. Bishop Cassels left here for Chong-pa on the Saturday morning, but was only able to get a little more than half-way, and had to take refuge in a temple, where he spent the Sunday. We were very thankful that he was able to return safely to us on the Monday.

At the present time the officials and the citizens generally are extremely desirous of protecting the lives and property of foreigners. I do not think that the lawlessness now prevailing in some parts is being fostered by the literati, nor are they likely to join the movement, especially in view of the great triennial examination for provincial graduates that is to take place in Chen-tu in September. That is, I believe, distinctly to our advantage.

#### Japan.

Efforts were begun in 1899 by Miss Holland to reach the workers in the factories of Osaka (the "Manchester of Japan"). Miss H. S. Jackson gives an account of a little of this work in the *Japan Quarterly* for July:—

There are four different sets of girls in the factories: the "Kishikusha" inside the factory walls—the regulations under which these live vary according

to the factory, some giving greater freedom than others; the boarders in "Shataku," which are blocks of houses belonging to the factories and rented



from them by people who board the factory hands; the lodgers in the ordinary *geshikuya* (lodging-house); and the girls who live in their own homes. Their ages vary from eight to quite middle age, and their wages from 7 sen to about 30 sen a day. They work all night in alternate weeks.

We have had meetings inside only seven factories: in two of these repeatedly. We have visited and asked permission at more: some would, I believe, allow us to have meetings if we would promise not to mention Christianity; but, of course, we could not go on such terms, and meanwhile there are plenty of places where we can speak freely.

We have been able to get into several lodging-houses and have had many lantern meetings in them. We have twice been turned away with no adequate excuse, even when the night was fixed beforehand; but generally, though rough and dirty and absolutely without ceremony, the people are ready to help us and to listen quietly, and most of them have never heard before, though occasionally one meets unexpectedly a Christian or inquirer from some other place.

In the Noda lodging-houses we met a man who said he was a Christian belonging to the Church of the Saviour in Osaka; and away beyond "Settsu" cotton-factory across the river from "San Gen Ya," when my helpers were looking for a room for a meeting in the lodging-houses there, they met a young Christian from Hamada who was acting as cook for about seventy inmates in one of the boarding-houses. He was very anxious for some Mission work to be done, and came one night to arrange for a meeting. The inmates of this house are all very poor, and on once entering it they find it difficult to get out again. The lodging-house keeper manages to keep them in debt, and charges high prices on the few things with which he supplies them. They are mostly an uneducated, rough set, but there are some quite small boys and a few more educated men who have seen better days. They spend their holidays gambling, and if they win they buy themselves new clothes; when next they lose they pawn them, and so on. We have had three meetings there and they have listened very quietly and attentively, and some have recognized that they have done wrong and that

Christianity is a good thing, and will sometimes listen to the Christian cook's teaching.

For work *inside* the factories it is a great help if some one in the office is favourably inclined, as in one case where a Christian who is in a good position always helps us and makes us welcome, and at another factory where the manager as a boy was at school in Osaka, and was taught by an Englishman, and met one of the missionaries here years ago.

The audiences inside the factories are almost entirely composed of girls, and from one to two hundred generally attend. In the outside lodging-houses the audiences are often mixed, as in many cases men and women and girls live in the same houses; we generally have about fifty at these meetings. Then there are regular sewing and writing classes three times a week in one lodging-house in Noda, but unless continually kept up by visiting and open-air meetings on the holidays, they are apt to degenerate into classes for small school-children. We are hoping to find a room in the same neighbourhood to have at our own disposal and use as we do the one which is at "San Gen Ya." Sewing-classes and Bible-talks are held at this room morning and evening to influence both the night and day workers in the short time they have to spare. A hymn-and-talk meeting on Sunday nights and a lantern meeting about once a week vary the round. The lantern meeting is held the evening before the holiday, so that even if the girls stay up a little late for it they may be able to rest the next morning. With the help, too, of notices and visiting the neighbouring lodging-houses a fair number attend, though not as regularly as one could wish.

I think these girls look upon the place as their own and like coming, and happily Mrs. Kōno, who is in charge, is always bright and willing and ready to welcome and teach them, though it must need a great deal of patience to continue morning and evening week after week. The girls are very uneducated, many not even knowing the simplest forms of reading and writing, and though they seem by degrees to grow accustomed to, and recognize and appreciate in some degree the Gospel stories, they are rarely able to ask questions of any kind, being content to sit and listen.

## THE AUTUMN VALEDICTORY MEETINGS.

### THE PRELUDE—THE DAY OF PRAYER, SEPT. 30th.

**T**HE response to the invitation issued by the Society to observe Tuesday, September 30th, as a Day of Prayer was, we venture thankfully to believe, world-wide. At Salisbury Square, a large gathering took place in the Committee Room on the afternoon of that day. The Central Secretary, the Rev. J. S. Flynn, presided, in the regretted absence of the Hon. Clerical Secretary. Among those present were Bishop Tugwell, Archdeacon Richardson, Sir Douglas Fox, and others. Three subjects were assigned for meditation and prayer, and upon each a short address was given. Dr. J. S. S. Shields spoke on "The Church at Home," and touched a vital point as he attributed its inertness and apathy, not to lack of energy or lack of money, but to lack of personal, constraining love to Christ. Is the Church asleep? It was never more active than at the present time: parochial work is organized and specialized as never before. Is England poor? When money is needed for war, ten times the amount needed is forthcoming. Yet the C.M.S. and kindred societies are lacking agents: and this in the face of the fact that every day the difficulty of finding employment for sons and daughters is becoming greater. Might it be that our Lord's condemnation of the professedly religious people of His day is applicable to the professing Christians of to-day—"Ye have not the love of God in you"? We have great ecclesiastical organizations and parochial activities, but is the love of God—that and no lesser motive—the constraining power of our lives and work?

A season of prayer followed, led by Bishop Tugwell and the Revs. S. A. Selwyn, F. S. Webster, and Archdeacon Richardson. Intercession was offered for more European missionaries to go forth as clergy, laymen, ladies, doctors, and nurses; for a deeper realization of missionary claims by English Christians, and for a willingness on their part to give generously for the support of all whom the Lord our God shall call to the mission-field; and for an increase of candidates for training.

The Rev. H. G. Grey, Principal of Wycliffe Hall, Oxford, then spoke suggestively on "The Church in the Mission-field." He indicated the need for a lay diaconate in the mission-field: but passed on to dwell more particularly on the spiritual needs of the rank and file of native converts, and urged that prayer should be made for them that they, being "redeemed from all iniquity," may become "a peculiar people, zealous of good works."

Prayer, led by the Revs. G. T. Manley, A. W. Baumann, and others, followed, for more native agents, for the growth of the spirit of sacrifice among Native Christians in providing both men and means for the Lord's work, and for less dependence on supplies from England.

The address on the third topic—"Foreign Missionary Societies in General"—was entrusted to Mr. Henry Morris, who pleaded for more generous appreciation of one another's work between all who love the Lord Jesus Christ in sincerity. Again he emphasized, as "the essence of Christianity," love to the Divine Lord Himself, which must result in the heartfelt desire, "Would that all the Lord's people were prophets!"

The intercessions which followed, led by Mr. C. E. Chapman and others, were for the growth of love and holy fellowship among all who send or carry the Gospel to the Heathen, for generous appreciation of, and hearty sympathy with, each other's work, and for abundant blessing on all missionary work that is after the mind of Christ, and for the supply of every need.

The work of Jewish Missions was not forgotten, and the solemnizing meeting closed with the Benediction, pronounced by Archdeacon Richardson.

This gathering was a fitting prelude to the coming days of Farewell. The presence of the Spirit of God then so manifestly felt continued throughout the memorable meetings that followed.

## THE FAREWELL MEETINGS.

### I. In the Committee Room.

Before the days when Exeter Hall was requisitioned, the public farewell meetings were regarded as technically meetings of Committee whereat individual Instructions were read and responded to by individual missionaries. Of later years, successive divisions of the outgoing missionaries have received at successive adjourned meetings of Committee at Salisbury Square the particular Instructions which deal with their special circumstances and needs, and from Exeter Hall platform their General Instructions. This year individual Instructions were handed privately to each missionary, and the General Instructions were read only within the Committee Room.

We may remark in passing that the topic dealt with this year was the supremely important and practical one of the missionaries' personal relation towards the supply of workers and their subsequent efficiency. It was affectionately pointed out that the Committee's policy and methods as regards the equipment and sending forth of new recruits will be strengthened or weakened, justified or condemned, by the life and work of those in the high places of the field. The tone and character of the missionary body abroad will act and re-act upon the Church at home, and the higher and more spiritual that tone is, the higher will be the conception formed of the missionary calling, and the more spiritual will be the tone of those who go forth to join their ranks. And, again, the missionary's responsibility with regard to the training of native agents was emphasized. Arduous though that particular task must ever be, taxing their resources to the utmost, they must remember that "no work they can undertake will bring in a nobler return, or more truly entitle them to a high place amongst the noble army of those who are privileged to lay broad and deep in heathen lands the foundations of Christ's Church."

The replies of the missionary brethren were varied and interesting, while in the case of grey-headed veterans returning once again with alacrity and eagerness to their old fields after thirty years of service and upwards, and of parents leaving behind them children just budding into manhood and womanhood, they were touching in the extreme. From almost all came the earnest petition, "Pray for us." The following are some noteworthy sentences imbedded in the "replies":—

"If we did not believe in a prayer-answering God we dare not go out." (Dr. H. White.)

"We feel the power of believing prayer offered in the homeland, out in the field. It is the very breath of our life. The Society's policy of faith has been a spiritual help to me personally. It has helped me to trust God for everything." (Rev. J. P. Ellwood.)

"Many a time a stream of help and a special realization of the presence of Christ has flowed in upon us on the third day of the month, when Sierra Leone appears on the Cycle of Prayer. Remember to mention the *names* of your missionaries before God." (Rev. H. Castle.)

"When you utter the familiar words, 'More especially the good estate of the Catholic Church,' remember the Native Church in the Yoruba Country with thanks-giving and prayer." (Rev. F. Melville Jones.)

"On the 17th of each month remember to pray for a fresh supply of native pastors for Ceylon, and that more laymen may find their way amongst the hard and bigoted Buddhists there." (Major G. H. F. Mathison.)

After the replies at each session, a short devotional address was delivered. General Hatt Noble gave the farewell message to the Palestine, Persia, Egypt, West and South India group; the Rev. R. W. Atkinson addressed the remaining India missionaries and those proceeding to Japan and British Columbia; and Dr. Harford spoke to the representatives of Africa, Ceylon, and China.

On each occasion the missionaries were affectionately addressed by Mr. Henry Morris on behalf of the Committee, and were very fervently commended to God in prayer.

## 2. In Exeter Hall.

The large number of outgoing missionaries necessitated two valedictory meetings. On October 1st and 2nd, two farewell gatherings crowded out Exeter Hall long before the hour timed for the meeting to begin. That such audiences were brought together on two successive nights without effort or advertisement drew forth the comments of the daily press, and doubtless surprised those of their readers who regard Foreign Missions as a fad of the few or the frenzied. But to the C.M.S. circle, large and enthusiastic meetings are not the criterion of true success. It is spirituality of tone, unity of spirit, and directness of the message delivered that cause profound thankfulness and cherish the conviction that abiding and fruitful impressions have been produced. All these tokens of success in its highest sense were graciously vouchsafed to us by the Master of Assemblies, to Whom alone be praise!

Only half of the Society's 180\* outgoing missionaries were bidden farewell to at the first gathering, held on Wednesday evening, October 1st. They were grouped on the platform according to their destinations, indicated by large cards bearing the names of the countries—Egypt, Palestine, Persia, India, Mauritius, and Japan.

During the hour between six and seven o'clock, a choir of ladies under the direction of Mr. Charles Strong sang very sweetly a selection of hymns. At seven o'clock, the Chairman, Sir John Kennaway, amid hearty applause, took his seat, supported to the right and left by missionary bishops, home clergy, and the C.M.S. clerical and lay staff.

After the opening hymn was sung, the Rev. G. B. Durrant read Romans i. 1—16 and led the meeting in prayer. As usual, the Chairman's words were bright and encouraging. The little band of missionaries might seem a small army to assail the strongholds of Heathenism, but we were reminded that God does great things by small means. Sir John's remarks with reference to the action of the Government in closing the Soudan to missionary effort met with a sympathetic response. "A Government cannot bring Christ to a nation, but a Christian Government, except under peculiar, and let us hope temporary circumstances, ought not to prevent its being done." There had been loyal compliance with restrictions imposed, but "the religious sense of England chafes under the restriction, and will not be satisfied until it is open to them, whilst respecting the religion of others, to speak to the Soudanese of Christ." In concluding his speech, Sir John touched upon the anxiety pressing on the Committee at the present time regarding men and means. In calling upon the Rev. B. Baring-Gould to introduce the missionaries, the Chairman expressed the universal regret felt at the absence through illness of the Hon. Clerical Secretary, and bespoke the prayers of all present on Mr. Fox's behalf.

Mr. Baring-Gould rapidly introduced the autumn reinforcements to the

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\* Three ladies and two men who hope to sail this year have become "accepted" missionaries of the Society since the Farewell Meetings were held.

meeting. As each worker stood up, he or she was cordially greeted by the audience, a special welcome being given to each veteran returning to the field. Then followed an analysis of the missionary group, which was given in our last month's issue. Of the 180 workers, twenty-eight had already left for their stations. With regard to the support of the new missionaries it was pointed out that altogether twenty-nine were unsupported, and still awaited adoption by generous friends.

This year, as already stated, the General Instructions were read in the Committee Room and not in Exeter Hall, and therefore the next item on the programme was ten minutes' addresses from four returning veterans.

Bishop Stuart of Persia, who went out to the foreign field in 1850, and is returning for the sixth time, was the first to speak. He called attention to the marked advance all along the line in the Persia Mission during the past eight years, more particularly evidenced by the opening of four new and important stations viz., Ispahan, Yezd, Kirman, and Shiraz. Increasing intercourse with the outer world is "breaking up the ice-fields of Mohammedanism which have frozen the hearts of the Persians for centuries"; therefore it behoved Christians to take advantage of the increasing opportunity. The Bishop attributed to the labours of the Medical Mission workers the changed attitude of the people towards the missionaries. Of women's work generally, and of Miss Bird's loving ministries in particular, Bishop Stuart spoke in words of glowing appreciation, and urged that there were doors open to women in Persia which could not be entered by men.

The Rev. J. P. Ellwood, who is returning to India after thirty-one years' work in the mission-field, followed. "Twenty years ago," he said, "the people of the villages of India would hardly listen to the Gospel; now, through the visitation of famine, pestilence, and plague, hearts have become softened, the ploughed land is waiting for the Gospel seed. India is waiting for workers, is waiting for *you*." He closed a stirring appeal by reminding his listeners of the 60,000 Mohammedans in India and of England's responsibility towards them, together with the fact that an outpouring of the Spirit of God upon the Native Churches abroad and European Churches at home could alone avail for the thrusting forth of labourers.

The Rev. Dr. Sterling, of Palestine, dwelt upon the great difficulty of missionary work among Mohammedans. The symbol of the creed of Islam—the sword—was expressive of its vitality, its bitterness, its prejudice, and its intolerance; and the deterrent action of that two-edged sword—preventive and punitive—was everywhere apparent. It had been said that it was impossible to convert a Mohammedan; but the difficulty was not to *make* converts, but to *keep* them from death. One of the latest converts had never been heard of from the day that he had confessed Christ. "Mohammedanism professes to include every article of the Christian religion, yet it gives the lie to each." Yet Dr. Sterling repudiated the idea that Palestine is a fruitless field. In spite of the Enemy, the seed is growing secretly. He, too, like Bishop Stuart, bore emphatic testimony to the value of Medical Missions. They were the key to the Mohammedan problem, and he remarked, "I thank God that I spent five of the best years of my life after my ordination in studying to become a medical missionary."

The Rev. W. P. Buncombe, returning to Japan, followed with a very telling account of the revival in that country. The motto of the revival movement was, "Not by might . . . but by My Spirit," and another motto was, "Our country for Christ." He contrasted the position of Christianity in Japan before the revival began with what it is now. Then there were only 1600 workers, and the number of converts led to baptism each year numbered one per worker. But since the Holy Spirit had been poured out

upon them, all the Christians had become evangelists, and instead of 1600 they had thousands. God's Spirit had been poured out not only on His Church, but on the people, and so great was the blessing that the attention of the nation was called to it. Reports of Christian work at Tokyo appeared in the Buddhist papers. Another result of the outpouring of the Holy Spirit was that it settled the money question. In the past development was hindered for want of means, now there was no difficulty about means; money was always forthcoming from the people themselves. Mr. Buncombe traced the origin of this great revival to an appeal for prayer issued by some South India missionaries a few years ago. "Fan this revival," continued the speaker, "with your prayers. Encourage your missionaries everywhere to pray for and seek for revivals. Let them not say, 'It would be impossible in our field.' God's Spirit can overcome every impossibility. Never let God go until He has poured out His Spirit upon all flesh." Again he reminded his hearers that a universal outpouring of the Holy Spirit upon the Church of Christ must result in a renewed inflow to each individual believer of love to Christ, and its corresponding *outflow* of personal service for Christ.

In its impressive simplicity perhaps this address went closer home to the audience than any other. We believe that a longing cry from many a missionary's heart arose to the Throne of God for some barren spot long watered with tears.

After a hymn had been sung, four of the recruits rose in succession to say a few farewell words. In the Rev. P. B. Davis, as son and grandson of C.M.S. missionaries, there is an example of missionary succession such as, thank God, is becoming familiar. Mr. Davis, speaking as the representative of the home ministry, pointed reproachfully to the fact that he is the only one this autumn of the London clergy proceeding to the foreign field for the first time. He appealed first to his brethren in the Metropolis and next to Cambridge men, reminding them of the peculiar claims and opportunities of the Hostel at Allahabad, whither he was bound. Dr. Barton, representing Dublin University, and who has already tested the value of Medical Mission work in "the foulest slums in the United Kingdom," the Rev. A. J. Toop, from the Islington College, and Mr. O. H. Knight, from Oxford University, each said a few impressive words. The meeting was brought to a close by a devotional address based on Titus ii. 11-13 from the Rev. Gilbert S. Karney. His theme was the grand position occupied by missionaries to-day. They were working between two Epiphanies: that of the grace of God (*v. 11*) and that of the glory to be revealed (*v. 13*). Those who, whether at home or abroad, were working in the light of the first Epiphany should make the second Epiphany the basis of their hope.

On the following evening Exeter Hall was again filled, when farewell was said to the missionaries proceeding to Africa, Ceylon, China, and British Columbia. The presence of the two Bishops of Eastern and Western Equatorial Africa side by side, and Bishop Hoare of Victoria supporting the Chairman on the right, while Bishops Taylor Smith, Elwin, and Fyson continued the line of missionary bishops upon the left, contributed to the enthusiasm and interest of the meeting.

Sir Douglas Fox, who presided, spoke of the Church's responsibility in these stirring times, when a great spirit of Imperialism is abroad, and urged that it was the duty of Christian England to see that wherever the British flag went, the Gospel of Christ should go too. He urged that the one thought which should dominate the minds of C.M.S. supporters was one of thankfulness. As they read the Annual Report just issued, they

could not but be thankful that in the midst of surrounding difficulties God had prospered the work of the Society. In his closing words he pledged the sympathy of the audience to the missionaries. "We have come here," he said, "to promise to pray for you, to read what you send us, and to prove to you in the future in every possible way our practical sympathy."

After the Rev. F. Baylis had introduced the missionaries, the Bishop of Uganda rose to address the meeting. When the warm applause with which he was greeted had subsided, Bishop Tucker's opening words solemnized his listeners. That only two male recruits should be forthcoming for Uganda, to seize "the most glorious opportunity the world has ever had," was intensely saddening to him. The Katikiro had pleaded for 200 more teachers. Where were they? He, the speaker, was irresistibly reminded of God's condemnation of Meroz. Would that the cry, "To the help of the Lord! To the help of the Lord!" might resound and re-echo in the ears of his audience until, from constraining love to Christ, one and another should respond! If the question were asked, "What is the reason for the shrinkage in ordination candidates at home, and the lack of volunteers for the foreign mission-field?" Bishop Tucker feared that the real answer might be, "Cowardice." Young men to-day were shrinking from all kinds of work that entailed moral responsibility.

The Bishop of Western Equatorial Africa, before addressing the meeting, offered a few words of solemn prayer that the pregnant message just uttered might be carried home. In his subsequent brief address, Bishop Tugwell struck a keynote of hope. By the foresight of faith he saw a thrusting out of workers as a result of the striving of God's Spirit with those Exeter Hall audiences. He thanked God for those—and he paid a specially warm tribute to the Islington College men—who had responded to His call. In speaking of the Hausaland Mission, the Bishop said he looked forward with great hope and encouragement to its development: but West Africa was in sore need of more men and women missionaries. In closing, he referred to a touching letter, received by him on the previous evening, from a clergyman who wrote, "Pray for one who once had the opportunity to go out, but did not avail himself of it, and now, when he would go, he cannot."

Perhaps the most moving of all the speeches was that of Archdeacon Moule. He had a most enthusiastic reception on rising to speak, and was listened to with keen attention. His heart was overflowing with joy in going back once more, with his loving wife, to China after nine years' enforced detention at home. His vindication of the Chinese as "a people worth living for and worth dying for" was given in a series of telling incidents connected with the firmness of converts who had suffered martyrdom "in a noble silence" rather than betray their cause. He knew, he said, that there was another side to the picture; but London had a dark side, Christendom had a dark side, and although there was a dark side to the work in China, it was their duty to make that dark side bright. It had been said that he ought not to return to China, but to make way for those who were younger and stronger. He assured them that he did not in the least stand in their way, but besought them to come in their hundreds. There was no happier life than that of a missionary. He gave some extremely interesting reminiscences of his past work in China, and recalled the names of several devoted labourers—Judson, Russell, Baker, Stewart, and Ridley—together with those of their wives, whom he characterized as "eminent types of a noble sisterhood." It was exactly forty-two years ago since he was first "dismissed," and he traced the great progress of the China Missions since that time. In Fuh-Kien, for example,

then there were only four baptized converts, now there are 20,000 Christians.

The last returning missionary to speak was the Rev. D. A. Callum, of West China, and in introducing him the Chairman took occasion to remark that some anxiety was felt by the Committee with regard to the position of affairs in that part of China, and asked prayer on behalf of the workers and converts there. Mr. Callum, who for twelve years has been working "under the shadow of the Tibetan mountains," reminded his hearers that when he first went out to West China—with Mr. Horsburgh—it was a time of trouble as now. Yet God had so quieted the people and prospered the work that there are now settled centres in eight cities and also two out-stations. "What are these troubles," he said, "but the unconscious cry of a people needing Christ?"

After the singing of a hymn, three new missionaries briefly addressed the meeting in succession.

The Rev. J. Hind, of Trinity College, Dublin, appealed to "Trinity" men who might be among his hearers to listen to the missionary call, and earnestly urged that prayer should be continually made that the missionary spirit might fall upon the undergraduates of every British University. In illustration of the fact that there are special openings for 'Varsity men, he instanced a recent offer made to the Dublin University by Chinese officials of a chair for Western science in a college just established. The stipulation that if Dublin provided a professor, Sunday must be observed in the college, was acceded to, and herein lay an opening for Christian influence to permeate a high circle.

Dr. A. E. Druitt, representing the medical profession and also Islington College, and who is joining Dr. Miller in Hausaland, spoke very earnestly on the subject of full surrender to the will of God, and asked the searching questions, "If all hearts in that hall were in true harmony with the will of God, would there be only two missionaries in Hausaland? Would there be a decreasing number of missionary candidates? Would there be need of clever devices to raise missionary funds?"

In introducing Mr. Frank Wilson, proceeding to Sierra Leone, whose wife is a daughter of David Livingstone and granddaughter of Robert Moffat, the Chairman referred to the "happy hours" he had spent with Dr. Moffat in Africa, and announced that Mr. and Mrs. Wilson had been selected by the now scattered members of Eaton Chapel congregation as Charles Fox Memorial Missionaries.

Mr. Wilson, representing the lay missionaries, was full of praise to God that his way out to the mission-field had been remarkably cleared by a series of Divine providences, and that the desire of years on the part of his wife and himself was about to be realized. They were going out at the bidding of the Divine voice, "Arise, let Us go hence"; humbly assured that the lay work that they might be permitted to do would "in some way conduce to an outpouring of the Spirit."

The valedictory address was given by the Rev. H. L. C. V. de Candole, Vicar of Holy Trinity, Cambridge. The theme of his singularly impressive remarks was the baptism of our Lord; the predominating thought being that His *great surrender* was the occasion of a *mighty revelation*. It was, the speaker demonstrated, the occasion of our Lord's dismissal to His work as a foreign missionary. It was only but as yesterday that He had said good-bye to His widowed mother and that He had left the quiet shelter of the home that He loved so well for the rude, unsheltering world in which from henceforth He was not to find a place where He might lay His head. He had put His hand now to the work from which He would



never turn back, though He must crown and consummate it by His agony and bloody sweat, by His Cross and Passion, by His glorious Resurrection and Ascension. St. Luke records that it was when all the people had been baptized that Jesus was baptized. He watched them as they came to the Baptist, the strong man sobbing for his sin and the gentle woman broken-hearted, and as He saw that great mass of sinful humanity going down into the water confessing their sins, then He, too, drew nigh and made Himself one with them and passed beneath those same waters. It was the occasion of a *great surrender*. But it was the occasion also of a *mighty revelation*. "The heavens were opened." As the glory lighted upon that Holy Figure, the people around were conscious that God had sent Him. The Dove and the Voice showed that He was the messenger approved by God. So might the outgoing band realize, as they stepped forth into the unknown future, that above them the heavens were opened, that the Father was well pleased, and would speak words of encouragement to their hearts, showing them the pattern and power for service—even the meek and lowly Saviour—and taking them into partnership with Himself that so their work on earth might be done in the light of heaven.

With prayer, offered by Mr. de Candole, and the Benediction, the last of the Farewell Meetings for 1902 closed. May their influence be quickening and fruitful, and so widen out in blessing to the world! I. H. B.

## THE CHINESE OPIUM TRADE.

SPEECHES BY THE ARCHBISHOP OF CANTERBURY AND ARCHDEACON A. E. MOULE.

**T**HE Society for the Suppression of the Opium Trade availed itself of the opportunity of Archdeacon Moule's return to China to present to him an address. This was done in the Library of Lambeth Palace on Wednesday, October 8th, and the Archbishop of Canterbury occupied the chair. The weighty words of the Archbishop and the speech of Archdeacon Moule in reply to the address, will be read, we are sure, with interest, and we trust they may lead to prayer and effort to bring about the termination of a national evil which has tarnished for so long a period our country's Christian name.

### Speech of His Grace the Archbishop of Canterbury.

There is very little new to be said about the work of such a Society as ours, because we have been for so many years reiterating the statements of fact upon which our cause rests. Some sort of answer has been given again and again to every statement that we make, but I can only characterize the answers as evasive. As a general rule, they are not to the point. The fact is that it is undeniable that we interfered with the Government of China, and interfered by force, and thus we have taken upon ourselves a responsibility which we might have avoided altogether. The Government of China, if they had been left to themselves, might, of course—as it is said they would have done,—have continued the trade and continued the permission given to India to trade on their own account. It is said that if we did not supply the opium they would have supplied it themselves, and if someone was to supply them, it was as well that we should have the profit of doing so. It seems to me to be simply monstrous that a Christian nation should use such an argument as that. To cause very serious mischief to another nation, and then to say that we are only doing what they would do if we left them alone—I cannot understand how it is possible to reconcile that with the principles of Christian behaviour. That we should have tolerated it as a private trade I think might be defensible, just as we tolerate all other private trades; but that we should ourselves be taking part, and that we should use the force of arms to compel the Chinese to put no obstacle in the way, seems to me to be a most monstrous perversion of the right of freedom in all commercial dealings. The

special ground of our complaint is not that this trade is carried on by subjects of our King, not that private individuals for their own gain should carry on what we think does a great deal of mischief, it is that we ourselves should be doing it, that we should be the tradesmen in the case, that we should enter into the commerce on our own account and take the profits of such a trade as this, and this, too, in spite of the perpetual remonstrances of the Chinese Government.

Well, I do not find it very difficult to argue against this, because it seems to me to contradict the very first principles of Christian action. When a man tells me he does not care for God's commandments, any one who is really endeavouring to live in accordance with those commandments is altogether put out of court by such a declaration. How can we deal with this question when it is said that it is simply one of commercial or other secular advantage? The most powerful argument that has been used in defence of the trade—the most powerful by far in its effect upon men's minds—is the argument that if we did not raise this money by the profit on the trade, we should have to tax the inhabitants of India in order to supply the deficiency of the revenue. I do not think that that has anything whatever to do with the matter. If we are to govern India, and to obtain from India the necessary funds for that government, it is not any justification to say that we can lighten the burden on the Indians by entering into a trade which does harm to our neighbours. We have no right to deal with the Chinese in such a manner at all. If the Chinese had been willing there might have been something to be said for it, but how it can be reconciled with any principle of justice to interfere with the Chinese Government, and to say, "Your subjects shall not be prevented by you from obtaining from us what in your judgment very much interferes with their character, and lowers them in their own eyes and in the eyes of all the nations of the world," I do not know. We ought, I think, first of all, to justify ourselves for interfering with the Chinese Government at all. It would be much more moral, in my judgment, simply to conquer the Chinese and then administer the poison directly ourselves. The engagement of a nation in trade is always a very dangerous thing. It is not a thing which adds to the dignity of the nation, and not a thing which ought to be tolerated by the nation itself unless some very strong reason indeed, such as has never been pleaded in this case, can be put forward. But when it is not only engaged in trade, but engaged in a mischievous trade, in a trade which brings a curse upon those who foster it and a curse upon those who get what is called the benefit of it, to have a government compromising the whole nation of which it is the government, is, I think, a very great blot upon the English name, and one which I am very much astonished that Englishmen should have allowed to continue to rest upon our name for so many years. We have gone on very long trying to persuade our Parliament, and to persuade our Government through our Parliament, that it is a very wrong thing. We have not succeeded. We have not as yet, I think, obtained any indication that we are likely to succeed. Nevertheless, I hold it to be a great duty to persist in our endeavours. Whether we succeed quickly or whether we succeed slowly is of very much less importance than whether we shall do our duty by strenuously continuing the protest that we are perpetually making against the position in which we find ourselves responsible (as far as a nation can be responsible for its rulers) for such a grievous sin as this. As to the answers we have got to all our arguments, I have done my best to follow them, but I confess that I do not find in any one of them anything like a substantial defence for what we have done. To me it seems an injustice to the Chinese, an injustice to their Government, an injustice to the English, because we have to carry this character in the face of the world, an injustice to all those who are protesting against it. I think it is one of those gigantic injustices which, if we are to go by past experience, will probably not be set right until in some way or other some very serious interference comes from some Power higher than any to which we have yet appealed.

We have come here to-day not to argue the general case, but to bid good-bye to Archdeacon Moule before he returns to his work. But I have said what I have said in order that I might express to him as he is going back to his work the thorough heartiness with which we sympathize with his purposes, and the assurance we are able to give him that it is no faint-hearted support that is behind his back, but that we really care for him in our very hearts, that we really do desire that whatever can be done to mitigate the mischief the British nation is doing

shall be done, and that he will have the sympathy of Christian men here in England in the difficult task to which he has committed himself, and to which he goes back to commit himself once more. He has done an admirable work, and we must do our part to encourage him to continue what he has been doing, and never to allow it to be supposed anywhere that those Englishmen who have studied the matter with the desire to look at the question in its moral bearing and with the desire to do the right and Christian thing, are not entirely with him, or will fail to do all they can to support his toil.

#### Speech of the Ven. Archdeacon Moule.

My Lord Archbishop, ladies and gentlemen, my dear friends and colleagues in the Society for the Suppression of the Opium Trade, I do thank you from my very heart for this most kind and thoughtful address which you have presented to me, and which I trust all present here will endorse. It is a great encouragement—a very great encouragement—to me, on going back through God's great mercy once more to China. I first went out forty-one years ago; I am going back again now, through God's great mercy, strong, strengthened through His grace, and desiring to serve Him better than ever before. And now I go, knowing what the difficulties of the work are, of course, infinitely better than I did when I and my dear wife first went out together. And moreover, as I go now, I have this immense advantage. In the past, my Lord Archbishop, I have constantly had this cast in my teeth or thrown at my head when preaching to the Chinese—just when I was warming to my subject, and trying to tell them the whole truth, someone has shouted out, "Who sells the opium?" My answer has been—I fear, not a very Christian answer—"Who smokes the opium?" I have silenced them hundreds of times, but I will not use that answer any more. I have now a better answer. I shall say this in answer—that my last public farewell was from friends deeply interested in the entire suppression of the opium trade; and that the dear and venerated Primate of All England, the Patriarch of the great Anglican Communion throughout the world, was so kind as to come and take the chair, and speak strong and loving words for my encouragement and the encouragement of the Chinese, and calculated to stimulate the Church of God here in England. And further, that dear and honoured friends of other Christian communions here in England were one with the Archbishop, joining hands together in this protest and encouragement. Do you not think I shall have a better answer to give to the Chinese when preaching than before?

If you will bear with me for a few minutes, I wish to take up very briefly the four special points on which you have dwelt in this most kind and encouraging address. I have been spoken of as having laboured in a humble way in this work for a quarter of a century. It reminded me of the awful fact that this terrible opium curse—not introduced into China by England, that is not a true charge—but stimulated to a terrible extent by the Indian opium trade, has gone on for a century. Do not imagine that I have performed any heroic work in advocating the cause of our Society. God calls some to die for the cause for which they are ready to give up their lives. It was one of the Chinese reformers who was led to death nearly two years ago who said that hardly any movement for the benefit of the people will succeed until some of those who are the advocates of it give their lives as martyrs in the cause. Some are called to do that. Mine is a much humbler task. It seems to me to be a long, weary time since I first took up this cause of the suppression of the opium trade; but think of those hundred years which have passed! It was in the year 1799 that the Chinese Government absolutely prohibited the trade in opium, and sentenced opium-smokers for the first offence to transportation to another part of the Empire, and, for the second offence, to strangling. This was known to the Indian Government, and yet, in the face of that, the opium trade was introduced. One hundred years have passed, and it is going on still!

Now I pass to the second point. I am spoken of as one who has seen with his own eyes the ravages of opium in China. Just let me mention one sight I have seen with my own eyes, and which emphasizes this fact that the Indian opium trade has to a terrible extent stimulated the use of opium in China, though we did not introduce it. I lived for three and a half years at Hang-chow, almost the first inland city occupied by Christian Protestant missionaries. There I used to pass every day through lines of opium-dens; and my Chinese teacher, who was not

a Christian, but a man of high character, said, "I can assure you, sir, that when I was a boy there was not one single opium-den in this great city. Opium may have been smoked secretly, but the open practice was unknown"; and that almost exactly corresponded with the time when the opium trade—the absolutely illegal opium trade—was leading on to the first opium war. I think the conclusion was inevitable, that our trade, especially in the coast provinces, has greatly stimulated this terrible curse. That I have seen with my own eyes, and can bear testimony to it.

Then I am called a patriot. Well, I hope I am a patriot. I am an Englishman, and I am proud of my country. Now my attention was first drawn to this subject more than a quarter of a century ago. Mr. Edward Pease offered a prize for an essay on the opium trade, and we urged Bishop Russell to write the essay, but he said, "No; one of his subordinate clergy must do it," and he pushed it off upon me. At last I undertook it. I was then building a small mission-church and mission-house in a city twenty miles from Ningpo. I went down every week to inspect the work, chiefly on foot. I had a sedan-chair with me, and, greatly to the annoyance of the chair-bearers, I filled the bottom of my chair with books treating on the opium subject, and the chair was very heavy in consequence. I was so much of an English patriot that I determined to get to the bottom of the subject, as I was certain that I should find that England was not so much in the wrong as people said. Some people accuse missionaries of holding a brief to attack the opium trade. Nothing of the kind! I have never preached about it. When I go back to China I shall not hold any public meetings on the subject, and I shall not mention the opium trade in public unless it is mentioned to me. I shall do my very utmost to stimulate interest in it, but that is not our chief business. We do not hold a brief against the opium trade; least of all do we hold a brief to attack England. We defend our country as best we can, and when I studied this subject I was quite sure that I should find at least something which would free England from the awful blame. I found nothing! The worst came to light. That is my sad persuasion still, and the more I love England the more I deplore this great blot on her noble name. I think I may say so much about my patriotism.

And then, last of all, I am called a moderate person. I hope I am. Reference is made to the "combination of firmness and moderation" which characterizes my beloved brothers, and is said to characterize me. I will endeavour this afternoon to be moderate, if I try also to be firm. I do deplore, for one thing, the very little interest, comparatively speaking, which is taken in the Church of England in this subject. Thank God for your presence, my Lord Archbishop, this afternoon. I trust the Church of England will learn the lesson and follow suit. But I have just two instances of how the clergy of the Church of England treat this subject. I had the honour, some years ago, to read a paper on the subject at the Newcastle Church Congress. A venerable clergyman was so interested in the subject that he offered to reprint my essay. Thirty thousand copies were printed, and a copy sent to every clergyman of the Church of England in this country. I hope some read it. I had, I think, six anonymous communications from clergy in the Church of England—I think they were anonymous on purpose, otherwise they would have heard from me again—saying, "We have put that rubbish into our waste-paper baskets; you write nonsense." That was very encouraging to me! But I had something else sent to me in China, a letter dated May 17th, 1877, from Christ Church, Oxford. I will read the letter. It is addressed to Mr. Turner, the former Secretary of the Society:—

"MY DEAR SIR,—Certainly I have no hesitation in saying that in my opinion Mr. Moule's essay deserves the serious attention of every English clergyman. The opium question has many aspects, and Mr. Moule shows with much force and persuasiveness how intimately it is associated with the highest interests of morality and religion, and how direct are its bearings on the spread of the Kingdom of Jesus Christ among the Heathen.

"That England was guilty of a gross wrong in forcing the opium trade upon China will hardly now be questioned by any Christian Englishmen who have looked into the matter, and this wrong demands such reparation as it is still possible to make.

"The obligations of duty are not to be measured by its difficulties, and your Society is doing admirable work in reminding us, as it does by this and similar publications, of a subject which is too likely to escape attention amid the increasing interest of duties at home.

"I am, my dear Sir, yours faithfully,

"HENRY FAREY LIDDON."

I think that letter of Canon Liddon is more worthy the attention of the Church of England than those of my anonymous correspondents.

Now let me remind you of one reason for so little interest being taken in this subject. Some have not studied it. I am afraid that a great many suppose that the Commission which was granted by Her late Majesty's Government to inquire into this trade has decided the subject, that it is put on the shelf, and there is nothing more to be said for it. Nothing can be much further from fact than this supposition. The controversy is in the same position. The Commission has not cleared England's conscience in the matter of this opium trade. We assert that that Commission has not taken away the grave charges which, almost with tears, we bring against England as represented by the English people and the English Government. People talk nowadays about requiring a mandate for this thing and that thing. We here must do our best to bring this about: the people of England must give a mandate to the Government that they should give a mandate to the Indian Government that something must be done to clear the noble Christian name of England from this curse.

Now I come to my last point. I want just to sum up my persuasion on the subject. It has been said, "You have your own curse of drink in England. You must let the opium trade alone until you have got rid of the curse of drink." As much as to say, Go on complacently with a second wrong till you have quite amended the first. A strange piece of moral reasoning! But further, there is no comparison whatsoever between the two questions. It is said that there is moderate drinking and immoderate drinking. I suppose that is true. I have, in a very humble way, followed your Grace. I have been a total abstainer all my life long, as my dear father was before me. I am going back to China now in my sixty-seventh year, and I do not suppose I shall take even a little whiskey in the evening. I heartily agree with your Grace's views on the terrible curse of drink, but I do not think the strongest advocate of the temperance cause would ever say that it was an absolute sin and vice to take alcohol in any form of moderation. I go entirely with your Grace in thinking that in England with the "present distress," it is far better for Christian men and women to be abstainers; but that is a very different thing from saying it is absolutely sinful and vicious to take intoxicating liquor. But is not opium the same? No; it is absolutely different. There is no use and abuse of opium; it is all abuse. In the eyes of the Chinese the use of opium as a luxury and stimulant, as distinguished from its use as a medical drug, is a vice from first to last. The two things, alcohol and opium, do not stand on the same platform at all. There is no such thing as a moderate use of opium as a luxury or stimulant in the eyes of the Chinese. It is all abuse. It is a vice from first to last. I will prove it in a word. Articles of recantation were presented to some of the Native Christians during the recent persecution in China, and one of the conditions on which a man would be let off and his life spared was this: smoke a pipe of opium. No Christian ever touches opium. Does not that speak even of the conscience of the persecutors? They may hate Christians because of their connexion with the foreigners, but they know that Christianity has a high moral creed, and these persecutors themselves know that to touch opium is immoral, and no Christian would do an immoral act. That was one of the articles of recantation. When I first went to China, my wife and I were involved in terrible dangers in the great T'ai-ping Rebellion which almost overthrew the dynasty—which did practically overthrow it, and almost conquered the whole of China. When I reached China the leaders of the T'ai-ping Rebellion had formed their scheme of government, and the articles were that foreigners should not be called bad names any longer, and that friendly relations should be cultivated with foreigners by every possible means, and education and railways, and so on, introduced. That was the T'ai-ping programme. And there was yet another article of the programme. It was that there should be no more opium. I have seen the terrors of that rebellion: God spare China any future rebellion. Nothing more awful can be conceived than the scenes we passed through. But it began and it was carried on professedly as a popular movement, and you see they so gauged the thoughts of the people that they knew that the whole conscience of China would go with them if they abolished the opium. Let me read you here the last medical utterance on this subject; it was received only a week or two ago. Dr. Duncan Main, who is in charge of our great Mission Hospital at Hang-chow,

is a Scotsman, a man of great moderation, if of great vivacity of character; but I know he would never say a hard thing about the Chinese if he could possibly help it, nor yet about England. Yet this is his opinion about opium:—

"After twenty years' contact with opium-smokers we have nothing to say in defence of the habit. It is a wicked waste of wealth; and a business whose history is written in blood and agony. The ravages of the evil ought to fire every right-minded and Christian person with a desire to do battle with this monstrous iniquity."

That is the latest medical opinion I have seen. Now I will give you what to my mind is one of the most remarkable private proofs of the feeling of China on this subject. I was returning to Ningpo, nearly thirty years ago, from an outstation about twelve miles off; I was on foot, and I thought it would be a rather weary walk. I was soon overtaken by a Chinese gentleman, and we began to talk. He said, "May I bear you company?" and I said, "I shall be highly honoured." We talked on my great subject, which was his great subject too, and presently we got in sight of the walls of Ningpo. "Dear me," he said, "how short the way seems when you have good company!" Then he pointed to the great city with 400,000 people, and he said, "Sir, do you know what is ruining that city?" "No," I said. "The blacks and the whites," he replied. "What do you mean?" I said. "The white faces of the harlots and the black opium." You see, he put them both side by side as vices. It was an unasked testimony; I had not spoken about opium or anything of the kind; but he spoke the feeling which he assured me is the feeling of the whole of that great Empire, of the opium-smokers themselves, and it is this—that there is no defence for it. Is there any defence for Christian England, then, in being immediately connected with a trade which fosters that vice and panders to that vice? God grant that victory may come through His grace and the Holy Spirit's power moving the hearts of men, sooner than we expect!

## SHORT HISTORIES OF C.M.S. ASSOCIATIONS.

By the Rev. C. HOLE.

### No. 2.—ASTON SANDFORD, BUCKS.

THE foundations of the missionary interest in the rural parish of Aston Sandford were laid when, in 1783 and 1784, Mr. Henry Hurt, a wealthy goldsmith of London, at the northern angle of Ludgate Hill and St. Paul's Churchyard, placed his two youthful granddaughters, Susannah and Rebecca Gines, whose father's bank had broken, under the care of the Rev. Thomas and Mrs. Scott at Olney Vicarage, Mr. Scott being then curate in charge of the parish. In or about 1783, Mr. Hurt purchased the manor and advowson of Aston Sandford, which he eventually settled on Susannah, the eldest, bestowing on her sister an equivalent sum of money. Mr. Brodbelt, the first and only rector of Mr. Hurt's own nomination, was in full sympathy with those who afterwards established the C.M.S. The two young ladies grew up in harmony with the teaching they received, and were married, Susannah to Mr. John Barber, then of Denmark Hill, afterwards of Clapham Common, with a wholesale hosiery business at No. 28, Cheapside; Rebecca to Mr. Stephen Langston, studying for holy orders. Each became the mother of a son, Susannah of John Hurt Barber, Rebecca of Stephen Hurt Langston. Both sons became clergymen, and their names appear in the following list of the Aston Sandford rectors of the nineteenth century, which we present in a complete series as exhibiting the succession in the rectory-house, the pulpit, and the congregation, of support given to the C.M.S.:—

- 1784. March 20th. Brodbelt, George Campbell.
- 1801. July 22nd. Scott, Thomas.
- 1821. Oct. 9th. Barber, John Hurt.

1828. April 9th. Langston, Stephen Hurt.  
 1836. July 13th. Alford, Henry, sen.  
     Curates : 1845-6, R. W. Sheldon ; 1846-9, Geo. Alford.  
 1850. Monro, Robert.  
 1858. Alford, George.  
 1862. Browne, Benj. Hayward.  
 1874. Shaw, Glencairn Alexander.  
 1881. Alford, Allan Cameron.  
 1895. Elwell, Dr. Edward Simeon.  
 1900. Snapp, Ernest Henry.

Mr. Brodbelt, the only presentee of Mr. Hurt himself for the living, was among those anxiously watching in 1795 and 1796 for the footsteps of the coming Society (*Early Hist.*, 28).

On his death, Mrs. Susannah Barber began to exercise the patronage, making the presentation for the next four incumbents at least. Her first was in favour of her old Olney friend, Mr. Scott, at that time Secretary of the Church Missionary Society and Chaplain to the Lock Hospital. He accepted the post as a retirement where he might pursue the labour of improving his Family Bible. The spring of 1803, when he commenced residence, brought Aston Sandford first practically in touch with the Society, and in 1804 it was one of the four places in the county which responded to the Committee's first invitation for congregational collections (*E. H.*, 98). How Mr. Scott took over the seminary for missionaries which in 1807 broke down at Bledlow and carried it on successfully till 1814, is related in detail in the *Early History*. He relinquished the toil only when his strength began to fail, and then the work passed on in a great measure, not exclusively, to Olney, but the Bible work continued his own until death. Down to 1814 he had preached in his small church ten sermons, collecting almost 240*l.*, averaging 24*l.* per annum, an amount out of all proportion to a tiny parish of a square mile in area, with a population, under a hundred, of farm-labourers and a farmer or two ; but it has to be remembered that a large part of his congregation came from the town of Haddenham, which was within a short walk.

Mr. Scott's successor, John Hurt Barber, was a son of the patroness, and under him C.M.S. sermons continued, the preacher in 1824 being the Rev. "H." Farish in the Report, an error probably for "W.," and if so, he was Professor William Farish of Cambridge, a warm friend of the Society among the gownsmen, as his sister-in-law, Mrs. James Farish, was its great supporter among the townspeople.

Mr. Barber, who in the prime of his days had not Scott's reasons for secluding himself in this small sphere, removed to busier scenes, and eventually found scope for his talents and zeal as Rector of Little Stukeley, near Huntingdon, a rural parish which he rescued from the depths of degradation, seconded by his energetic wife, who before marriage was Lady Millicent Acheson, a daughter of the Earl of Gosford and sister to Lady Olivia Sparrow.

His successor at Aston Sandford was his mother's sister's son, Stephen Hurt Langston, who like his cousin withdrew from this confined spot, and in time settled at Southborough, which proved an adequate sphere for his great pulpit-powers.

Henry Alford, father of Dean Alford of Greek Testament celebrity, had married as his second wife in 1831 Miss Susannah Barber, daughter of the patroness Mrs. Susannah Barber, and sister of John Hurt Barber. Their son was Bradley Hurt Alford, the Dean's half-brother. Mr. Alford's theological views were those of the Society, his cordial support of which during his incumbency may be fairly assumed, but the feeble health of his

later years obliged him to go out of residence and discharge the duties of the parish by curates. On May 11th, 1846, his mother-in-law, Mrs. Barber, died at his house. He himself died at Tunbridge Wells, September 22nd, 1852, and was buried at Curry Rivell. A memoir with a selection of his sermons and numerous letters was published by the Dean in 1855.

Mr. Monro had been Chaplain to Bridewell Hospital, London. He was the brother of Dr. Edward Monro, physician to Bethlehem Hospital, descended from a line of physicians eminent in successive generations for their treatment of insanity.

George Alford was a nephew of the above rector, Henry Alford senior, and cousin of Dean Henry Alford.

Mr. Shaw, who was from Avr, and of St. John's College, Oxford, went from Aston Sandford to St. Michael's, Derby.

How Mr. A. C. Alford may have been related to the other Alford's of this benefice we are unable to say.

Coming next to the support given to the Society by this Association as indicated by the Annual Reports, we find as follows:—Under Mr. Scott there were large yearly sermon collections, as already mentioned and explained. The total amount, including his own regular guinea subscription, reached 303*l.* 18*s.* 10*d.*, the sum credited to Aston Sandford in 1822 under the South Bucks Association, formed September 18th, 1821. His immediate successors, Barber and Langston, in the only four years of their appearance, 1823, 1824, 1828, 1830, raised 32*l.* 6*s.* 1*d.*, a little over one-tenth of what Scott obtained, a diminution probably due altogether to the changed circumstances of the little parish. After 1830, Aston Sandford disappears from the Reports for forty-six years, during the incumbencies of Henry Alford, Monro, George Alford, Browne. It re-enters in 1876, when Mr. Shaw observed the Day of Intercession and had an offertory. Under the next three years there are signs of missionary vigour at Aston Sandford, and in 1877, 1878, occurred the first two meetings ever held there, collecting 3*l.* 12*s.* 9*d.* and 4*l.* 17*s.* 11*d.*, besides 2*l.* 16*s.* 3*d.* and 3*l.* 2*s.* 6*d.* in sermons (1878, 1879), making 20*l.* 0*s.* 4*d.* with missionary-boxes and a tea to aid. Under 1880, 1881, 1882, Aston Sandford is absent; but with A. C. Alford prosperity returns. A rector has at length appeared with the titles of treasurer and secretary, offices which for the first time indicate an actual "association" at Aston Sandford, and its dignity is supported by the following contributors:—Mrs. Dover (1884), who was patroness of the living; Mr. John G. Dover (1885); Mrs. Wooster (1887). The residence of the Lady of Aston in her Manor House in A. C. Alford's time must have brightened up this rural spot and the missionary spirit alike. There are recorded a meeting in her granary, the Manor House missionary-box, a sale of work and apples, the exhibition of a badger, and a tea-meeting. In 1888 this kind lady is "the late." There were also in this incumbency five sermons preached, viz.: in 1888 by the Rev. Robert Pargiter, Vicar of Towersey, once a C.M.S. missionary in Ceylon; in 1889 by the Rev. Albert Henry Arden, then residing at Hitchin, once a C.M.S. missionary at Madras; in 1890 by the Rev. William Joseph Dover, then Curate of Horsley, afterwards Rector of Rodmarton; in 1893 by the Rev. James George Watson, Assoc. Sec.; and by the Rev. Thomas Belshaw, that year Curate of Thame, and afterwards, in the same year, of St. George's, Sutton, Macclesfield. The next Rector, Dr. Elwell, was a contributor, and bore the title of secretary. In the Report of April 30th, 1901, when Mr. Snepp was Rector, Mrs. Way was the holder of a missionary-box.



## NOTES ON OTHER MISSIONS.

IN the October number of the *Mission Field* Bishop Montgomery calls special attention to the two new Missions, to Siam, and to the Gold Coast, recently started by the SOCIETY FOR THE PROPAGATION OF THE GOSPEL. Hitherto there has been no Mission from the Church of England in Siam. In fact there has been no Christian work there at all on a large scale. Now the ground is shortly to be broken up by an experienced S.P.G. missionary, who will probably be assisted by a layman. In the Gold Coast an old field is to be re-entered. There are at present two Government chaplains on the coast, but no actual missionaries belonging to the Church of England. The whole of the Gold Coast Colony and Ashanti is included within the jurisdiction of Bishop Tugwell, who will therefore have the episcopal oversight of the S.P.G. missionaries.

The COLONIAL AND CONTINENTAL CHURCH SOCIETY, as is well known, has for its object the promotion of missionary work among our own countrymen abroad. It labours in Canada, Australia, South Africa, East and West Indies, and elsewhere, specially in the newly-occupied districts where British emigrants are poor and scattered. In 1901 the Society assisted 172 clergymen and 35 colonial dioceses. There are also 35 catechists and schoolmasters, and 76 female teachers and pupil-teachers in training. Following the example of the C.M.S., it has just issued a four-page leaflet designed for insertion in parish magazines.

The fundamental policy of the ASSOCIATION FOR THE FURTHERANCE OF CHRISTIANITY IN EGYPT is to be of benefit to the Coptic Church in that country, and the elevation of its religious life. It endeavours to carry out this object by means of friendly and familiar intercourse, especially in lectures on the Holy Scripture given by invitation in Coptic churches with the full approval of the clergy; and by improving education among the youth of Egypt. A new agent of the association Canon Oldfield, has just been appointed. There is good ground to work upon, the Copts being naturally an intelligent people, and possessing the highest ideal of morality.

Since the beginning of the NORTH AFRICA MISSION, 163 missionaries have gone out, of whom, after twenty-one years, about 100 still remain. There are now five great districts in which work is carried on—Morocco, Algeria, Tunisia, Tripoli, and Egypt. No new stations have been opened in Morocco, but the year has been an eventful one, and hopes have of late run high that a turning-point has been reached. The province of Western Algeria is still without a missionary, but in the Eastern province, at Constantine, much real progress has been made. Work amongst Jews, French, and Arabs is steadily persevered with. In Tunis an Arab has openly professed conversion. Medical work continues to be of much blessing at Tripoli, aided as it is by classes, lantern services, and visits paid to the Natives in their homes. In Egypt a "Nile Press and Christian Literature Society" has been organized.

A few months ago we mentioned the appointment of a special committee relative to the formation of a Medical Missionary Auxiliary to the Baptist Missionary Society. We are now pleased to read that the WESLEYAN MISSIONARY SOCIETY has followed this good example. At a recent meeting of the Finance and General Purposes Committee, a Medical Sub-Committee was formed to take charge of, and develop, medical work, for which department a special fund was also to be opened.

The monetary deficiency of the LONDON MISSIONARY SOCIETY is, we are glad to learn, slowly disappearing. Already it has sunk from 63,000*l.* to 15,000*l.*, and further contributions continue to come in. The October number of the L.M.S. *Chronicle* deals specially with a very important branch of missionary work, namely, that among the children of the far-off lands. Interesting statistics are given of all the schools in connexion with the Society. There are 1283 Sunday-schools, with 54,249 scholars. The day-schools for boys number 1642; and those for girls, 190. There are 59,966 day boy-scholars, and 30,467 girls.

As the Bible is taught in all these day-schools, it may be said that *over ninety*

*thousand boys and girls* are being brought under the influence of the Gospel from day to day. India has the largest number of scholars (36,532), but Madagascar is a good second with 32,446. China makes a comparatively poor showing with 2749 scholars, of whom only 790 are girls. Africa has 6852 and Polynesia 11,854.

In Sunday-school work India again leads the list with 475 schools and 18,144 scholars; but Madagascar runs her very close with 468 schools and 17,562 scholars. Polynesia is a good third, with 282 schools and 14,345 scholars. Africa has 47 Sunday-schools, with 3595 scholars, and China only 11 schools and 603 scholars. The average number of scholars to each Sunday-school is thus seen to be: in India, 38; in Madagascar, 37; in Polynesia, 50; in Africa, 76; and in China, 54.

The other statistics of the L.M.S., which may here be quoted, are as follows:—Missionaries: men 206, women 70; native agents: ordained 940, preachers 3474; Christian teachers, men 1208, women 310, Bible-women 271; Church members 64,716, adherents 194,777.

The Secretary of the BAPTIST MISSIONARY SOCIETY reports with much thankfulness the receipt of a recent most timely and welcome gift of 1270*l.*, by which the balance of that Society's recent deficit has been extinguished.

The PRESBYTERIAN CHURCH IN THE UNITED STATES (SOUTH) has apparently had much cause for gratitude and praise. In Africa, although its force of workers is smaller than for several years past, its number of professed conversions has been greater than in any previous year. In China there is more readiness to hear the Gospel than ever before. In Korea the missionaries found everywhere an open door. In Japan the result of a revival spirit has been the communication of new activity to the whole Church; while in Mexico and in Brazil the Presbyterian Missions have made much progress in the establishment of independent, self-governing, and self-propagating native churches. The statistics for the year 1901 are:—Missionaries: ordained, 60; physicians: men, 9, women, 6; single women, 32; wives, 56; native helpers: ordained preachers, 15, unordained, 8; teachers: men, 9, women, 28; Bible-women, 14; other native helpers, 21; communicants, 4664; adherents, 7531; Sunday-schools, 85; attendants, 3419; other schools, 22; number under instruction, 1078; places of worship, 55; medical patients, 32,918.

The comparative summary of the REFORMED CHURCH IN AMERICA, 1858-1902, is an interesting table of statistics of the work of that body during the last forty-four years. The following figures refer to the years 1858 and 1902 respectively:—Stations, 6, 24; out-stations and preaching-places, 2, 249; missionaries, men, 8, 32, married women, 6, 29, unmarried women, 1, 24, native ordained ministers, 0, 32, other native helpers, men, 22, 387, women, 0, 154; churches, 7, 43; communicants, 297, 4932; boarding-school, boys, 0, 9; scholars, 0, 650; boarding-school, girls, 0, 11; scholars, 0, 570; theological students, 0, 67; day-schools, 6, 173; scholars, 87, 6481; hospitals and dispensaries, 0, 7, patients treated, 0, 44,373; native contributions, 0, \$14,548.

There is shortly to be established in North China a Mission from the University of Yale, U.S.A., and a kindred movement has been announced at Harvard. This seems to be the outcome of a new foreign missionary spirit in the American Universities. The October number of the *Missionary Review of the World*, in a short but interesting article on these beginnings of American Universities' Missions, reminds its readers that the Student Movement was in the first instance generated by the non-sectarian and inter-denominational evangelism of the late Mr. Moody, and the Student Volunteer Missionary Union. The spiritual law of reflex benefit will be called into operation at Yale and Harvard, both of which will be helped locally by this obedience to the command of our Lord. Home and foreign influences act and re-act upon each other. It is true that the going forth of these men to foreign lands may be met by the inquiry, "Is there not work enough for them in this land?" but the answer is ready. It is drawn from history. It is formulated by experience. The result will be that the welfare of these two Universities will be increased, not decreased, by the careers upon which their missionary-hearted graduates are entering.

J. A. P.

## EDITORIAL NOTES.

OUR Valedictory Meetings are always interesting, but in recent years there have been none quite equal in interest to those of this autumn, on October 1st and 2nd. Last year the old plan of taking leave of all the outgoing missionaries at one meeting was reverted to, with the result that the iron gates of Exeter Hall had to be closed by the police against the overwhelming crowds that could not get in. This year the plan of arranging two meetings on successive nights, first adopted in 1894, was again followed; and on both nights the Hall was filled, but not overcrowded. The personal interest of the meetings belonged, not so much this time to the new recruits—though there were some whom it was specially good to see,—but to the veterans returning to their old fields. Two of these, above all, made the gatherings memorable by their presence, Bishop Stuart and Archdeacon Moule; and their brief speeches, coming from such men, certainly surpassed all the others in impressiveness, although rarely, if ever, has the general level of speaking been higher. The utterances of Bishops Tucker and Tugwell and Mr. Buncombe we refer to further below. And we have rarely had two such addresses from home clergymen to the departing brethren as those given by Mr. Karney and Mr. de Candole. But we must refer our readers to the further account at page 848.

It is interesting to recall the occasions on which Bishop Stuart and Archdeacon Moule were first “dismissed,” the one fifty-two and the other forty-two years ago. As is well known, Edward Craig Stuart went out in 1850 with T. V. French to establish St. John’s College at Agra. The number of new missionaries taken leave of that autumn was exactly *four*, and the number returning after furlough exactly *one* (John Thomas of Tinnevely). The meeting was held in the very ugly and inconvenient old parochial schoolroom at Islington (long since pulled down), which saw many interesting but very small gatherings of the kind. Arthur Evans Moule was “dismissed” in September, 1860 (though he did not sail for a few months), along with *nine* other new missionaries and *two* returning, besides four wives. Among the new men were T. F. Wolters, still in Palestine; J. D. Simmons, still in Ceylon; and John Barton. The meeting was memorable for the delivery of Henry Venn’s famous “Instructions” on the Relation of Missionaries to Politics. It was held in the “noble hall” (as the editor of that day expressed it) of the Children’s Home at Highbury, which would perhaps hold 200 people. And now we are shaking our heads because, though the number of returning missionaries this year is one hundred and twenty-four, the new ones have *dropped to fifty-six*. It is right to be humble; it is right to have large aspirations; but ought not humility and expectancy to be combined with thankfulness?

It was a wonderful thing to see Bishop Stuart, going forth again at the age of seventy-six, and facing the long and particularly troublesome journey to Persia, *via* Germany, Russia, and the Caspian Sea. And to *hear* him. Of all the speakers at the Valedictory Meetings, no one’s voice filled Exeter Hall more easily than his, and no one spoke with greater energy. He is accompanied, as before, by his daughter—now, we are glad to say, definitely enrolled on the list of missionaries,—who was his constant companion all through the years of his long rides, as Bishop of Waiapu, over the mountains and through the forests of New Zealand, and who probably regards a journey to Persia as we should regard one to Scotland.

Archdeacon Moule is nine years Bishop Stuart’s junior, but after his

prolonged and serious ill-health in this country, even greater thankfulness was aroused by his again buckling on his armour and going out to his beloved Chinese. Of his speech we can only say that we wish it had been reported *verbatim*. As a ten minutes' address it was a real masterpiece, and deeply impressed the meeting. By his side sat his faithful wife, herself a daughter of one of our German missionaries of earlier days (J. H. Bernau, of British Guiana), who went out with him in 1861; also his eldest son, the Rev. Walter S. Moule, already almost a veteran, being of fifteen years' standing, returning to his post as Principal of the Ningpo College, with his wife, the eldest daughter of Henry Wright. Another son, the Rev. G. H. Moule, was among the new recruits, but is assigned to Japan; and let us not forget that there are two others in China.

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THE solemn and fervent address of Bishop Tucker will not soon be forgotten. The paucity of men had stirred his spirit, and he spoke his mind plainly. "Curse ye, Meroz," from Deborah's song, was the burden of his speech; and though someone remarked that the enthusiastic and sympathizing friends before him were not exactly "Meroz," we deeply feel that his words were needed even by that audience. For it is only from such sympathizers that we can hope to get acceptable recruits, and there were assuredly men present, clergymen and laymen, who could go but do not,—and women too. Still, when we remembered that it is only a dozen years ago that the Society dreamed of taking Exeter Hall for a Valedictory Meeting—to say nothing of *two* Meetings,—we did feel that the increase of men and women going forth, and of friends who *know and care*, calls for unfeigned thankfulness to God. Bishop Tugwell, who immediately followed his brother of Uganda, after spontaneously offering earnest prayer inspired by the latter's words, rightly dwelt on the brighter side from another point of view.

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PERHAPS Mr. Buncombe's animating account of the late revival in Japan stirred the meeting most on the first night. There is a deepening and widening feeling among Christian people that a real revival is needed at the present time, and that the hour has come to wait upon God definitely and earnestly for a fresh outpouring of His Spirit upon our people, surpassing that of forty-two years ago, which so few now remember. At the Keswick Convention of July last, a suggestion was thrown out that little Prayer Circles, it might be of only two or three persons in the family, should be started, for the distinct purpose of daily united prayer for revival; and already some hundreds of such Circles have actually begun these daily supplications. They are spreading all over the world, and this is perhaps the most hopeful movement of the day. The Revival of 1860 was chiefly remarkable for conversions of the ungodly, but it was accompanied by a quickening of spiritual life in the godly which has led in the past forty years to great and blessed results. Both are needed now; and we look to the Lord, Who we verily believe has inspired the formation of these new Prayer Circles, to give, in His own way, and at His own time, an abundant answer.

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It is not only in Keswick circles or C.M.S. circles that the need of revival is felt. The Bishop of Rochester, in his very striking sermon at the opening of the Northampton Church Congress, expressed the same feeling. "There is an ebb-tide," some of us have been saying lately. "We are not on the flow of the tide, and perhaps feel its ebb," said Bishop Talbot. "We look back," he added, "over religious history, and discern the difference between times of spiritual movement and awakening and those which are stagnant and uninspired. We know that we have had immediately behind us times of the former kind. We ask ourselves whether we may be entering upon

one of the latter." The Bishop's remedy was expressed in the text of his sermon, "Work out your own salvation . . . for it is God that worketh in you." Yes, most true and apposite, if rightly read. Why did St. Paul write the first clause? Why did he throw the Philippians (in a sense) on their own resources? The preceding words, which are scarcely ever quoted, show us at once: "Not as in my presence only, but now much more in my absence." That is, "You cannot rely on me as your leader and teacher now that I am absent, as you did when I was with you: you must stand alone now, and you *can* stand alone, because it is God that worketh in you." So with us in the present day. We think of our spiritual leaders of former years, and wish they were still with us. No, no, says St. Paul, you can do without them, for God is with you, and therefore you can act for yourselves. Let every circle of praying people take up this word and act upon it; and we shall see wondrous fruit presently.

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MEANWHILE the Society has had its own Day of Prayer for more men and means for its own Missions. The day appointed was September 30th, the day before the Valedictory Meetings. It was widely observed by friends in the country, and the meeting of the Committee and others in Salisbury Square was particularly helpful. We must now not forget to look for a distinct answer from Him Who heareth prayer.

This C.M.S. Day, held for this one occasion, must not be confounded with, nor regarded as a substitute for, the Day of Intercession for Missions appointed by the Archbishops and Bishops for observance in the week in which St. Andrew's Day falls. It is this year just thirty years old, having been first instituted in 1872, though in that year it was fixed for December 20th. Those who possess the *History of C.M.S.* should look up vol. ii. p. 409, and vol. iii. pp. 44-46, for its origin and results. We earnestly hope that its observance this year may be general, and in the true spirit of devotion, and then it will assuredly be fruitful.

Our friends are aware that this official Day of Intercession (if we may so term it) was initiated by the S.P.G., and adopted by the C.M.S., under Henry Venn's direction, at the sister Society's suggestion. It was interesting to notice, in the September number of the S.P.G. *Mission Field*, under the head of Topics for Intercession, that the new editor, Canon Robinson, invited his readers to pray for a blessing on the recent C.M.S. Day of Prayer.

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WE have referred above to the Church Congress Sermon of the Bishop of Rochester. We hope those of the Bishops of Durham and Derry have also been widely read. Very different, they were both admirable, and neither of them forget the supreme cause of the Evangelization of the World. That cause fared rather badly at the Congress this year. It was originally proposed, in order to give definiteness to the meeting, to discuss Missions in the specified fields of South Africa, China, and Japan; but this proposal was only in part adopted, China and Japan being struck out—a great mistake, to our mind. South Africa, indeed, deserved all the time given to it, in this year of the peace there; but it ought not to have elbowed out all other fields.

The usual C.M.S. Breakfast was arranged, as before, by local friends, and the Bishop of Durham, and Mr. M. Browne, lately of the Telugu Mission, were the speakers.

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REVERTING to Archdeacon Moule's departure for China, we must mention the interesting meeting at Lambeth Palace on October 8th, when, under the presidency of the Archbishop of Canterbury, a farewell address was presented to Mr. Moule by the Anti-Opium Society. The Primate's and

Archdeacon Moule's speeches on the occasion will be found on another page, and should be read. The former especially was singularly cogent and conclusive as against the sad Opium Trade, and we were glad to see that the *Times* next day had a fair report of it. His advice, which practically meant "Keep on pegging away," is exactly what is wanted.

THE generous effort made a few months ago, on the initiation of the Dean of Peterborough, by a number of leading friends of the Society—namely, the Bishops of Durham, Liverpool, and Coventry, the Dean of Norwich, Archdeacons Eyre and Hughes-Games, Canons Christopher and Tristram, Prebendary Webb-Peploe, the Revs. G. F. Head and E. A. Stuart, Sir H. H. Bemrose, and Mr. F. A. Bevan—to secure the extinction of last year's deficit has met with a very substantial and thankworthy response, but one which nevertheless falls short by more than one-half of the sum needed to effect the object in view. A list of the contributors and their gifts appears on p. 874. The following letter from Dean Barlow was in the *Record* of October 17th. No words of ours could enhance the force of this renewed appeal, but we invite our readers' prayers that, if the Lord will, its pleas may prevail. The Dean wrote:—

"SIR,—You have taken a very specially kind interest in an effort made by certain friends, and myself, to remove the deficit of 27,600*l.* on the last year's account of the C.M.S.

"May I be allowed to make known, through your columns, that the total amount so far contributed is about 12,000*l.*, i.e. something less than half of the whole sum required. But with the announcement of the King's lamented illness on June 22nd a pause came in the flow of contributions, and the former standard of giving has not since then been again reached. Immediately after the Coronation the autumn holidays commenced, during which it was hardly to be expected that many large gifts would be received. Now, however, that the Vacation is over, and that the ordinary duties of life are being resumed, I venture once more to plead earnestly for this department of Christian effort. May I beg of those who intend to help the Society at this juncture to do so as promptly as possible, so that the whole deficiency may be wiped out before December 31st? For the encouragement of friends I may be allowed to state that for the six months ending September 30th of the current year the Society's general income is being well sustained, and reductions of expenditure are being made wherever this can be wisely done. I pray God to bless all connected with this high and holy enterprise.

"W. H. BARLOW.

"October 14th."

At the annual Prize-giving of the Missionaries' Children's Home on Saturday, October 4th, when the prizes were distributed by the Chaplain-General of the Forces, Bishop Taylor Smith, the boys and girls and the teaching staff had a pleasure which is not frequently, we think, accorded. The Examiner, Mr. Scott, Fellow and Tutor of Merton College, Oxford, had travelled down from Oxford on purpose to express his congratulations on their "brilliant success" in the Oxford Local Examinations, both Junior and Senior. He bore a warm tribute to the conscientiousness and painstaking of both teachers and taught, and to the general all-round efficiency of the school. Perhaps, indeed, the most satisfactory feature in the past year's results is the uniform level of success of the ordinary candidates. The distinctions, however, were undoubtedly encouraging, including Religious Knowledge, English Literature, Geography, Drawing, and Music. There are one first, three seconds, and one sixth in the distinction lists. For the Preliminary Examination fifteen candidates entered, all of whom passed except one boy. Two candidates took distinctions in Religious Knowledge, 6th and 12th, out of 3723 candidates. One girl also took Third Class Honours. For the Juniors eighteen candidates

entered; all passed except one boy. (The boys, however, averaged 13½ for an examination meant for children up to sixteen years.) Two girls took Second Class Honours; one girl Third Class Honours. Two distinctions were taken in Religious Knowledge, 14th and 48th, out of 5272 candidates; and one girl took the first and only distinction in Music. For the Seniors seven candidates entered, three girls failing. Of the rest, one passed, one took Third Class, one Second Class, and one First Class Honours, the last being placed 3rd out of all female candidates. Distinctions were taken in Religious Knowledge (34th), English Literature (37th), Geography (2nd), out of 2084 candidates. Two girls were bracketed equally 2nd out of all candidates in Drawing. The children's parents will learn with thankfulness of these results. They know already how lovingly the Rev. A. F. Thornhill and his colleagues endeavour to make Limpsfield in deed, as well as in name, a Home.

IN the *Intelligencer* of May and June we made some reference to the attacks made at that time upon the Society by writers in an Evangelical Church paper. To one of the charges we did not refer specifically, because the alleged facts were new to us, and we had not the information necessary to deal with them. The statement was that four "C.M.S. missionaries" at Sierra Leone, whose names appeared on the list in the Annual Report, were also on the list of members of the English Church Union. It was at once explained to the editor of the paper in question that the four men named were not "C.M.S. missionaries" at all, but were Negro clergymen of the Sierra Leone Church; and that, as all friends of the C.M.S. ought to know (for it has been stated hundreds of times), the Church in that Colony has for many years been independent of the Society, which has no control whatever over its clergy and makes no grants towards their support. It may be asked why, then, their names appear in the Report. They appear (only in a supplementary form) at the desire of the Sierra Leone Church itself, as a recognition of the fact that the Church is a fruit of the Society's labours, and that the Society still has links with the Church, maintaining the College, making a grant towards the Bishop's stipend, and carrying on a Mission to the neighbouring Heathen.

Notwithstanding the explanation furnished to the editor, there have been several allusions in the columns of the paper since to the "missionaries partly paid by the C.M.S. who are members of the E.C.U." Naturally, a good many friends of the Society have been disturbed by these occasional references, and several letters have come to Salisbury Square about them.

The information now in our hands, chiefly gathered from Bishop Elwin, enables us to state the following facts. It seems that the Ritualistic party in this country, who have long been trying to influence the Colonies, have not omitted West Africa from their efforts; and their papers and publications have been sedulously supplied to the African clergy, direct from England, and without payment. Moreover, an active E.C.U. man, an English civilian, has also used his influence at Sierra Leone. There are eighteen native pastors of the Sierra Leone Church, and eight of the Lagos Church, besides thirty-two others attached to the C.M.S. Missions; fifty-eight Negro clergymen in all; but how many of them have received Ritualist papers we do not know. Four of the pastors at Sierra Leone itself gave their names to the E.C.U. some time ago, honestly believing it to be a society for the defence of the Church against attacks from outside and against latitudinarianism. No subscription was asked of them. They simply enrolled their names. All four—one two or three years ago, and the others more recently,—having found out what the E.C.U. really is, have withdrawn their names. Apparently the first name still remains on the

E.C.U. list, notwithstanding the withdrawal some time ago. Whether the withdrawal of the other three has effected the removal of all four names time will show.

This is the plain history of the matter. We leave our readers to judge whether there has been any excuse for the threatened withdrawal of support from the Society on account of its connexion, through its "missionaries," with the E.C.U.

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THE Committee have accepted offers of service from the Rev. William George Hardie, B.A., Emmanuel College and Ridley Hall, Cambridge; Mr. Frederick Sanger, M.A., M.B., Cambridge, M.R.C.S., L.R.C.P.; Miss Sarah Laura Hollis, of Norwich; Miss Annie Hilda McNeile, of Cricklewood; Miss Annie I. Stuart, of Persia. Two others have been accepted for special work. Mr. Robert Ayres goes as a trained schoolmaster to Chupra, in Bengal; and Mr. Lawrence Holt Hardman, a chartered accountant, goes to Palestine for three years to assist the Secretary of the Mission by taking charge of the accounts, &c. Mr. Hardie will not proceed to the mission-field just yet, but will gain further experience in a Cambridge curacy before doing so. Miss Stuart has been working for the last seven years with her father, Bishop Stuart, in Persia. She now joins the Society as an honorary missionary. Miss McNeile is the daughter of the Rev. Hector McNeile, who a few years ago resigned his living and went out to Bombay as a missionary of the Society. Miss Hollis, who has been trained at Highbury and Luton, goes to China shortly. The staff of the Mauritius Mission has been increased by the acceptance of Mr. Henry Hope Buswell in local connexion. Mr. Buswell has been working for some few years in the island, and is the son of Archdeacon Buswell. On the recommendation of the Osaka Standing Sub-Committee, Miss Nash has been accepted as a missionary in local connexion.

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THERE was a curious error in the article on Dr. Dennis's Centennial Survey of Foreign Missions, in the *Intelligencer* of May. On p. 335 a table was given showing the number of missionaries belonging to nineteen principal British Societies. The first seven totals (including wives) were, C.M.S., 1238; S.P.G., 1174; China Inland, 811; L.M.S., 436; Wesleyan, 402; Baptist, 325; United Free Church of Scotland, 292. But by some strange accident, the United Free Church total was exclusive of the wives, and as they number 114, it should be 406 instead of 292. This would give the United Free Church the fifth place instead of the seventh. We are indebted to the Rev. J. F. Daly, Hon. Sec. of the Livingstonia Mission, for the discovery of this mistake. We hope our friends who are keeping the table for reference will make the correction in their copies.

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WITH reference to her journal, "From Mosul to Damascus," published in our last number, pp. 755-766, Mrs. Sutton writes to us as follows:—

"I am very sorry to find that some lines in my journal have given rise to a misunderstanding. I mentioned that we were very hospitably received by Mrs. Segall of the L.J.S., and expressed in a few words how beautiful everything seemed to us after our journeys through the desert; but the expression, 'true Eastern splendour,' would only refer to the lovely garden, &c., and never to their mode of living. It would be an ill return for all their kindness and generous hospitality to have done so, and such a thing never entered my mind; but some readers of the *Intelligencer* seem to have misunderstood it. All I wanted to imply was, the beauty of Damascus, where fine houses and lovely gardens abound, seemed so delightful to us after our long travels. All who know Mr. and Mrs. Segall will know, too, what true-hearted, devoted missionaries they are, who have devoted their lives to work among the Jews of Syria and Palestine, and who also are so constantly fulfilling our Lord's word, 'We were strangers, and they took us in.'"

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## HOME DEPARTMENT.

### Church Missionary House.

THE twentieth annual meeting of the London Lay Workers' Union was held on Monday, October 13th, Mr. H. R. Arbuthnot presiding. The report of the previous year's working was presented and adopted, and the officers for the ensuing year elected. An address by Canon H. W. G. Stocken, of Blackfoot Crossing, Diocese of Calgary, was listened to with great appreciation.

The opening meeting of a new session of the Ladies' C.M. Union for London was held on Thursday, October 16th, when Mrs. Van Someren Taylor spoke on women's work in Hing-hwa.

We are requested to say that the annual "Combined Sale for Foreign Missions (Church of England)" will be held at Kensington Town Hall on December 3rd and 4th. This Sale is on behalf of several of the smaller Missions and some Missionary Dioceses, among them the Dioceses of Moosonee and Qu'Appelle and the Daybreak Workers' Union of the C.E.Z.M.S. The President is the Earl of Stamford, and the Hon. Sec. is Miss G. F. Martin, 5, Oxford Square, W.

### The Clergy Union.

THE Rev. H. G. Grey, Principal of Wycliffe Hall, Oxford, addressed the members of the Liverpool branch of the Clergy Union at their meeting in the Church House on September 19th. Mr. Grey spoke of the opportunities in the Punjab and on the north-west frontier, and his graphic address was listened to with profound attention and made a deep impression. Bishop Royston presided.

At the annual meeting of the Manchester branch of the Clergy Union, held at St. Catharine's Rectory on October 10th, the Rev. D. E. M. Simmonds read a paper on "Church Work in Greater Britain," showing the value of Church work throughout the Empire. As an example of the success of such work, Mr. Simmonds stated that in Canada, where only 14 per cent. are Church members, the first contingent of volunteers for South Africa attending a farewell service consisted of 76 per cent. of Churchmen, 55 per cent. remaining for a Communion service. The report for the past year was presented and adopted, and the officers for the ensuing year elected.

### CHURCH CONGRESS BREAKFAST.

Another Church Congress has come and gone, and with it another C.M.S. missionary breakfast. The latter took place at Northampton on the Wednesday morning in Congress week, October 8th. The arrangements were made by a small local committee, a sub-committee of ladies being responsible for the actual catering. The Dean of Peterborough, Dr. Barlow, presided, but as the breakfast did not begin till after the appointed hour, he most unselfishly effaced himself from the programme that the two speakers to follow him might have the full time allotted them. The first address was from Mr. Martin Browne, for twenty years Principal of the C.M.S. High School at Ellore, who spoke most encouragingly of the results of educational work among high-caste Hindus, and made the striking statement that the book most read and studied in India to-day is the Bible. The Bishop of Durham followed with what was mainly an impressive and earnest appeal for more real prayer, in view of the present apparent lull, in what we may still venture to hope is after all a rising-tide, of missionary enthusiasm. A concluding prayer was offered by the Rev. H. L. C. V. de Candole. The gathering, which numbered just 120, was a widely representative one.

E. A. W.

### Women's Work.

A SERIES of most successful half-day conferences have been held during the past month. Nine were in Yorkshire, arranged by Miss S. Hobson, Lady Correspondent for the Diocese of York. Those at Middlesboro', Thirsk, and Brafferton were taken by Mrs. E. M. Anderson; at Ackworth, Doncaster, and

Beverley by Mrs. Percy Grubb; and at Bulmer, Whitby, and Scarborough by Miss Richardson. Six were held in Wales, arranged by Miss Davies, Lady Correspondent for the Diocese of St. David's and Llandaff, Miss Hönischer attending as Deputation.

Besides the above, a tour of meetings in South Wales was taken by Mrs. J. A. Wray (Taita, E. Africa). Ladies' Union addresses were given in Manchester by Miss H. A. Wilkinson (Mauritius), and addresses in Manchester girls' schools by Miss M. A. Thompson, China. In addition to the above, thirteen separate meetings arranged by the Women's Department have been held.

Mrs. Mayne-Wade has resigned the office of Lady Correspondent for the Archdeaconry of Wilts, owing to her removal from Trowbridge.

### Local Associations and Unions.

**T**HE third Annual Missionary Day held at Holy Trinity Church, Tewkesbury, on September 9th was a great success. The addresses stirred up much interest, and the attendance all day was decidedly good. The idea of having a number of services in church lasting all through the day is a rare one in missionary circles, and it might be worked with great advantage, especially in populous centres. At 8 a.m. there was a short service with an address by the Rev. T. E. Coryton on the work of the Irish Church Missions. At 10.30 a.m. the Rev. C. W. Thorne, Association Secretary for the diocese, gave an address on the work of the Church Missionary Society in China, Japan, India, and Africa. At noon the Rev. C. H. Titterton, formerly a missionary at Warsaw, spoke for the Society for Promoting Christianity among the Jews. At the 2.30 p.m. service the Rev. H. D. Williamson gave an account of the work of the Church of England Zenana Society; and he was followed at four o'clock by the Rev. George Ensor, who described the useful work done by the Religious Tract Society. At 6.30 p.m. there was a good attendance to hear the Association Secretary of the Colonial and Continental Society, the Rev. W. Hamlyn, and the last service of the day was at eight o'clock, when the Rector of Preston, the Rev. Percival Doherty, gave an address on the work of the Spanish and Portuguese Church Aid Society.

C. W. T.

The "Missionary Week" in Westcliff-on-Sea and neighbourhood, organized by the Westcliff Missionary Association, has just been concluded. The services were conducted by the Rev. K. St. Aubyn Rogers, at present on furlough from East Africa, assisted by Messrs. Billows and Wooldridge, students from the Church Missionary College at Islington, on vacation. On Sunday, September 7th, Mr. Rogers preached at St. Mark's, Southend, in the morning, and at St. John Baptist's, Southend, in the evening. In the afternoon addresses were given to young men and to children at St. Mark's by Messrs. Billows and Wooldridge respectively, and in the evening they held an outdoor children's meeting. A garden meeting was held on Monday on the lawn of the Mayor's residence. His Worship presided, and addresses were given by the Bishop of Barking as well as by the Rev. K. St. Aubyn Rogers. The meeting was well attended. In the evening a lantern lecture was given by Mr. Rogers on Westcliff beach. On Tuesday and Wednesday beach services were held in the mornings, and on Wednesday afternoon Leigh was visited and an address given by Mr. Rogers at a garden meeting held at "Eastleigh," Cliff Gardens, kindly lent by the Misses Eves; Mr. H. Ryder Shipton in the chair. A break in the weather compelled an adjournment to the drawing-room, which, by dint of close packing, just contrived to contain those present. In the evening a lantern lecture was again given on the beach by Mr. Rogers, the inclement weather notwithstanding; and, considering the adverse conditions, was well attended. On Thursday the usual morning beach service was held, but on Friday rain prevented any beach service in the morning. The weather afterwards cleared up and an afternoon meeting was improvised, the address being given by Mr. Wooldridge. In the evening a move was made to Shoeburyness, where the lantern lecture was given by Mr. Rogers in St. Andrew's Parish Hall, the chair being taken by the Rector, the Rev. B. G. Popham. On Saturday the beach service was held earlier than usual to permit of Mr. Rogers' return to London and thence to Plymouth. In the afternoon a Sowers' Band gathering was held on the lawn of 49, Avenue

Road, by kind permission of Miss Phillips, at which addresses were given by Messrs. Billows and Wooldridge. Thus ended our first Missionary Week begun in hope and fear, continued in hope and confidence, and ended in joy and thankfulness—a memorable and profitable time to many of us.

Collections were made at the garden meetings in addition to those made at the church doors, and some freewill offerings were also received at the beach meetings, which, after paying all expenses, leave a balance of 12*l.* for the Society's funds. Our object was, however, primarily to create an interest in the work. The seed has been sown in faith, it has been watered with our prayers, "What, oh! what shall the Harvest be?" Z.

The eighty-sixth anniversary of the Shropshire Church Missionary Association was held in Shrewsbury on Monday, September 16th. The Rev. Douglas Thornton (Egypt), the Rev. J. Williams (Japan), the Rev. H. Kingdon (Secretary for Devon), and Nurse Crowther (Egypt), took part. It was a good time, and the report read was encouraging. *Laus Deo.* A. C. T.

There was a good gathering of the Lincolnshire Church Missionary Union at Caythorpe Hall, by the invitation of Mr. G. W. Lloyd, on Tuesday, September 16th. A paper was read by the Rev. H. P. Grubb showing in what way members of the Church Missionary Union can promote interest in God's work in connexion with the C.M.S. in their different spheres. The afternoon meeting was addressed by the Rev. H. Horsley, who gave a very interesting account of his work in Jaffna, Ceylon; also by the Rev. H. P. Grubb. There were about sixty members present and the meeting was very hearty throughout. Every one felt that the meeting was very helpful and profitable. F. A. L. M.

The first meeting in connexion with the anniversary of the Norwich and Norfolk Association was held in the rooms of the C.E.Y.M.S. on September 20th, the Rev. G. F. Grace in the chair, when the Bishop of Victoria (Dr. Hoare) addressed the young people and children present. Sermons were preached in several of the churches on the following day, Bishop Hoare occupying the pulpit of Holy Trinity, Heigham, in the morning, and preaching at the Cathedral in the evening. On Monday, September 22nd, Canon Gurney Hoare presided over a well-attended prayer-meeting in the C.E.Y.M.S. rooms, when Canon Acheson gave an address. In the evening the Rev. D. M. Thornton addressed a gathering of fully 200 men on "Ancient and Modern Egypt," illustrating his remarks by lantern views. The Dean of Norwich presided over the morning meeting on September 23rd. The report showed an increase in the whole of the county contributions of 358*l.* Thankfulness to God was the keynote of the chairman's speech, thankfulness for increased contributions, for the lives of faithful departed followers of the Master, and for the opportunities for preaching the Gospel. The Rev. D. M. Thornton, of the Egypt Mission, and Bishop Hoare gave accounts of their respective spheres of labour. At the evening meeting the Sheriff of Norwich (Mr. H. T. S. Patteson) presided, and Bishop Hoare and the Rev. D. M. Thornton again spoke.

An important conference of Islington clergy and C.M.S. secretaries was held on September 30th, at the invitation of the Rev. C. J. Procter, Vicar and Rural Dean, president of the local association, who presided. There was a large attendance, and papers were read on organization. The Rev. H. D. Lampen urged that the appeal in the association should now be for men not money, that the effort should be to reach business and professional men, and that the local clergy should have sufficient interest in the work to attend committees and support the executive. The Rev. R. Hargreaves urged that no advance was possible till the clergy were fired with keener enthusiasm, that the power of the Holy Ghost's quickening love and zeal was needed, and the great feature of to-day's need was earnest, definite prayer. Mr. E. J. Pritchard dealt exhaustively with the details of careful parochial organization. Some discussion followed, in which the Rev. F. T. Snow, the Rev. L. Stanham, Mr. F. F. Cates, and others took part. The meeting then went to prayer, in response to the Society's call. The chairman spoke most inspiring and helpful words, and trusted that the Deanery would maintain and enlarge its contributions of men for the field as well as gifts C. E. C.

## LIST OF CONTRIBUTORS TOWARDS THE EXTINCTION OF THE DEFICIT.

Bird-Foster, E., Esq.	£500	0	0	Buxton, T. F. V., Esq.	£20	0	0
Cruddas, W. D., Esq.	500	0	0	Logan, Miss	20	0	0
Cundy, Capt. and Mrs., golden wedding				R.	20	0	0
thankoffering	500	0	0	St. Mewan	20	0	0
Du Pre, Miss	500	0	0	Sargent, Miss S. S.	20	0	0
Du Pre, Miss M.	500	0	0	Sellwood, F., Esq.	20	0	0
Hamilton, F. A., Esq.	500	0	0	Smith, Miss E.	20	0	0
Lloyd, G. W., Esq.	500	0	0	Stratfieldsaye	20	0	0
Taylor, Miss	500	0	0	Thankoffering for peace	20	0	0
Wright, A. L. C., Esq.	500	0	0	Valentine-Richards, Mrs. R.	20	0	0
A Gleaner in the Nineties	425	0	0	Wigram, Mrs.	20	0	0
A Friend	250	0	0	Surbiton: Christ Church	19	8	3
A Friend	250	0	0	Hibernian Auxiliary	19	3	1
Bevan, F. A., Esq.	250	0	0	Penge: St. John's	18	13	8
Anonymous	200	0	0	Travancore	18	5	7
Anonymous	100	0	0	Poona, India	18	0	8
Anonymous	100	0	0	South India	16	13	4
Anonymous	100	0	0	Clayton, Rev. H.	16	13	4
Bemrose, Sir H. H.	100	0	0	Hatcham: St. James's	15	17	1
Beta, K. T.	100	0	0	Fir-tfruits, M. J. H.	15	12	6
Brown, John, Esq.	100	0	0	H. A. (sale of bracelet)	15	10	0
Brown, Mrs. Alex.	100	0	0	Rustace, Rev. R. H.	15	0	0
Buxton, T. Powell, Esq.	100	0	0	Thankoffering from Sandford Gleaner	15	0	0
Cruddas, Miss Dora	100	0	0	Boscombe: St. John's	14	6	9
Currie, Rivers G., Esq.	100	0	0	Persia	12	5	0
Currie, Mrs. R. G.	100	0	0	Bristol	11	13	3
Deacon, S., Esq.	100	0	0	Allison, T. F., Esq.	10	10	0
Digby, J. K. Wingfield, Esq.	100	0	0	Anonymous	10	10	0
F.	100	0	0	Dibb, C. I., Esq.	10	10	0
Friend	100	0	0	Hewitson, Mrs.	10	10	0
Heald, W. N., Esq.	100	0	0	Pittar, Mrs. A. C.	10	10	0
Garrit, T. Cheney, Esq., thankoffering for peace	100	0	0	A. B., a thankoffering	10	0	0
Gratitude	100	0	0	A Grateful Gleaner	10	0	0
K. C. A.	100	0	0	An Old Gleaner	10	0	0
MacInnes, Miles, Esq.	100	0	0	Anon., Gen. xxviii. 22	10	0	0
Maitland, Rev. H. Fuller	100	0	0	Anonymous	10	0	0
Pa. cxvi.	100	0	0	Balfour, Mrs.	10	0	0
Richardson, Ven. Archdn.	100	0	0	Birkett, Mrs.	10	0	0
Smith-Bosanquet, H., Esq.	100	0	0	Burrows, Rev. C. L.	10	0	0
Warburton, Miss	100	0	0	C.	10	0	0
Welby, W. E., Esq.	100	0	0	Christopher, Rev. Canon	10	0	0
Southsea: St. Simon's	58	0	0	Church, M. A. H.	10	0	0
Chislehurst: Christ Church	55	6	8	Coleshill: Parish Church	10	0	0
Allen, Miss A. L.	50	0	0	Countesthorpe	10	0	0
Bevington, Miss F.	50	0	0	Crangage, G. E. W., Esq.	10	0	0
Campbell, Sir Archibald N., Bart.	50	0	0	Dyke, Thos., Esq.	10	0	0
From an honorary C.E.Z.M.S. missionary	50	0	0	E. S.	10	0	0
Harris, Rev. J. M.	50	0	0	E. W.	10	0	0
Head, A. A., Esq.	50	0	0	Fellridge	10	0	0
Hibbert, Rev. J. A. N. and Mrs.	50	0	0	Friend	10	0	0
Joy, Rev. Dr.	50	0	0	F. V.	10	0	0
Newton, Miss	50	0	0	Gipsy Hill: Christ Church	10	0	0
N. M. O.	50	0	0	Gleaner	10	0	0
R.	50	0	0	Gleaner	10	0	0
Watford: St. Andrew's	50	0	0	Gleaner 9140	10	0	0
Weldon, Mrs.	50	0	0	Gleaner 29,096	10	0	0
Wandsworth: St. Stephen's	40	0	0	Gleaner 59,463	10	0	0
Cheltenham: Parish Church G.U.	34-14-6			Grey, Jos., Esq.	10	0	0
Bath Deanery	30	10	8	Hopkins, Rev. Canon and Mrs.	10	0	0
Cricklewood: St. Peter's	30	0	0	Hutchins, Miss E. C.	10	0	0
E. A. L.	30	0	0	James, Miss Kingston	10	0	0
Garland, Rev. N. A.	30	0	0	J. W.	10	0	0
Anonymous	25	0	0	Larne, Miss	10	0	0
Balmaln, Rev. W.	25	0	0	Lea-Wilson, Rev. C.	10	0	0
Cowell, W. S., Esq.	25	0	0	Lees, Rev. H. C. and Mrs., thankoffering for peace	10	0	0
Cox-Hales, Rev. R.	25	0	0	Lloyd, F. H., Esq.	10	0	0
Gleaner 23,234	25	0	0	Maida Vale: Emmanuel.	10	0	0
Gleaner's thankoffering	25	0	0	Maude, Miss M.	10	0	0
Hayter, W. G., Esq.	25	0	0	Napier-Clavering, Rev. H. P.	10	0	0
Lambert, Miss	25	0	0	Napier-Clavering, Rev. J. W.	10	0	0
Luard, Mrs.	25	0	0	Nottingham Branch G.U.	10	0	0
Robinson, Major-Gen.	25	0	0	Petter, Rev. W. D. H.	10	0	0
Thanksgiving	25	0	0	Pa. cxiii.	10	0	0
Walker, T., Esq.	25	0	0	R. H.	10	0	0
Brighton: St. Mark's	21	4	0	Ridley, C. E., Esq.	10	0	0
Weston, Mr. and Mrs.	21	0	0	Rowlands, Rev. W. E.	10	0	0
Annie Walsh School	20	11	5	Smith, Rev. Chancellor	10	0	0
A. E. N.	20	0	0	Smyth, Miss	10	0	0
Anonymous	20	0	0	Stewart, Sir Mark McTaggart	10	0	0
Benson, Miss Fanny	20	0	0	Sullivan, Rev. F.	10	0	0
Blisset, Rev. Geo.	20	0	0	Thornton, H. E., Esq.	10	0	0
Bothamley, Ven. Archdn.	20	0	0	Thorp, Major and Mrs.	10	0	0
Bruce, Dr. and Mrs.	20	0	0	Torquay	10	0	0
				Tristram, Rev. Canon	10	0	0

Tunbridge Wells: St. John's.	£10 0 0	Gladstone, Mr. and Mrs. S. H.	25 0 0
Two Gleaners	10 0 0	Gleaner 106,004	5 0 0
Wailles, Miss E.	10 0 0	Gleaner 105,384	5 0 0
Walker, K. R., Esq.	10 0 0	Gleaner 68,508, thankoffering for peace	5 0 0
Walker, W. R., Esq.	10 0 0	Gleaner 44,466	5 0 0
Wells, H. C., Esq.	10 0 0	Gleaner 35,046	5 0 0
Whittaker, Miss	10 0 0	Gleaner 21,509	5 0 0
Woolley, J. T., Esq.	10 0 0	Gleaner 260	5 0 0
Walton	9 0 0	Gordon, Rev. and Mrs. E. C.	5 0 0
Eastbourne and Meads Gleaners	8 14 4	Green, Mrs.	5 0 0
Surbiton: Christ Church	8 7 0	Hayley, Mrs.	5 0 0
Kilbride (Bray)	8 2 4	H. B. A.	5 0 0
Streatham: Emmanuel	7 6 0	Hoare, Miss	5 0 0
Stanton: Parish Church	7 2 6	Hooke, Mrs.	5 0 0
Durweston	7 0 0	Iping and Chithurst	5 0 0
J. H. B.	7 0 0	James, Miss C. I.	5 0 0
Penwerris	7 0 0	Joy, Mrs.	5 0 0
Rawtenstall	6 11 11	Joy, Mrs., thankoffering for great	
Derby	6 8 0	mercies	5 0 0
Finchley, North	6 6 8	King, Mrs.	5 0 0
Shanklin: Old Church	6 3 9	Knocker, Sir Wollaston	5 0 0
F. H.	6 0 0	Laird, P. J., Esq.	5 0 0
Sells and Cox, Misses	6 0 0	Late Centenary Gift	5 0 0
Winchester, &c.	5 16 0	Lavender, F., Esq.	5 0 0
Clifton: Christ Church	5 10 0	L. D.	5 0 0
Friend, thankoffering	5 5 0	Lightfoot, Rev. J. A.	5 0 0
M. P. S., thankoffering for peace	5 5 0	Lloyd, S. Z., Esq.	5 0 0
Readers of <i>The Christian</i> , per Messrs.		Malcolm, W. E., Esq.	5 0 0
Morgan and Scott	5 5 0	Margesson, Miss	5 0 0
Royston, Right Rev. Bishop	5 5 0	Martin, Miss E.	5 0 0
Wilkinson, Miss J.	5 5 0	M. A. S.	5 0 0
Wotherspoon, Miss A. J.	5 5 0	M. A. T.	5 0 0
Worthing: Holy Trinity	5 3 10	Mathison, Major G.	5 0 0
A Friend	5 0 0	Maude, Mrs.	5 0 0
Alford, Miss H. E.	5 0 0	M. E. D.	5 0 0
An Interested Friend	5 0 0	Metcalfe, Miss S. B.	5 0 0
An Old Friend	5 0 0	Mothersole, Mrs.	5 0 0
Baumann, Rev. A. W.	5 0 0	M. W.	5 0 0
Baywater: St. Matthew's	5 0 0	Neve, Rev. C. A.	5 0 0
Bedlington	5 0 0	Nevinson, Miss M. E.	5 0 0
Berney, Mrs.	5 0 0	Noakes, Miss E.	5 0 0
Biddell, Miss	5 0 0	Palestine	5 0 0
Bishop, Rev. J. H.	5 0 0	Parmenter, Rev. C. J.	5 0 0
Borough, John, Esq.	5 0 0	Payne, Rev. D. Bruce, D.D.	5 0 0
Bowly, Rev. A. F. and Mrs.	5 0 0	Petter, Miss C. M.	5 0 0
Brownlow, Rev. M. C. and Mrs.	5 0 0	Pound, Miss	5 0 0
Bubb, Miss C. E.	5 0 0	Ps. ciii. ver. 2	5 0 0
Burr, E. T., Esq.	5 0 0	Raikes, Miss S.	5 0 0
Butlin, Miss E. G.	5 0 0	Rodger, Norman, Esq.	5 0 0
Clarabut, W. J., Esq.	5 0 0	Rugg, Rev. H. H.	5 0 0
Clark, Rev. J. Bayfield	5 0 0	Rugg, Mrs.	5 0 0
Colclough, Rev. H. I.	5 0 0	Sampford	5 0 0
Coles, W. J., Esq.	5 0 0	Saunders, Miss, thankoffering for	
Corscombe	5 0 0	peace	5 0 0
Cottingham	5 0 0	Scott, Miss	5 0 0
C. F. R., North Northumberland	5 0 0	Selwyn, Rev. H. E.	5 0 0
Curtis, Lieut. C. R., R.N.	5 0 0	Shaw, Mrs.	5 0 0
Deekes, Mr. and Mrs. D.	5 0 0	Shorting, Mrs.	5 0 0
Dimock, Rev. N.	5 0 0	Smith, Mrs.	5 0 0
Drewitt, Mrs.	5 0 0	Soames, Mrs.	5 0 0
Dyke, Miss	5 0 0	Steeon, Miss E. S.	5 0 0
E. C.	5 0 0	Stevens, Mrs.	5 0 0
E. D.	5 0 0	Stevens, Miss E. J.	5 0 0
E. J. S.	5 0 0	Stevens, Miss S. E.	5 0 0
Emerson, Miss I.	5 0 0	Strange, Mrs.	5 0 0
E. S. P.	5 0 0	Sympathizer	5 0 0
Everard, Mrs., In memory of the late		Thankoffering	5 0 0
Rev. G. Everard	5 0 0	Thankoffering	5 0 0
Ewart, Lady	5 0 0	Thankoffering for peace	5 0 0
Eyre, Ven. Archdn., thankoffering for		Thankoffering for special mercies	5 0 0
peace	5 0 0	Turnbull, Miss H. M.	5 0 0
Fifty years Collector and Subscriber to		Two G.U. Members	5 0 0
the Society	5 0 0	Ventnor	5 0 0
Forster, Miss	5 0 0	Victoria, Lady Carbery	5 0 0
Fourah Bay College	5 0 0	Walker, Mr., Henry	5 0 0
F. R. F.	5 0 0	West, Miss	5 0 0
Friend	5 0 0	White, Miss M.	5 0 0
Friend	5 0 0	Whitlock, Rev. G. S.	5 0 0
Friend	5 0 0	Wimbush, Miss F.	5 0 0
Friend of the C.M.S.	5 0 0	Witchell, Miss	5 0 0
From a Missionary who is glad to be		Y. H. S.	5 0 0
able to give it	5 0 0	Sums under 5l.	432 7 9
F. S.	5 0 0		
Gedge, Rev. Canon	5 0 0		
			£12,268 9 5

## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, September 16th, 1902.*—The Committee authorized the Rev. F. Baylis and the Rev. C. T. Wilson to visit the Palestine Mission with a view to consultation with the Bishop, Missionaries, and Native Clergy regarding the proposals of the Committee for a re-organization of the Mission in the direction of more self-support and self-government on the part of the Native Christians.

The Committee had interviews with the following Missionaries on their return from the mission-field:—The Rev. C. H. T. Ecob and Mr. C. W. Hattersley (Uganda), the Rev. J. N. Carpenter (United Provinces), the Rev. G. C. Niven (Japan), and Miss M. J. Martin (Niger).

Mr. Ecob spoke with special interest of the prospects of the Gospel being sent on from Unyoro across the Nile into the Lango country, where a language not of the Bantu stock is spoken, and where he thought it was doubtful if the Baganda would be the evangelists. He asked for prayer that the way might be opened for a beginning of work in the Lango country, perhaps by Missionaries from what he called the Chopi people, some of whom are being reached in the Unyoro districts, and who are immigrants into those districts from the Lango country.

Mr. Hattersley referred especially to the educational work in which he had lately been fully engaged. On his arrival in the country he found a little school work going on under Miss Chadwick with about seventy scholars, boys and girls together. When it became possible to separate the sexes, great advance was made in the work, and he gave many interesting instances of the keenness of the people to learn and their capacity to teach. He spoke of a projected boarding-school for the sons of chiefs. And he showed how in the future educational work was likely to bring much influence to bear on Mohammedans, was likely to raise Natives of the country to a standard that would enable them to replace many of the foreign clerks now employed in the country, and would tend to bring about self-government in the Church by making the clergy and others more competent to manage their affairs.

Mr. Carpenter gave a brief account of his work during the last five years as Principal of St. Paul's Divinity School, Allahabad, including special reference to the English Theological Class and the opportunities it affords for preparing educated Indians for missionary service. He also gave interesting illustrations of the way in which the spirit of self-support and efforts for its development are being fostered amongst the students.

Mr. Niven reported that he had worked in the Hokkaido, learning both the Ainu and Japanese languages. He had been in charge of a station and district with five out-stations, the headquarters, Otaru, being a large town offering great opportunities for work. The Hokkaido Missionaries, he said, had purposely refrained from asking for more workers in view of the comparatively well-manned state of the Japan Mission, but he explained that an additional man for relief work was really needed, as well as for pushing forward the influence of the recent Special Mission work. He also referred to the importance of attention being given to the education, perhaps in England, of leading Japanese clergy, with a view to the prospect of the early selection of Japanese bishops.

Miss Martin, whose work had been in the very difficult surroundings of Brass, on the River Niger, made special reference to the work among women and girls with a view to their being made strong enough in character to withstand the many temptations around them, and she pleaded for more settled plans for the work at Brass.

It was resolved to request the B. & F.B.S. to print a tentative edition of the Gospels of St. Mark and St. John in the Brass dialect of the Idzo language.

On the recommendation of the Committee in charge of the Missions in Sierra Leone, Niger, Eastern Equatorial Africa, and Palestine, various arrangements were agreed to with regard to those Missions.

*General Committee (Special), October 1st.*—At the morning session the Committee took leave of the Missionaries proceeding to Egypt, Palestine, Persia, Western India, South India, Travancore, and Mauritius. Having been introduced to the

Committee, and the General Instructions read, the outgoing Missionaries were addressed by General Hatt Noble and commended in prayer to the favour and protection of Almighty God.

On the Committee reassembling after luncheon, the Missionaries proceeding to Japan, Bengal, the United Provinces, and the Punjab were taken leave of. The General Instructions having been read, the outgoing party was addressed by the Rev. R. W. Atkinson, and commended in prayer to God.

*General Committee (Special), October 2nd.*—The Committee took leave of the Missionaries proceeding to Africa, China, Ceylon, and British Columbia. The General Instructions having been read, the outgoing Missionaries were addressed by Dr. C. F. Harford, and commended to God in prayer.

*Committee of Correspondence, October 7th.*—On the recommendation of the Clerical Sub-Committee, Mr. L. H. Hardman was accepted as an accountant for the Palestine Mission.

The Committee accepted offers of service as Missionaries of the Society from the Rev. William George Hardie, B.A., Emmanuel College and Ridley Hall, Cambridge, and Mr. Frederick Sanger, M.A., M.B., Camb., M.R.C.S., L.R.C.P. Messrs. Hardie, Sanger, and Hardman were introduced to the Committee, and commended in prayer to God by the Rev. Canon Trotter.

The Committee authorized the acceptance by the Calcutta Corresponding Committee of Babu L. K. Tarafdar as an assistant Missionary.

On the recommendation of the Ladies' Candidates Committee, Miss Sarah Laura Hollis, Miss Annie Hilda McNeile, and Miss Annie I. Stuart were accepted as Missionaries of the Society, the last-mentioned for work in Persia at her own charges.

On the recommendation of the Islington College Visitors Sub-Committee, the Rev. Frank Samuel Smith, B.A., Corpus Christi College, Cambridge, and lately Curate of St. Peter's, St. Albans, was appointed to the post of tutor at the College, in succession to the Rev. C. H. Druitt.

The Committee accepted with much regret the resignations of the Rev. A. E. Johnston and Miss E. A. Yate, of the United Provinces Mission, and the Rev. W. Light, of the Fuh-Kien Mission.

The Committee approved the scheme of the Rev. E. F. E. Wigram for the development of industrial work in connexion with the Hostel at Lahore, and thankfully accepted his offer to take out and maintain a suitable agent for such work.

It was resolved to request the S.P.C.K. to print a Kikuyu vocabulary prepared by Mr. A. W. McGregor, and the B. & F.B.S. to print a tentative edition of St. John in Kikuyu.

On the recommendation of the Committees in charge of the Missions in West and East Africa, Palestine, Persia, India, Ceylon, China, and Japan, various arrangements were agreed to with regard to those Missions.

*General Committee, October 14th.*—The Secretaries reported the acceptance of the office of Vice-President of the Society by the Right Rev. the Bishop of Osaka.

The Revs. F. Baylis and C. T. Wilson, proceeding on a special mission to Palestine, were taken leave of by the Committee, and commended in prayer to God by Mr. T. F. Victor Buxton.

The Committee cordially accepted the offer of Mr. S. H. Gladstone to undertake the duties of Acting-Secretary to Group III. Committee during the absence in Palestine of the Rev. F. Baylis.

The Committee received with much satisfaction the Educational Report of the C.M. Children's Home, and heartily congratulated the Rev. A. F. Thornhill and the teaching staff of the Home on the excellent results attained in the Oxford Local Examination.

The offer of a gift of 350*l.* from a lady supporter of the Society for the endowment of a bed in the C.M.S. Hospital at Nablous was thankfully accepted.

The Secretaries reported the receipt of a letter from the Metropolitan of the Syrian Church, Malabar, and a special sub-committee was appointed to consider the questions raised therein.

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**FINANCIAL NOTES.**

The first half of 1902-03.

**F**OR the half-year ending September 30th the receipts on general account (excluding the amount received towards the Adverse Balance of the previous year) were somewhat less than for the corresponding period of last year, and about half of the Adverse Balance remained still to be collected. This cannot be considered as altogether encouraging after half the financial year has passed. It was hoped that the Adverse Balance would have been extinguished long before the first half of the year was over, but we still hope and pray that it may be a thing of the past before the year closes.

**A Noble Gift.**

The Society has just received a gift in the form of a small freehold estate bringing in a gross income of over 100*l.* a year. The value of the gift is greatly enhanced by the fact that the generous donor is by no means in affluent circumstances, and the loss of the income of the estate will be a very real self-denial to him and his wife. They, however, willingly part with it for Christ's sake and the Gospel's, believing that in thus denying themselves they are helping forward the extension of Christ's Kingdom on earth. They desire that the income shall be used, as far as possible, for work amongst the Wakamba and Wakikuyu of Eastern Equatorial Africa, and it will be devoted towards the work recently started amongst the latter race at Kikuyu.

**Towards the Adverse Balance.**

The friend who promised 10*l.* provided 19 other sums of a like amount were specially contributed will be glad to learn that 14 of the 20 shares have either been given or promised. Six more shares of 10*l.* are therefore only now required to enable us to claim the whole.

**Additional Subscriptions.**

Gleaner 93,095 writes—"I was impressed very strongly yesterday (the Day of Intercession) with the thought that it is vain to pray that God will provide men and means to carry on His work unless we are each prepared to do whatever He bids us. Through this I have determined to increase my annual contribution by one-half, making a total of 13*s.*, sending it as usual in the spring. Will you send me a missionary-box to collect it in, as I save it week by week? Would not other Gleaners who are unable to go out do the same, or more as their means allow? Many could save a small sum weekly who would not be able to afford it all at one time."

**Special Contributions.**

Special contributions are invited towards the following grants of Committee:—

- Salary of a Native Assistant Ordained Missionary for Bengal Mission, a year, 48*l.*
- For completing Kushtia Mission-house, 33*l.*
- Salary of a Native Professor, St. John's College, Agra, half-year, 60*l.*
- Erection of a Mission-house, Fuh-Kien Mission, 116*l.*
- Erection of a House for Medical Missionary, T'ai-chow, 100*l.*

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**TOPICS FOR THANKSGIVING AND PRAYER.**

**PRAYER** that the younger clergy may be brought into close touch with Foreign Missions. (Pp. 801—809.)

Thanksgiving for open doors in all directions; prayer that means may be found to take advantage of all the opportunities for evangelization. (Pp. 817—831.)

Thanksgiving for continued progress in Toro. (P. 837.)

Thanksgiving for the Medical Mission work in Yezd (p. 838), at Bannu (p. 841), in Hok-chiang (p. 844).

Prayer for the success of the Oxford and Cambridge Hostel at Allahabad. (P. 839.)

Prayer for the missionaries and Chinese converts in Si-Chuan. (P. 846.)

Prayer (with thanksgiving) for the work among factory hands in Osaka. (P. 846.)

Thanksgiving (with prayer) for outgoing missionaries. (Pp. 848—853, 865, 879.)

Prayer for a special observance of the Day of Intercession. (P. 867.)

Thanksgiving for the response made to the Dean of Peterborough's appeal; prayer that it may be crowned with complete success. (Pp. 868, 874.)

Thanksgiving for the all-round efficiency of the Missionaries' Children's Home. (P. 868.)

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**MISSIONARY DEPARTURES DURING NOVEMBER.**

Per s.s. *Akabo*, November 1st, from Liverpool:—Mr. A. E. Mitchell, for Sierra Leone; the Rev. and Mrs. F. Melville Jones, Mr. F. D. Coleman, and the Rev. A. W. Smith, for Yoruba.

Per s.s. *Imperator*, Nov. 3rd, from Trieste:—Miss A. M. Cox, for the United Provinces. Per s.s. *König Albert*, November 4th, from Southampton:—Mr. H. B. Morgan, for Shanghai; the Rev. and Mrs. W. P. Buncombe, Miss M. Sander, Miss A. Griffin, and Miss H. G. Langton, for Japan.

Per s.s. *Icarnia*, November 4th, from Liverpool:—The Rev. Canon and Mrs. H. W. G. Stocken, for North-West Canada.

Per s.s. *Egypt*, November 7th:—Mrs. J. O. Summerhayes, for the Punjab.

Per s.s. *Himalaya*, November 7th, from Marseilles:—Dr. and Mrs. A. Lankester, for the Punjab.

Per s.s. *Carthage*, November 7th:—Miss K. Farler, for Bengal; the Rev. and Mrs. J. P. Ellwood, for the United Provinces.

Per s.s. *Oruba*, November 7th:—Mrs. J. W. Balding, for Ceylon. From Marseilles, November 14th:—The Rev. and Mrs. J. Booth, for Travancore.

Per s.s. —, Nov. 13th, from Marseilles:—Mr. L. H. Hardman, for Palestine.

Per s.s. *China*, November 28th, from Marseilles:—The Rev. and Mrs. J. C. Harrison and Miss G. M. Dodson, for the United Provinces; Dr. S. P. Barton, for the Punjab.

Per s.s. *Austral*, November 28th, from Marseilles:—Miss E. C. Vines, for Ceylon.

Per s.s. —, November 29th, from Liverpool:—Bishop Tugwell and Dr. A. E. Druitt, for the Niger.

**NOTES OF THE MONTH.****ORDINATIONS.**

*Niger*.—On St. James's Day, July 25, 1902, at Sierra Leone, by the Bishop of Sierra Leone, the Rev. O. Thomas to Priests' Orders.

*United Provinces*.—On Sunday, Oct. 5, at St. Paul's Cathedral, by the Bishop of London, Mr. J. C. Harrison to Deacons' Orders.

*Mid China*.—At Hang-chow, on Sunday, Aug. 10, by the Right Rev. Bishop Moule, the Rev. Dong Dao-Fah and the Rev. S. Yuih Ming, and on Sunday, Aug. 24, the Rev. Lo King-nyao, to Priests' Orders.

*Japan*.—On Sunday, Oct. 5, at St. Paul's Cathedral, by the Bishop of London, Mr. Oliver H. Knight to Deacons' Orders.

**DEPARTURES.**

*Yoruba*.—Mr. and Mrs. H. F. Gane left Liverpool for Lagos on Sept. 20.

*Niger*.—The Rev. S. B. Smith left Southampton for Burutu on Oct. 3.

*Eastern Equatorial Africa*.—Mr. and Mrs. J. Burness left Marseilles for Mombasa on Sept. 23.

*Uganda*.—The Rev. J. Roscoe, the Rev. and Mrs. G. K. Baskerville, the Revs. H. Clayton and E. S. Daniell, Dr. and Mrs. A. B. Cook, Mr. T. Owrid, Miss M. T. Baker, and Miss K. E. Barton left Marseilles for Mombasa on Sept. 23.

*Egypt*.—The Rev. W. H. T. Gairdner left Marseilles for Nazareth and Cairo on Oct. 2.—Mrs. E. B. and Miss J. E. B. Bywater left Marseilles for Alexandria on Oct. 9.—Miss L. Crowther left Marseilles for Alexandria on Oct. 16.

*Palestine*.—Miss A. M. Elverson, Miss E. M. Thorne, and Miss I. J. Morphew left Marseilles for Beyrout on Sept. 4.—Dr. and Mrs. F. Johnson, Miss A. Welch, Miss M. Rosenhayn, Miss F. M. Biddington, and Miss F. Cooper left Marseilles on Oct. 16.

*Persia*.—Bishop Stuart, Mrs. Stileman, Miss E. Skirrow, Miss A. I. Stuart, Dr. Winifred Westlake, Miss J. Biggs, and Miss F. A. Thorpe (*fiancée* to Mr. H. W. Allinson) left London for Persia on Oct. 3.—Dr. and Mrs. H. White left London for Yezd on Oct. 16.

*United Provinces*.—The Rev. H. Blackwood for Jabalpur, and the Rev. F. W. Hinton for Allahabad, left London on Oct. 2.—Miss M. A. Maxwell (*fiancée* to the Rev. W. E. S. Holland), for Allahabad, Miss B. M. Newton, for Meerut, and Miss J. E. Puckle, for Aligarh, left London on Oct. 9.—Mr. and Mrs. J. C. Fryer, for Patpara, left London on Oct. 17.

*Punjab and Sindh*.—Mrs. Grime and Miss E. S. Goldsmith (*fiancée* to the Rev. A. H. Abigail) left London for Amritsar on Sept. 26.—Miss E. M. Kendrick (*fiancée* to the Rev. A. J. Wood) left London for Batala on Oct. 2.—Miss A. N. Caines (*fiancée* to the Rev. B. Force-Jones) left London for Amritsar on Oct. 3.—Dr. J. O. Summerhayes left London for Quetta (*via Persia*) on Oct. 3.—Miss J. Harri-on, for Dera Ghazi Khan, Mr. A. Dungworth, for Clarkabad, and Miss E. A. George (*fiancée* to Dr. W. H. Lowman), for Amritsar, left London on Oct. 9.—The Rev. E. F. E. Wigram, for Lahore, and Dr. and Mrs. W. F. Adams, for Dera Ghazi Khan, left London on Oct. 16.

**Western India.**—The Rev. G. Clark left London for Bombay on Oct. 2.

**South India.**—Miss F. E. Henrys, for Palamcottah, and Miss E. R. Gauntlett (*Rancée* to the Rev. E. E. Hamshere), for Masulipatam, left London on Oct. 2.

**Ceylon.**—Major G. H. F. Mathison left Marseilles for Colombo on Oct. 10.—The Rev. T. S. Johnson left Marseilles for Colombo on Oct. 17.

**Mauritius.**—Miss H. A. Wilkinson left London for Mauritius on Oct. 2.

**South China.**—Miss M. E. Commin and Miss E. G. Lear left Marseilles for Hong Kong on Oct. 10.

**Fuh-Kien.**—Mr. J. Blundy left London for Fuh-chow on Oct. 3.—Miss L. F. Bradley left Southampton for Fuh-chow on Oct. 7.—The Rev. J. Hind, Mr. C. W. Reeves, and Miss A. Carpenter left Marseilles for Fuh-chow on Oct. 10.

**Mid China.**—The Rev. W. Browne left Southampton for Shanghai on Oct. 7.—Miss M. J. Godson left Marseilles for Shanghai on Oct. 10.—Archdn. and Mrs. A. E. Moule, the Rev. and Mrs. W. S. Moule, and Dr. and Mrs. A. T. Kember left Genoa for Shanghai on Oct. 15.

**Japan.**—The Rev. and Mrs. G. Chapman left Southampton for Osaka on Oct. 7.—The Rev. O. H. Knight left Genoa for Matsuyō on Oct. 15.

**British Columbia.**—The Rev. and Mrs. R. W. Gurd and Miss H. Jackson left Liverpool for Metlakatla on Oct. 14.

#### ARRIVALS.

**Palestine.**—Miss L. W. Lewis left Jaffa on Oct. 1, and arrived in London on Oct. 9.

**Persia.**—Dr. and Mrs. G. Day left Jaffa on July 2, and arrived in London on Oct. 2.

#### BIRTHS.

**Palestine.**—On Sept. 8, in London, the wife of the Rev. Dr. Gould, of a daughter (Edith Constance).

**Punjab and Sindh.**—On Sept. 5, at Dera Ismail Khan, the wife of the Rev. A. H. Storrs, of a daughter (Gwendoline Ethel Mary).

**Mid China.**—On Aug. 18, at Ningpo, the wife of the Rev. T. C. Goodchild, of a daughter.

#### DEATH.

**Yoruba.**—On Sept. 14, at Lagos, the Rev. S. Pearse, Native Pastor of Ebute Ero.

### PUBLICATION NOTICES.

**Sea-Girt Yezo.** This is the title of the new book referred to in our last issue, and which will be ready for sale by the middle of November. Its Author, the Rev. J. Batchelor, is well known to readers of the *Intelligencer* as the great authority on the Ainu, the aborigines of Japan. The intention of the Author is to interest young people in the work among the Japanese and Ainu, and not only our young friends, but the older ones also, are certain to derive both pleasure and profit from a perusal of the book. Well illustrated, and bound in cloth gilt, with gilt edges, it will form an attractive gift-book or prize. Post 6mo, 128 pp., price 2s. 6d., post free to any part of the world.

**The Statistical View of the Society's Missions, 1902.** A reprint of the pages from the Annual Report for 1901-02, containing the complete list of Missionaries and their Stations, with the 2-page Statistical Summary. Price 2d. (8d. post free); or 4d. interleaved for notes (5d. post free).

**Facts about Educational Missions.** An addition to the series of 4 pp. "Facts" papers, which will be most useful for distribution amongst those people to whom the Educational side of the Work appeals more particularly, such as Day-School Teachers, &c. Free of charge.

The following new books have been added to the stock kept by the Publishing Department, Salisbury Square, for the convenience of friends:—

**Mosaics from India.** Talks about India, its Peoples, Religions, and Customs. By Margaret B. Denning. (Oliphant, 6s.) Supplied for 5s., post free.

**Village Work in India.** Pen-Pictures from a Missionary's Experience. By Norman Russell, of the Canada Presbyterian Church, Central India. (Oliphant, 3s. 6d.) Supplied for 3s., post free.

**Memories of Zenana Mission Life.** By S. F. Latham. (R.T.S.) 1s., post free.

**Wilfrid Thornton.** A Missionary Story, founded on fact. By Emily Symons. (Marshall Bros., 1s.) 1s., post free.

All orders for books, magazines, and papers, should be addressed to  
THE LAY SECRETARY, C.M. House, Salisbury Square, London, E.C.





**On the way to the Queen Victoria Memorial Service, Mengo.**  
 (Baganda clergymen, with Bishop Tucker and Archdeacon Walker, leading the procession.)



**Bishop Tucker in his Study, Mengo**  
**TWO PICTURES FROM UGANDA.**





On the way to the Queen Victoria Memorial Service, Mengo.  
(Bishop Tucker and Amdeacon Walker, leading the procession.)



Bishop Tucker in his Study, Mengo.  
TWO PICTURES FROM UGANDA.

THE  
CHURCH MISSIONARY INTELLIGENCER.

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SIR HARRY JOHNSTON ON THE UGANDA  
PROTECTORATE.

**T**HERE is an old-fashioned ring about the title-page of Sir Harry Johnson's two big volumes. It runs thus:—"The Uganda Protectorate—An attempt to give some description of the physical geography, botany, zoology, anthropology, languages, and history of the territories under British protection in East Central Africa, between the Congo Free State and the Rift Valley and between the first degree of south latitude and the fifth degree of north latitude."\*

Such a title might not attract many readers if the book were an old-fashioned book. But the title-page goes on to announce, "506 illustrations from drawings and photographs by the Author and others, 45 full-page coloured plates by the Author, and 6 maps by J. G. Bartholomew and the Author." So that it is no wonder that any one picking up the volumes is convinced in a moment that at any rate it is not a dull book. It is, at least, an album of very interesting pictures, many bearing witness to the talent of the "painter," as the Author modestly calls himself. Nor does one need to dip many times into the letterpress to form a well-founded conviction that it is worth reading.

It would be a simple matter to recommend every one to get the work, but it is published at two guineas, and so, it is to be feared, is beyond the reach of many who would like to have it.

Our readers will, we think, be grateful to us, and we hope the Author will at least pardon us, for passing on to them, chiefly in his own language, some of his word-pictures of a country which all supporters of the Church Missionary Society would doubtless like to see.

"Over a hundred square miles of perpetual snow and ice" may seem at first thought to imply much more than it really means. To any one who has stood upon a peak of the Swiss Alps, not to speak of mountain-ranges which dwarf that more familiar field, and has seen in one panorama twenty, thirty, or forty miles around, ridge beyond ridge of rock and ice, one hundred square miles of such country works out to comparatively little. Yet, indeed, it is striking enough as a feature of the Uganda Protectorate in the heart of Africa, and close to the equator.

With this and other bold features of the Protectorate in view, Sir Harry Johnston has some justification for piling up a number of superlatives to sketch for us the outline of his picture of Uganda. He writes:—

"The territories which were comprised within the limits of the Uganda Protectorate during the time of my administration of that portion of the British sphere in East Africa certainly contain, within an area of 150,000 square miles, nearly all the wonders, most of the extremes, the most signal beauties, and some of the horrors, of the Dark Continent. Portions of their surface are endowed

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\* Published by Hutchinson and Co., Paternoster Row, E.C.

with the healthiest climate to be found anywhere in tropical Africa, yet there are also some districts of extreme insalubrity. The Uganda Protectorate offers to the naturalist the most remarkable known forms amongst the African mammals, birds, fish, butterflies, and earthworms, one of which is as large as a snake, and is coloured a brilliant verditer-blue. In this Protectorate there are forests of a tropical luxuriance, only to be matched in parts of the Congo Free State and in the Cameroons. Probably in no part of Africa are there such vast woods of conifers. There are other districts as hideously desert and void of any form of vegetation as the worst part of the Sahara. There is the largest continuous area of marsh to be met with in any part of Africa, and perhaps also the most considerable area of tableland and mountain, rising continuously above 6000 feet. Here is probably reached the highest point on the whole of the African Continent, namely, the loftiest snowpeak of the Ruwenzori range. Here is the largest lake in Africa, which gives birth to the main branch of the longest river in that continent. There may be seen here perhaps the biggest extinct volcano in the world—Elgon. The Protectorate, lying on either side of the equator, contains over a hundred square miles of perpetual snow and ice; it also contains a few spots, in the relatively low-lying valley of the Nile, where the average daily heat is perhaps higher than in any other part of Africa." (Pp. v, vi.)

It would a little spoil this outline to cut it down to the Uganda Protectorate of to-day. The sister East Africa Protectorate, which includes the country right down the railway from the Lake to the sea, and for long distances on either side of it, has taken over from Uganda one large "province," included as the Eastern Province in Sir Harry Johnston's map. Therein lies very much of the healthier and more fertile ground of which he speaks, and without it the Uganda Protectorate must on the whole be a much less attractive place to the colonist. Though this region now properly lies outside Uganda, in any of the varying senses of that name, it will be of special interest to note some of its features, just because it seems likely to be the largest home of a European colony in the whole of British East Africa. The traveller comes upon it over the heights of Kikuyu, where he might find the advanced posts of the C.M.S. Mission in Bishop Peel's diocese of Mombasa. From the Kikuyu Plateau, "forested heights, ranging in altitude between nearly 8000 and 13,000 feet, one looks down, often over sheer precipices, on to a relatively flat plain below—thirty miles, forty miles, fifty miles broad—flanked on the opposite side by other mountain walls nearly as tremendous in altitude." (Pp. 5, 6.)

This plain is part of the Great Rift Valley, running, it seems, almost continuously from Lake Rukwa, near the S.E. corner of Lake Tanganyika, right away N.E. to the Gulf of Aden. It contains in this region, as throughout its length apparently, a succession of lakes, large and small, and is "studded every now and then with a huge extinct volcano like Longonot, . . . sierras and tongues of lava—covered hills, and many little isolated craters." Sir Harry Johnston's account is very interesting of some of these lakes, like Naivasha with its islands, which had probably never been visited till he went, so that "the antelopes and other game living on them were found to be extremely tame," or like Hannington, where it is "no exaggeration to say that there must be close upon a million flamingoes." But his chief enthusiasm is reserved for the great plateau which rises on the other, the western, side of the Rift Valley, and runs right across the province. He likes to give it, as one general name, that of the Nandi Plateau, though it comprises portions bearing, from north to south, the following names (some already



familiar in C.M.S. literature): Chibcharañan, Elgeyo, Kamasia, Nandi, Mau, Lumbwa, and Sotik! Of this district Sir H. Johnston says:—

"The scenery on the Nandi Plateau, between 7000 and 10,000 feet in altitude, reminds the homesick official and traveller over and over again of England, of Wales, of Scotland. Here are the swelling green downs crested with beautiful woodland, reminding one of Sussex or Surrey. Here is a roaring Scotch burn in full spate, the colour of foaming beer, tearing down over grey boulders through a forest of gaunt junipers, which at a little distance might well be pines or firs growing on Scotch mountains. Here you may see the Brecknock Beacons, scenery more mountainous than the Sussex downs, yet with the rich woods of Surrey and the rocks of Wales." (P. 28.)

"This beautiful land has not in it a single ugly or unfriendly spot. Everywhere the landscape is gracious and pleasing in a quiet, homely way, offering few violent forms or startling effects. It is thus singularly homelike, and as it is almost entirely without native inhabitants, it seems to be awaiting the advent of another race which should make it a wonderland of wealth and comfort, a little England, half a Scotland, or a large Wales, lying exactly under the equator at an average altitude of 4000 feet above the Victoria Nyanza, of whose silvery gulfs and ghostly mountain coast-line glimpses at a distance of ninety miles may be caught occasionally from some breezy height or through the interstices of woods which themselves might be in Surrey." (P. 30.)

It gives one a forceful sense of the rapid march of events in East Africa, and of the equally rapid developments that may come in the future, to read what the Author proceeds to say:—

"I have had the privilege of seeing this country just in time—just before the advent of the railway changed the Rift Valley, the Nandi Plateau, the Masai countries, from the condition at which they were at the time of Joseph Thomson (1882) to one which day by day becomes increasingly different. On grassy wastes where no human being but a slinking Andorobo or a few Masai warriors met the eye; where grazed Grant's gazelle with his magnificent horns, and the smaller but more gaily coloured *Gazella Thomsoni*; where hartebeests moved in thousands, zebras in hundreds, ostriches in dozens, and rhinoceroses in couples; where, in fact, everything lay under the condition of Britain some 200,000 years ago (!); not only do trains puff to and fro (the zebras and antelopes are still there, accepting the locomotive like a friend, since it drives away the lions and ensures the respect of the Game Laws), but alongside the railway are springing up uncounted hideous habitations of corrugated iron and towns of tents and straw huts.

"The solitude of the Rift Valley has gone. Thousands of bearded Indians, hundreds of Europeans and Eurasians, Negroes of every African type (from the handsome Somali to the ugly Mudigo), Arabs and Persians, trudge to and fro on foot, ride donkeys, mules, and horses, pack the carriages like herrings, set up booths, and diverge far and wide a hundred miles in each direction from the railway line, trafficking with shy and astonished Natives, who had scarcely realized the existence of a world outside their own jungle, for the beef, mutton, fowls, eggs, and vegetable foodstuffs, which are to assist in feeding this invasion. Far away on Baringo, Natives are extending their irrigation schemes, and planting twice as much as they planted before, knowing that there is a market where their spare food can be exchanged for rupees. Farther north still, in the Sük countries, Englishmen, Scotchmen, Goanese, Arabs, Swahilis, and Baluchis are pushing into deserts to buy donkeys, are trading for ivory, which the railway will carry to the coast at a rate less than the cheapest porter caravan. The Nyando Valley, for years without human inhabitants other than the shiftless Andorobo, is filling up with Masai, Swahili, and Nandi immigrants; while for twenty miles at a stretch, on the beautiful heights and happy valley of Mau, you are in the presence of an unintentioned European colony, some of which, no doubt, will melt away with the completion of the railway, but much of which must be the nucleus of the great white colony one may hope to see established on the only land really fitted for its development in Equatorial Africa. The Kavirondo, alas! are wearing trousers and 'sweaters'; the sacred ibises have left Kisumu, for its swamps are drained. Piers and wharves, hotels and residences in corrugated iron, are springing up at

Port Florence, destined, no doubt, to be a great emporium of trade on the Victoria Nyanza. The dirty brown waters of Kavirondo Bay, a gulf of the great lake that was only properly mapped last year, are now daily navigated by sailing-boats and steamers. Before long this chapter on the Eastern Province will only possess the value of describing an aspect which in many details has ceased for ever to exist." (P. 40.)

With this long preface we turn to the account of the Protectorate of Uganda as it now is. It is divided into five provinces. The three larger ones, which are also the less known ones, are called respectively the Central Province, the Nile Province, and the Rudolf Province. The Central Province (which was fairly central when the Eastern Province was to be reckoned with, but now that the other Protectorate has absorbed that province a new name might be more appropriate) lies along the northern shores of the Victoria Nyanza, having as its western limit the Nile and Lake Kioga, and including in its eastern portion Mount Elgon. The two other provinces lie to the north of the Central Province, and as their names would suggest, divide between them the area between the Nile on the west and Lake Rudolf on the east; they have a conventional boundary, namely, the northern border of the Protectorate, along the 5th degree of north latitude. The two remaining smaller provinces are those most intimately connected with the C.M.S., the one skirting the N.-W. shores of the Lake being the Uganda Province, comprising the kingdom of Uganda; the other, bordering this on its west and north, the Western Province, including the kingdoms of Nkole, Toro, and Bunyoro.

#### Province of Uganda.

It seems from Sir H. Johnston's account that the Province of Uganda, so full of varied interest from a missionary point of view, is relatively uninteresting to the artist or the naturalist:—

"This is a country intended for switchback railways. The broad native roads make as straight as possible for their mark, like the roads of the Romans, and, to the tired traveller, seem to pick out preferentially the highest and steepest hills, which they ascend perpendicularly and without compromise. It is impossible to ride up or down many of these hillsides, and difficult enough to walk. Yet the chocolate-coloured road surmounts a hill and plunges down into the inevitable marsh or forest, which it crosses on a long causeway of white sand built up between stakes and a basket-work of lath. After the hot sunshine, which has played on the traveller's back as he toiled up the hill, with its red soil and very green grass, the plunge into the cool depths of the forest, with their innumerable palms, wild bananas, and soaring trees with white trunks, gives a delightful sense of relief, and he is sorry when the pretty causeway of white sand comes to an end, and he must toil once more up the opposite bank of red clay." (P. 85.)

"The north-western parts of Uganda have not so many marsh valleys, and the green downs become picturesque rocky hills whereon crags make wonderful imitations of ruined castles. In the districts of Singo, Bwekula, and Bugangadzi, the scenery is charming—downs of short thick grass crested and dotted with trees, with acres and acres of wild flowers, a single tint—mauve, yellow, blue, or pink—prevailing. To the north-east the country becomes more marshy, and however beautiful the papyrus may be individually, one soon grows weary of these endless marshes filled with millions of mosquitoes. Indeed, Uganda as a country has one fault in that there is scarcely a part of it without mosquitoes, and these sometimes belong to the fever-dealing species, *Anopheles*." (Pp. 86, 87.)

Something of the spirit of sameness seems to have entered into the Author. Among his profuse and often very pretty illustrations, one

comes here and there on a duplicate, exact in almost all respects, and the same facts or opinions are sometimes repeated with hardly even a variation of phrase.

Of the capital he says :—

“Mengo is like ancient Rome—only much more so!—a city of seven hills, as any one living there and obliged to move about knows to his cost. Each suburb or portion of the straggling town of some 77,000 souls is a hill or a hillock in itself, with an ascent or descent so steep as often not to be compassed on horse-back. In between these hills or mounds there are bottoms of marsh, or there are marshy streams which slowly percolate through dense vegetation. Much of this, however, should be written in the past tense, for a good deal has been done by the civil and military officials stationed in the place to drain marshes, level roads, plant trees, and curb unnecessary herbage, so that the place is probably much tidier to look at and much easier to traverse than during my former visits there.

“Yet sections of the town inhabited by the little king and his court, the native gentry, and the common people, are clean and picturesque. Reed fences of a kind peculiar to Uganda, which, by the interlacing reeds, exhibit a bold pattern, enclose the ground on either side of the broad red road. Behind these reed fences are numerous courtyards in which bananas grow, and at the end of each series of yards is the closely-thatched residence of some family or household. Each house, as will be shown later on, has various subsidiary buildings attached to it. Everything bears a neat, swept-up appearance, and the handsome trees and general richness of vegetation round the dwellings make it a city of gardens. Along some of the roads there must be straight perspectives of one or more miles in length, and the breadth of the avenues has about it something royal and suggestive of a capital. Mission buildings, with cathedrals in brick and stone, or in humbler materials of cane, thatch, and palm-poles, rise from three of the great hills which surround the little basin in which the smaller mound of Kampala is situated—Kampala, the hillock which was contemptuously given to Captain Lugard by Mwanga, and where the first seed was planted from which the British administration over all these vast territories grew and prospered. To the east of Kampala rise the heights on which the military garrison of Indian and Sudanese troops is established. Here a strong and well-constructed fort has been erected, from which the whole of Mengo can be dominated. There is fast springing up about Kampala a town of Indian traders and a large Sudanese settlement. There are German stores, at which most articles needful to the European settler can be purchased, besides the well-provided Indian bazaar. The steep red roads radiate from Kampala in every direction, and up and over every one of the encircling hills. Yet Mengo is in some respects disappointing, for it is self-centred; it is difficult from any of the fatiguing heights around it to obtain any decisive glimpse of regions beyond.” (Pp. 104-106.)

The following is an item of life in Uganda not always remembered at home :—

“The most disagreeable feature, perhaps, of the whole of the Uganda Protectorate, and especially of the kingdom of Uganda, is the frequent and very dangerous thunderstorms. . . . When you are travelling through the wilderness the thunderstorm presents to you four possible ways of dying :—One, you may quite possibly be struck or killed by lightning, or if not killed, severely paralyzed : two, the lightning may set fire to your house or tent : three, the appalling wind which precedes the crash of the storm will almost certainly level your tent with the ground, and may very probably bring down your temporary house in ruins—in either case you may be struck and killed by the ridge-pole of the tent or the beams of the roof of your house : four, you may escape death by lightning or by the downfall of your dwelling, but you are left without a roof over your head, exposed to the full force of the tropical rain, with perhaps nothing on but night garments. The actual shock of being out for some minutes, or half an hour, in this douche of cold water, may cause collapse, or produce pneumonia, which may be fatal in three days.

"These considerations, in the absence of properly-constructed houses or tents warranted to resist a hurricane, cause one to view with serious apprehension the approach of every storm, and at places like Entebbe there must be nearly two hundred storms in the year." (Pp. 119, 120.)

The account of the lavish presents of food for himself and his followers made by the chiefs to a travelling European may have some flavour of the magnificence attending a "Special Commissioner." But the Author's high tribute to the taste and manners of the people would presumably be endorsed by all who have had contact with them. Speaking of tea by the wayside, he says:—

"It has been guessed that the white man will find this hill the most trying point in his day's journey during the heat of the afternoon sun, and therefore this spot has been selected as the most suitable one to prepare tea to cheer him on his way. Very possibly one may only guess all this, as the attendants, like well-trained English servants, offer no conversation unsolicited; and with their inborn tact, the chiefs are not there to worry you with compliments or greetings."

And again, where he pictures a great present of food:—

"Three or four headmen of extremely clean appearance; their eyes dancing with friendliness and their tongues uttering rapid salutations, will accompany this army of food-bearers. They will arrange the offerings in an orderly semicircle, placing the more precious things before the door of your house or tent. After mentioning the name of the donor, they will salute and retire, having probably inquired what time it will be convenient to you to receive their chief. I never in all my travels in Africa encountered a people of more delightful native politeness and tact than the Baganda. Other Natives and native chiefs quite as friendly will call upon you at the wrong time, bore you with questions, and rob much of their hospitality of its value by this waste of time and added weariness. It has never been so in all my experience with the Baganda.

"If, after such a present of food, you are not a perfect brute (and perfect brutes are rather commoner among white men than black), you will not only give the chief an opportunity of calling on you, but will probably invite him to take tea or luncheon or dinner with you. He will arrive with a large suite, who, after salutations, will retire and leave him to your society; he will come clad in snowy white, with possibly a European coat or jacket over his long shirt, and his feet will be encased in handsome sandals of thick decorated leather, with bands of otter-fur. He will eat and drink with you with manners that offer no scope for fastidious criticism. During the meal, if you are able to talk with him in Swahili or Luganda, he will give you no end of interesting information, but he will be always on the alert to take his departure at the least suspicion of weariness on the part of his entertainer."

There is a part of the book which should not be lost sight of amidst the wealth of descriptive text and the mass of illustrations. It is an account of the work of the Special Commission, and throws a good deal of light on the administrative arrangements of the country. These are more advanced in the kingdom of Uganda than anywhere else. The result of the Commission is thus described:—

"The kingdom of Uganda was divided into twenty districts, each district being placed under a chief appointed by the king of Uganda, but having his appointment confirmed by the principal representative of His Britannic Majesty's Government. These twenty chiefs were to be under the control of the king of Uganda, who was to be assisted in his government by a native council or parliament elected on lines laid down in the agreement. The power of life and death was reserved to the principal representative of His Britannic Majesty in the Uganda Protectorate, who might also intervene when necessary to modify excessive punishments of any kind. The native ruler of Uganda was to receive the official title of 'kabaka,' and to be officially recognized by the British Government as His Highness the Kabaka of

Uganda, and to receive, moreover, a salute of guns on ceremonial occasions. The Kabaka was to attain his majority at the age of eighteen, and until that period the government was to be carried on by regents in his name, appointed by the British Government. The civil list of the king and salaries of the regents during the regency, and of the native ministers after the king shall have attained his majority, certain pensions to princes and princesses of the royal family of Uganda, and the salaries of the twenty chiefs of districts, were stated at fixed sums, and it was agreed that the British Administration of Uganda should pay this civil list and these salaries annually out of the funds of the Protectorate. The king and chiefs were not to exact any further payments from their native subjects. All Natives of Uganda were henceforth liable to pay a hut and a gun tax of the value of three rupees (4s.) each annually. (Thus a Native of Uganda owning both a hut and a gun would have as maximum taxation to pay to the Protectorate 8s. a year.)

"The agreement also dealt with a settlement of the land question. A little less than half the area of the kingdom of Uganda was to be divided as the private property of the king, princes and princesses, the chiefs, and a large number (some 2000) of native landowners. The remainder, including the forests, was to be handed over to the control of the British Government. A few other points of minor importance were provided for. This agreement therefore secured to the king, chiefs, and aristocracy of the Protectorate the tenure of all the land they occupied, had placed under cultivation, or used as grazing ground. The waste and uncultivated lands and the forests were handed over to the British Government to be dealt with by them on the same lines as those on which they would deal with the Crown lands of a Crown colony. Native taxation henceforth was to be turned to the general support of the Protectorate, and Natives were protected from illegal exactions at the hands of their chiefs; at the same time the irregular revenues of the king and chiefs, derived hitherto from an uncertain tribute, were fixed on a fairly generous scale, and were henceforth to be paid to them by the British Administration of the Protectorate." (Pp. 248-251.)

Perhaps a new C.M.S. nomenclature will become necessary if the settlement of this Commission is abiding. The C.M.S. Reports have been accustomed to speak of "provinces" into which the kingdom of Uganda is divided. It will be noticed that the Government divides the kingdom into "districts," the kingdom itself being one of several "provinces" into which the Protectorate as a whole is divided.

#### **Western Province.**

The administrative arrangements in the kingdom of Uganda are more or less reproduced in two neighbouring kingdoms, comprised within the Western Province. These are the kingdoms of Nkole and Toro. Of the former of these countries, lying in the south-western corner of the Protectorate, one notable feature seems to be its fitness in part for colonization:—

"Ankole is for the most part a parallel (though on a lower level) to the Nandi Plateau in the same latitudes on the east of the Victoria Nyanza. It consists principally of a lofty but somewhat broken tableland, 4500 to 6000 feet in altitude, rising in many places, however, to mountain ranges and masses of 8000 feet or more in altitude. In fact, here and there the heights of Ankole assume in their vegetation that Alpine character met with on the other high mountains of the Protectorate above 8000 feet in height." (P. 122.)

And, while there are parts in the north which resemble Uganda, and parts in the west which are covered with tropical forests, there are districts in the north-west that are judged by Sir H. Johnston likely to be suitable for colonization. He says:—

"The scenery in the north-west of Ankole is of quite exceptional beauty, containing a number of large, broken-down craters of extinct volcanoes that are filled with fresh-water lakes ranging in size from one mile in area to a surface of over

twenty square miles. The remains of the crater walls rise above these clear, still lakes into hills and mountains, and their reflections cover most of the lake surface. . . . As the climate on the altitudes that overlook these crater lakes is quite temperate (the surroundings are touchingly homelike with their bracken, their daisies, and their brambles), and as the greater part of this country is at present without native inhabitants, one may dare to hope that a smaller repetition of the great white colony of Nandi may be founded in North-West Ankole. Nowhere in the whole Protectorate is the scenery more continuously alluring, while the climate lacks that touch of damp and chilliness which occasionally dims the perfection of Nandi. Here, too, you have every mile or so a running stream of clear water; such a pleasant contrast to the stagnant watercourses of Uganda." (Pp. 124-126.)

The second neighbour kingdom is Toro, lying north of Nkole and west of Uganda. This kingdom was, it seems, made up early in the days of the British Protectorate by the confederation of a number of little principalities, of which one at that time bore the name of Toro. The "district" now includes the eastern slopes of Ruwenzori, and both shores of the more southerly end of Lake Albert.

Southern Toro is sparsely inhabited, little cultivated, and a great game country. Central Toro is described as very delightful:—

"The road winds round enormous grass-covered hills of beautiful outline and bracing climate. The scenery is exactly like that of the Cheviots, with the difference, of course, that the actual trees belong to tropical species, and that the flowers only offer superficial resemblances. The grass is not really short, but its surface is so smooth that the hills at a distance look as though they were covered with close yellow-green turf." (Pp. 138, 139.)

"Eastern Toro is very like Uganda in its character of alternate hill and swamp." Towards the western side there is a great strip of tropical forest, stretching north-east into Bunyoro, parallel at a distance of twenty miles to the slopes of Ruwenzori.

Sir Harry Johnston made an expedition to the Ruwenzori glaciers. He is enthusiastic about the range, though it did not treat him very kindly. It would seldom show itself. He says:—

"We were within sight of Ruwenzori for three months and a half during our investigations of the Western Province of the Uganda Protectorate and of the adjoining regions of the Congo Free State, and only six times did we see the snows, except, of course, that period of a week spent more or less on the snow. And out of all these times when, in the early morning or late evening, we caught sight of the snow, we only once saw without intervening cloud the whole snowy range. . . . The whole time of our stay on Ruwenzori the weather was, with very few and brief exceptions, atrocious." (Pp. 155, 186.)

Nevertheless he says: "The short stay amid the ice and snow of Ruwenzori seemed to do my health as much good as if I had been to England." To the native attendants, on the contrary, it was very trying. He adds:—

"Ruwenzori is no Kilimanjaro or Kenya, no single snow-mass. It is a chain of heights like the Caucasus, with considerable intervals between the principal masses of snow and ice. The snow-peaks of this range probably extend over a distance of thirty miles from north to south." (P. 161.)

"I am personally convinced that the highest point of Ruwenzori is not much under 20,000 feet in altitude, and that it will therefore be found to attain the greatest altitude on the continent of Africa. There must be nearly thirty miles of almost uninterrupted glaciers along the highest part of the ridge, and this under the equator must pre-suppose a very considerable altitude. Apart from which, when, after the most arduous climb I have ever experienced, I reached my highest point of the flanks of the snow-range—14,800 feet—the mountain above me seemed a thing I had only begun to climb, and towered, so far as I could estimate,

another 6000 feet into the dark-blue heavens. Permanent snow, however, lies as low as 13,000 feet, which also is the lowest point to which any glacier reaches, so far as my limited investigation extends." (Pp. 159, 160.)

Evidences of glacial action in the valleys were found 3000 feet lower, namely, at an elevation of 10,000 feet. The thunderstorms do not seem to mount higher than 9000 feet. The Natives appeared to know of a series of camping-places on dry patches of ground under rock shelters up to 11,447 feet. From the highest of these, several attacks were made upon the glaciers, but without great success, the highest climb being ended a little short of 15,000 feet by the exhaustion of Sir Harry's companions. Another attempt was baffled 1000 feet lower "by walls of ice at least fifty feet in height and absolutely precipitous." The difficulties were indeed numerous and formidable:—

"The obstacles which prevented myself and other explorers from reaching the highest points of Ruwenzori were, firstly, the distance to be traversed at high altitudes, with a temperature not far off freezing-point; the extremely arduous nature of the last part of the climb, where precipitous walls of rock or ice require an Alpine equipment for their ascent; the non-existence of any guides whatever above snow-line; and deficiency in the means of transporting the necessary appliances for shelter, and supplies of food." (P. 161.)

The country round the foot-hills of Ruwenzori is very often subject to earthquakes. Hot springs are found at intervals all round the lower parts of the mountain, and there is a chain of extinct craters with crater lakes in them, very numerous, "extending all the way from the north-western part of Nkole to the north end of Ruwenzori."

It was from Toro that the Special Commissioner made his expedition into the Congo Free State, which will be so memorable from his success in securing specimens of the skin, &c., of the Okapi. It is much to be remembered also as having been occasioned by his kindly and righteous purpose to restore to their homes a little company of dwarfs from the great Congo Forest, whom he had rescued in Uganda from a man who meant to bring them to Europe *on show*.

Within the Western Province lies still another country bordering on Uganda, farther north, viz. Bunyoro, embracing the country within the bend of the Nile which joins Lake Kioga to the Albert Nyanza, and running also for some distance along the more westerly side of that lake. This Bunyoro is much smaller than the old kingdom of that name, which used to be familiar to us in C.M.S. story. Much of what was Southern Bunyoro is now included in the kingdoms of Uganda and Toro. There is said to be "some fine scenery" along the Victoria Nile; and "down the centre of Bunyoro from N.E. to S.W. there are bold heights rising perhaps here and there to altitudes of 6000 feet, though the average elevation of Bunyoro is quite 1000 feet below that of Uganda." Along the western aspect of this mountainous ridge there is more or less dense tropical forest, which, together with the not far distant Mpanga forest of Toro, . . . constitutes a kind of outlying belt of the great Congo Forest."

#### **The Nile and the Rudolf Provinces.**

Of the two northernmost provinces, Nile and Rudolf, little is told. They are as yet very little under practical control, are little visited, and have no existing mission stations in them. If we read the few pages on

the former with an eye to missionary extension down the Nile, we find an account of a "trough of the Nile Valley," at a level of 1000 to 2000 feet, from the Albert Nyanza to Gondokoro, near the northern boundary of the Protectorate; within this trough the Nile near Gondokoro "seems to form during the rainy season vast stagnant backwaters"; but from the trough level "stony hills grow into granite mountains, until in the Latuka country" (near the northern boundary) "elevations of nearly 10,000 feet are reached." There is also a "less mountainous but still lofty Acholi district" nearer the Bunyoro border. And both in Latuka and Acholi there is "a more regular rainfall" and "the soil lends itself to a great deal of cultivation."

From a missionary point of view it is of deep interest to find that the Nile, between Bunyoro and the Nile Province, is the boundary between the Bantu languages akin to Luganda and another great family of languages spreading right down the Nile.\* Nor is language the only common feature over this vast area. Besides other anthropological characteristics it is interesting to read the following:—

"The villages in these Nile countries are generally little collections of huts, with a cattle kraal and places for sheep and goats, the whole surrounded and protected from wild beasts by a hedge made of the branches of the thorny acacia. The flounced thatching of these Nilotic villages is particularly characteristic of the Sudan, and extends from the west coast of Lake Albert to the vicinity of Khartum, and perhaps thence westwards into Kordofan and the countries near Lake Chad." (P. 145.)

It was needful to say above that no "*existing* mission stations" are to be found in these provinces, for it must be remembered that Austrian Romanists advanced step by step from Khartoum as far as Gondokoro in the fifties, and though their mission failed in these regions thirty years ago, some of the linguistic work, e.g. in the tongue of the Bari who live in this Nile Province, is accessible to our own missionaries, and is being found of importance by Mr. Crabtree and others in its bearing on the future advance of the Uganda Mission northwards.

The following words are a brief reminder of a very sad story:—

"The Nileland of to-day which is included within the Uganda Protectorate is much of it in sad contrast with its condition during Sir Samuel Baker's government of the Sudan, and even during the silver age of Emin. First came the invasion of the Dervishes, following on the Mahdi's revolt, and these Dervishes carried fire and sword up the Nile, though they could not venture far from its banks. Then came that awful outbreak of rinderpest of some fifteen years ago. This destroyed the cattle of the Bari, and, deprived of their cattle, they, not being agriculturists, sickened and died in numbers. The Dervishes destroyed Emin's stations, and did not continue the cultivation he had begun. The land, therefore, near the Nile is now very desolate, though rapidly recovering under the influence of constant steamer communication with Khartum and the trading intercourse with Egypt which has followed on the cutting of the sudd." (Pp. 148, 149.)

May the dawn of better things to which this extract points bring on a day of light and blessing!

#### The Central Province.

To complete the geographical sketch of the Protectorate we have still to turn to the Central Province, which lies along the eastern

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\* See below, p. 896.



side of the kingdom of Uganda, marching with that kingdom along the banks of the Nile as it leaves the Victoria Nyanza at Ripon Falls, and extending eastward far enough to embrace Mount Elgon, and passes on through Mumia's part of Kavirondo to the Nandi country and nearly to the head of the railway.

At the Ripon Falls we are in the district of Busoga, familiar to C.M.S. readers:—

"Busoga may well boast of being one of the most beautiful districts of the Protectorate. I would that it were equally healthy. Here and there there is high ground where Europeans can live without much fever, but in the immediate proximity of the waters of the Victoria Nyanza it is often unhealthy. But what a country of noble landscapes!

"Perhaps next to the snow-range of Ruwenzori, highest of African mountains, the most interesting landscape in the Uganda Protectorate is that which I have entitled 'The Birth of the Nile.' (P. 68.)

"The Nile at its birth is perhaps 300 yards wide. The falls are probably not more than thirty feet in depth." (P. 70.)

"To my mind the Ripon Falls are best seen from the Uganda side. A winding path leads from the green downs of Bugungu to the water's edge immediately below the fall, and here one may indulge in the most delightful familiarity with this stupendous movement of nature; for in perfect safety one may peep upwards through the welcome shade of overhanging trees into the awful green arch of water that is streaming over the unseen step." (P. 71.)

"From the heights of Bugungu, above the river and below the falls, a glorious landscape is made up of green forest fading into purple (near the foreground the rich green wild date-palms are brightened by their bunches of orange dates), and of a blue-grey river with beryl-green reflections breaking into snow-white foam (a faint spray drifts across the sun-lit vegetation like blue smoke), and then spreading away in the foreground into a yellowish turmoil with creamy crests and nut-brown hollows. Over all is a sky of pale azure, across which cloudlets nearly as white as the foam of the falls slowly travel before the lake breeze. Here and there on the opposite bank, where the ground is not green with the richest vegetation, the bare rock or soil gives a pleasant warm touch of reddish ochre to a scheme of colour which might otherwise be too monotonously blue, green, and white. If you include a foreground where the Bugungu downs overhang the foaming depths, there is long grass, with a silky sheen and bright mauve and yellow flowers, while the many birds and butterflies give flashes of light and colour as they flit to and fro." (P. 72.)

Busoga seems to have special links with the many islands of the great Lake. Of these Sir Harry Johnston says:—

"The northern coast of the Victoria Nyanza from Kavirondo Bay to the western confines of Uganda is fringed with a chain of islands large and small. Some are mere guano-covered rocks, sticking up like white pinnacles, and crowned with cormorants. Other are strange assemblies of water-worn boulders piled one on top of the other like a ruined temple of megaliths built by some Cyclopean race. Indeed, to use simpler diction, I might say that these islands of naked boulders reproduce over and over again excellent imitations of Stonehenge." (P. 73.)

"Other islands of the northern Victoria Nyanza are little worlds of themselves, and are the size of an English county, possibly. Of such is Buvuma." (P. 74.)

"Buvuma is shaped very much like the Island of Celebes in the Malay Archipelago, and, like this island, has long, attenuated peninsulas studded with high mountains. In Buvuma these mountains in places reach to heights of more than 2000 feet above the level of the lake, heights which will prove valuable and accessible as sanatoria for white settlers on the Victoria Nyanza." (P. 74.)

"Many of the islands of the Victoria Nyanza are covered with the densest forest, and will be of great value in supplying fuel for steamers. A great deal of this forest also produces valuable indiarubber, while the landscapes it forms in combination with green downs of short grass, sandy coves, blue inlets of the lake,

and pretty villages will certainly delight the future tourists that the railway will bring to the shores of the lake and comfortable steamers convey to these exquisite archipelagoes, these

“ ‘Summer isles of Eden lying in dark purple spheres of sea.’ ” (P. 76.)

Mount Elgon is the other feature of the Central Province which particularly attracts notice. It is an extinct volcano, reaching a height of 14,200 feet. Snow falls on these highest points, but does not lie long. Various features of interest about this mountain mass are given, the most striking being an account of certain cave-dwellings:—

“The great interest of the southern slopes of Elgon lies in the caves, which were first discovered by Joseph Thomson. These holes or recesses, with a ceiling which may, near the mouth of the cave, arch to a height of something like thirty feet, are generally situated close to the base of the awful mountain cliffs that mark the abrupt descent of the lowest terrace skirting the central crater wall. I am unable to throw much more light on the origin of these curious recesses than the information given by their first discoverer, Joseph Thomson, except to point out that similar caves exist on the northern slopes of the mountain at much the same level, and also at the base of precipitous overhanging cliffs. Very often the face of the cliff in which the cave is situated makes an angle of 100° with the terrace below and seems to menace an awful landslip. As these precipitous walls of overhanging rocks are streamed over by the cascades of rivers rising near the central crater, and as these cascades occur on an average every four or five miles round the mountain mass at this altitude (an average 6000 feet), it not infrequently happens that the mouth of a cave exactly coincides with the descent of a waterfall from the edge of the precipices far above, the water thus serving as a curtain to screen the mouth of the cave from sight when viewed in front. The native path leading to the cave will thus take you dry-shod under a river, and when you are seated at the mouth of a cave you may see the splendid glowing landscape of the plains through an opal-tinted veil of water. What is the origin of these caves? One can state no precise opinion with our present limited information. It is true that these recesses at the base of the precipitous terraces so often coincide with the overhanging cascade of a river that quite possibly there may have been at one time a percolation of the stream from above, through the crumbling rock, which hollowed out these caverns. Later on, some cement-like material brought down by the water from above, or some lava flow, may have completely closed these cracks through which the percolation took place, with the result that the stream once burrowing through the cave now flows in a shallow rock channel high above it, and dashes itself in sheer falls of 100 feet or more, arching over the mouth of the cave, and continuing its course along a less precipitous gorge below. Certainly nearly every cave I visited seemed in this way to be at the base of a precipice and at the head of a stream valley, and the number of caves thus screened by a waterfall was remarkable. Joseph Thomson inclined to the belief that the caves were the work of a vanished race, and that they were made in the search for minerals or precious stones. Certainly the Negroes of Nandi stock now making use of these caverns have, or their forefathers have, enlarged them here and there by picking at the crumbling conglomerate with their feeble hoes and axes, and have thus enlarged and shaped the interior of many a cavern to suit their requirements.

“The interior of these caves is blocked up in some cases by houses very like the dwellings of the cattle-keeping Masai, made of sticks and leaves over which a framework of cow-dung and clay has been plastered. The ceiling is, of course, the sloping roof of rock. Some of these dwellings are or have been used for the housing of cattle, sheep, and goats; others for human beings. The floor of the caves is several feet thick in the hardened excrement of cattle, besides refuse and rubbish thrown down by human beings. The caves so swarm with fleas, and are so noisome from the atrocious stench arising from this ancient manure, that any extensive examination of them was intolerable. I should think, however, that some person with more time and patience at his command than myself on this expedition, and who would endure for a time the attacks of the fleas, might obtain most interesting results by excavating the floors of these caverns. Native

tradition never stretches very far back in these countries, but as far as it does stretch, the people declare the caves to have been inhabited from the earliest days of their traditions. Nowadays, owing to the Pax Britannica, they are practically deserted. The Natives told me they would only be reoccupied either if war broke out again or if any unusual drought occurred in the lowlands, obliging them to drive their cattle to the mountain pastures.

"In many cases the entrance to the cave has been partially closed in at the side by boulders piled on top of one another and defended by a palisade of sticks. Altogether these caves are so interesting that some attempt by the local Government should be made to maintain them in their present condition as an object-lesson, showing in all probability what the habitations of our own Cave Men were like in Great Britain hundreds of thousands of years ago." (Pp. 52-57.)

Mount Elgon forms evidently a grand view point. Mount Debasien, direct north of Mount Elgon, and beyond it other mountains in the Karamojo country, seem to be of importance. We read:—

"Mounts Debasien and Kamalinga are notable objects in the Karamojo country, at any rate as seen from the vicinity of Mount Elgon. So far as outline goes, I think Debasien is the most beautiful mountain in Central Africa. Its height is given on Colonel Macdonald's map as not exceeding 9700 feet." (P. 61.)

"Away to the east of Debasien the eye of the landscape artist notes with delight the fantastic heights of the Suk and the Karamojo Mountains, some of them with crags thousands of feet in altitude, rising perpendicular or inclined at an angle of 100°, as if falling over." (P. 62.)

The wealth of information regarding the flora and fauna of all these provinces must be passed over, as well as a concise sketch of the history of the Protectorate. But two other matters call for at least a short notice, the anthropology of the Protectorate, and its commercial prospects.

#### Commercial Prospects of the Protectorate.

To the latter point Sir Harry Johnston devotes one chapter, but, as he says, he makes it a kind of apologia on the whole question of recent political enterprise in Africa. He does not, therefore, so much discuss in detail the products of the country, and its commercial prospects, as consider the bearing of British enterprise on the future of the Natives and of the country. He starts with the position that "we commenced these Protectorates from motives (Continental nations may laugh, but it is true) of pure philanthropy," or, as it is elsewhere stated, "mainly to put down the slave-trade, and, in the case of some countries, to establish British protection at the Natives' request, in preference to allowing them to come under the sphere of another Power." He is at pains to show, by a contrast of the cruelties and miseries of the old order of things with the conditions of to-day, that "the immediate outcome of these Protectorates is of benefit principally to the Negro inhabitants." "I am honestly convinced," he says, "and so I think would be any unprejudiced observer, that so far as the happiness of the Natives goes, our Protectorate over Uganda has been justified."

Moreover, it is good to see that the Special Commissioner expresses his own views, and earnestly hopes "that our Government may share these views to a reasonable extent," that the Natives of Uganda should be encouraged to "develop, under our direction and for their profit, the resources of the country in animal, vegetable, and mineral wealth." Small trading concerns he recommends should be welcomed, and he

welcomed them himself, to Uganda; but he is "opposed to the handing over of large concessions or estates to companies or associations . . . who will probably only use them as counters with which to speculate on the Stock Exchange, and who are likely to override roughly existing native rights and industries." His views are thus expressed:—

"Commerce ought to be absolutely free and unrestricted in the Uganda Protectorate. If the Native profits by developing the resources of his country, the Administration of the Protectorate will profit also; for the Native will have money with which to pay his hut and gun taxes, the export duty on certain goods, or the import duty on others. The European merchant will find his gain in the cheapness of native labour, and consequently the low price of the native products which will be tendered to him for purchase. But do not let us—at any rate, until we have tried other expedients and failed—hand over large districts as exclusive concessions to this or that company for rubber, timber, ivory, or coffee. Special arrangements in regard to mining may possibly have to be made owing to the utter inability of the Native to develop that particular source of wealth. At the present time any European or foreigner (or, for the matter of that, any Native) can purchase from the Crown an estate of 1000 acres in any one place, provided such estate be the property of the Crown and not of a Native or Natives, and unless it contains an amount or special patch of forest which for good reasons the Government may not wish to sell. Therefore there is no hindrance in the way of modest enterprise. As to immodest enterprise—a single association buying up a whole province or obtaining an exclusive rubber concession over 25,000 square miles—I for one am totally opposed to any such policy—at any rate, until it has been shown that a mass of small traders and 4,000,000 Natives cannot between them develop the resources of their country in a manner productive of profit and happiness to all." (P. 296.)

To enable the Natives to pay enough taxes to cover the cost of administration would evidently be in his eyes a most desirable achievement. He maintains this as the correlative of the philanthropy that led Britain to Uganda. His words are:—

"It is to the Natives that we should look in the first instance to provide according to their means the funds necessary to maintain an economical but effective administration. If every adult male Native in these Protectorates paid 8s. a year in taxation, there would be little, if any, need to resort to the Treasury of the United Kingdom for funds to supplement the cost of administration. There would also be no cause for the British taxpayer to complain if coffee or rubber, gold or ivory, or all these substances combined, failed to provide a lucrative commerce for the British market. The Protectorate would then be administered purely in the interests of the black man." (Pp. 281, 282.)

But it seems a little doubtful whether he thinks the resources of Uganda which the Natives could develop are equal to this. He does, indeed, give a fairly long and varied list of actual or possible products of the country of commercial value, calculated either to supply exports or at least compete with present imports, e.g., to name a few, ivory, coffee, sugar, tobacco, cotton, fibres, timber, spices, livestock, skins, hides, and various foodstuffs; and, as far the most important for export, indiarubber. But he seems to lean, for the time being at any rate, to a quite different expedient. He looks to the need of native labour in South Africa, and thinks the people of Central Africa could wisely, under proper and very careful restrictions, go down to South Africa in numbers, and bring back wages enough to more than pay the taxes.

Sir Harry looks, however, beyond such possibilities, and plainly

anticipates a great deal of European commercial enterprise in Uganda; and, as we have seen, somewhat extensive colonization. Thus far the trading enterprise does not seem large. He says:—

"In addition to Germans and British Indians, there came to trade in this Protectorate Persians, Somalis, one or two Greeks, several Armenians, and one Italian. A Persian has opened a soda-water factory at Entebbe. A Native of Kach in British India is erecting hotels for British visitors at the principal stations on the Uganda Railway and elsewhere in the Protectorate.

"With regard to the Germans and to the Indians, they appeal to my liking as a Government official, because they give little or no bother; they ask for no guarantee and for no concession. They enter the country and pursue their trade under the laws in force, making the best of things as they find them. In the case of British firms, I am bound to admit that they are somewhat apt to ask for guarantees, for assured contracts, for concessions of land or monopolies of production, before they are able to venture their capital and enterprise. I am quite of opinion that in some districts, in some directions, special steps should be taken to induce law-abiding Europeans of all nationalities to engage in industrial enterprises." (P. 294.)

This extract is followed by an indication of the dislike, cited above, to large concessions. Calculations are given showing that in all likelihood the British taxpayers will have had to lay out some ten and a half millions of money in, or in connexion with, the Uganda Protectorate, and the question is raised of some possible return of this money. Sir Harry Johnston suggests two possibilities:—

"It is the unexpected which always happens in Africa. The territories I am now describing, or those adjoining them under the British flag, may turn out to be amazingly wealthy in gold, in precious stones, or in some vegetable product of immense value to mankind. If such circumstances arose, I consider that these territories should certainly be called upon to repay to the Treasury of Great Britain the 10,500,000*l.* or more which it will have cost to erect them into a well-governed State, with a revenue which meets its expenditure.

"And as a further reward to the British taxpayer, I consider that 'all that valuable demesne' on the Nandi Plateau which is adapted by nature to be a White Man's Colony should (with forest and game reservations excepted) be surveyed, divided into estates of moderate size, and thrown open to settlement at the hands of Natives of the United Kingdom, or—failing a sufficient number of applicants from England, Scotland, and Ireland—to the Natives of the British Empire, perhaps on slightly less liberal terms, since they have not contributed to the original expenditure. No law or regulation need be issued in this sense to horrify doctrinaire adherents of Free Trade, or of that present lack of Imperial organization by which the 40,000,000 inhabitants of the United Kingdom meet the entire cost and responsibility of creating, extending, and defending the Empire; but spoken instructions might be conveyed to the local authorities in the consideration of claims for free estates to favour, in the first instance, applicants who have been taxpayers in the United Kingdom." (Pp. 298, 299.)

#### Anthropology.

The few words for which space can be found in these pages upon the anthropology of the Uganda Protectorate cannot adequately represent the large amount of information, suggestions, and pictorial illustrations supplied in the second volume of the work. Six long chapters discuss the types of humanity to be seen, the relationships and distinctions between them; their customs, arts, folk-lore, and so forth; and "fifty vocabularies" are given to indicate affinity or diversity of languages among them.

One matter of great moment from a missionary point of view should not, however, be passed by, though it can only be dealt with in a non-

technical way. It is the matter of races and language—families in their geographical distribution. Leaving out of sight the Author's conjectures as to past migrations, his minor subdivisions of the races with their affinities and inter-relations, what are the main ideas of his "map of the general distribution of language groups"? (p. 884). It is interesting to compare this map with an independent map in *An Ethnological Survey of Eastern Uganda*, by Mr. C. W. Hobley, a Sub-Commissioner, whose help Sir H. Johnston sometimes acknowledges. The two are in all general features in close agreement.

The map is large enough to bring in two outlying districts beyond the Protectorate, which may first be alluded to. On the east of Lake Rudolf there are found a so-called "Hamite" race, belonging to the Galla and Somali group. While, on the other side of the Protectorate, in the Congo State, various groups are shown, "having West African affinities," some of these having kinship with Bantu languages, others being non-Bantu. The dwarfs of the Congo Forest are among these last, so that they are represented as widely distinct from their nearest neighbours in Toro.

Within the Protectorate the colours of the map make a sharp contrast between its south-western area and nearly all the rest. The colour marking the Bantu stock prevails unmixed in the S.W. It would, of course, cover vast regions of other parts of Africa, and here it comes across the German frontier on the west of the Victoria Nyanza, and spreads over the whole of the Western Province (Nkole, Toro, Bunyoro) and the Uganda Province, but scarcely any farther. It does not cross the Victoria Nile into the Nile Province, and though it does in the Central Province skirt the Victoria Nyanza in Busoga and part of Kavirondo, and one side, the west, of Mount Elgon, it leaves the rest of that great province untouched.

Now it will be noticed that in this area are included all the centres of C.M.S. work, except a very few outlying stations or out-stations. Mr. Crabtree, Mr. Buckley, and Mr. Chadwick, with some Native Christians, in the Central Province, and native workers beyond the Semliki and down the Nile, have penetrated into other districts, but only they. Also, and this is very material, it will be noticed that the front ranks of the Mission are in several directions upon, if not over, the border of this linguistic area, so that new race and language questions are likely soon to arise. How, for instance, and by evangelists of what race, shall the Gospel be carried across the Victoria Nile? Will the Baganda learn a non-Bantu language and preach in the Nile Province, or will "Nilotic Negroes" of the "Dinka-Acholi group," who largely people the Nile Province, and who have crossed a little to the Bantu side of the Victoria Nile, then meet the Gospel wave in Bunyoro, and carry back the water of life to the Nile Province? Or what will happen? It will also be seen how important a fact earlier Missions and linguistic work among the Dinkas and others, at the north end of the Protectorate, is now becoming.

The Nile and Rudolf Provinces, with the larger part of the Central Province, are divided between two colours on the map, one representing a "Nilotic group," prevailing mainly in the Nile Province, but

marching with the Bantu group all along the Nile from near the Ripon Falls to the N.E. end of Lake Albert. The Acholi (sometimes called Shuli) language over the borders of Bunyoro, and the Lango in what is marked as Bukedi, north of Busoga, belong to this group; as also does the Dinka language upon the north frontier of the Protectorate.\* The other colour stands for a "Bari-Suk-Masai group." This group prevails in the Rudolf Province; it also thrusts a wide wedge between parts of the former group, across the Nile Province in the Bari country at and around Gondokoro, and follows the Masai into large parts of the Eastern Province. The distinctions between the two last-named groups of languages are apparently not nearly so great as between either and the Bantu group. It is a question of more or less influence from "Hamitic" peoples, i.e. people considered to have been the ancient inhabitants of Egypt, and now mostly represented by the Somalis and Gallas. The Bari-Masai group is something of a mixture, apparently, between the Nilotic group and the Hamitic.

In one simple way, then, the case concerning these two groups may perhaps be stated thus. North of the Bantu tribes with which we are familiar in and around Uganda, there are two other allied large groups, both strongly marked by the characteristics of the Nile Valley Negroes, but one with a stronger element of another stock, represented by the Somalis, and supposed to be the stock of the ancient Egyptians. Of these groups the Dinkas are an instance of the former, the Baris of the latter. Within the former fall many tribes close upon the borders of Bunyoro and Uganda; within the latter the Masai and other interesting peoples.

One other colour on the map strikes the observer at first sight. This stands for a fourth group of languages in the Protectorate, and spreading beyond it, named the Nandi group. It would seem to be somewhat intermediate between the former two, and more allied to the Masai than to others, but really distinct, and having this remarkable characteristic—it is the group of languages of a mountain-loving people. They appear in chief force on the Nandi Plateau and on Mount Elgon, but they also inhabit (to the north of Elgon) "Mounts Devasién, Kamalinga, and Moroto, in the middle of the Kamarojo country. On the south again, across the German frontier, in those sparsely-populated steppes between the Mau Escarpment and Ugogo," a few scattered tribes speak dialects akin to Nandi. Then there are "two widely-scattered helot nomad races who have attached themselves to the pastoral Masai." All these tribes speak, it seems, what are not more than dialects of one language, and they may some day be of great missionary worth, judging from the situation of their homes at healthy altitudes and their wide dispersion.

The Author might very well complain that so bald and elementary a sketch of his second volume, even if it be not for want of knowledge inaccurate, is in any case very insufficient. But presumably most readers of the *Intelligencer* would hardly be able to enter into his

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\* There is a curious little offshoot of this group settled around Port Florence, where the railway strikes the Lake. A similar offshoot of the next group, Bari-Masai, lies a little west of Mount Elgon, the Elguni people.

enthusiasm over the discovery that "the tenth prefix" of the Bantu group of languages "still existed" in some of the dialects of the Protectorate, though it has long disappeared from Luganda and Lunyoro. This part of the work must fill, to most of our readers, the place of a valuable book of reference, not too often perhaps removed from its repose on their shelves. But the first volume would in most houses lie ready to hand for many a day, because of its multitude of pictures and graphic descriptions; and it would accumulate a great debt of gratitude to its Author for his "attempt to give some description of Uganda."

F. B.

## ARCTIC TRAVELLING:—TWO HUNDRED MILES IN AN OPEN BOAT.

Notes of a Journey from Cumberland Sound to Frobisher Bay.

By the Rev. E. J. PECK.

JUNE 8th, 1902.—After much earnest prayer with brother Greenshield for guidance, I determined (D.V.) to go to the whaling station near Frobisher Bay. The place has not been visited for two years, and it is our plain duty to preach the Gospel where we can and as often as we can, so we are now making every preparation for the trip. This, however, means not a little work and careful consideration. It is one thing to travel by an express from Euston to the North; it is quite another to travel along an ice-bound coast in an open boat, and make ample provision for six souls for a period of, at least, two months' duration. Here are some of the needful items:—(1) A good boat. (2) A good crew. (3) A good Eskimo canoe. This is necessary for one of the men who, when the weather is suitable, goes in the *kiyak* and tries to shoot seals, &c., to supply the party with meat. (4) Proper shelter, viz., two tents, one for myself and one for the crew. (5) Provisions—biscuits, coffee, &c. These must be stowed in waterproof bags or suitable boxes. (6) Guns and, of course, necessary ammunition—most necessary items in these barren wastes. (7) Suitable clothing, such as sealskin coats, trousers, &c. (8) Needful fuel. We must take wood or methylated spirits, as no trees are to be found in these parts. (9) Harpoons, seal-lines, &c., &c.

The following notes are taken from my daily records, many of which were written, I may truly say, in circumstances far from comfortable.

17th.—Nearly ready for trip to Frobisher Bay. Spoke to the people in the evening. Told them of the love of Him

Who died for all, and that I was leaving not for my own pleasure, but for Jesus, Who longed for the salvation of all men. I exhorted them to cleave to the truth, and to help Mr. Greenshield in every way they could.

18th.—Mr. Greenshield and several of our Eskimo friends came down to the icy shore to say farewell. We prayed together and I then went into the boat. We had not gone more than two hundred yards, however, when a large piece of ice jammed us in on the south point of the island. Here we remained for a short time, when brother Greenshield and a strong band of our Arctic friends came to the rescue, and helped us to get boat and baggage right over the frozen obstacle. When we got into the actual water beyond we soon made headway with our oars, and after some good work camped at night on a kind of frozen bay with high rocks on our southern side. What does camping on a frozen bay mean? It means camping on the outer border of a floe, which may be even miles from the inner fringe of ice, which again may or may not be really fast to the shore itself. How is it done? The first thing is to ascertain if the ice is strong enough to bear the weight of boat and baggage. This the men soon find out by chiselling at the ice with their harpoons. Should the ice be strong enough, everything in the boat is then taken out and piled up in suitable heaps on the floe. Blocks of wood are then placed on the ice, on which the boat can glide easily, then with a long and strong pull and any amount of noise the boat is hauled up to a place of, at least, comparative safety. Now for tents. First,



a suitable spot or spots must be chosen. These are places where the snow on the top of the ice is not thawed too much. In some places water forms on the ice, and also under it, and such positions are, of course, to be avoided, as one hardly cares about sleeping in a kind of icy pond. The tent having been set up, the side lines of this are tied to the masts of the boat, which are laid on the ice near the tent. Inside our canvas dwellings short boards are placed over the snow floor. These boards help in a measure to keep away the damp, cold feeling of the partly thawed snow beneath, and are, as we found, most useful. I also used over the boards a light mattress, and over this came my fur sleeping-bag, into which I wriggled at night, and slept, on the whole, fairly comfortably. Had prayers with my companions. Find it well in every way to remember our true Guide.

19th.—About 4 a.m. heard a great noise outside. A strong wind had sprung up, and men were employed in securing my tent and seeing to the safety of the boat. Should the floe on which we are camped be driven from the shore, our only hope of safety would be to get into our boat as quickly as possible and try to get to some firmer ice. We, however, thank God, were kept in safety, although the wind blew with great violence the greater part of the day.

20th.—Pressed on our way. Went on some distance and then climbed a high hill. Found the ice ahead of us wedged together in every conceivable size and shape, from towering icebergs to the small hummocky pieces. Camped again on the edge of the ice.

21st.—Longest day. Made very little headway. Could only move along a little when the ice along shore became loose with the ebb tide. Camped towards evening. We hauled up our boat on the shore ice, and then carried our tents, &c., up to a suitable spot on the land. May the coming Sabbath prove a day of rest and blessing!

22nd (Sunday).—Held meetings morning and evening for my companions, and was led to pray much for the dear ones far away, also for Mr. Greenshield and the Eskimo. In the afternoon a bank of fog arose to windward, which soon spread over us and made the atmosphere cold and damp.

23rd.—After morning prayers with our "little flock," went for a walk along

the shore. Found some remains of Eskimo dwellings, also some bones of large whales, which had evidently been killed by the Eskimo many years ago; relics of the past, when, comparatively speaking, these children of the North were a numerous body, but are now, especially in Cumberland Sound, but a few poor souls in the wilderness. None the less precious, however, are they in the eyes of Jesus, Who, I feel sure, loves them with a deep and burning love. One poor soul saved in these icy wastes is of equal value in the eyes of our King as a world's conqueror. The place in which we are now camped is situated near some very high rocks, and the position impresses one with a feeling of utter desolation and loneliness: on the other hand the rugged grandeur of the scenery has a fascination quite its own, and tends to lift the soul heavenward as one gazes upon the wonderful works of our God. The wind having sprung up from the south, the icy barrier which had impeded our progress began to move to the north with wondrous speed. Our Eskimo friends, who were watching the masses of ice pass by, saw three bears carried along right before their eyes. To their great grief, however, they could not venture out in the boat, on account of the violent wind, to do battle with these ferocious creatures. I heard some strange remarks regarding the dainty repast which was, so to speak, almost within their reach, but like boys who look eagerly at the tempting morsels to be seen in a confectioner's shop window but have not the cash to buy, so they had to be content with the sight of these bears, in spite of watery mouths and longing eyes.

24th.—Wind strong early part of the day, so we had to remain in our old position. One man went away to some ice along the shore and managed to shoot a seal. This was a great treat, as the Eskimo had no fresh meat. We also made a fortunate discovery in the shape of an old mast, which had evidently belonged to some whaling vessel wrecked in the past. We cut off a goodly portion of this for firewood. I have, of course, methylated spirits with me, but it is well to have a good supply of wood besides. In the evening the wind moderated, and as the ice threatened to come in again, we packed up with all possible speed, and

got away just about sunset (about 11.15 p.m.). Although the sun was hid from our view but a short time, still the cold was sharp, and a thin coating of ice formed rapidly on the smooth surface of the sea, which grated on our oars as we dipped them in the water below.

25th.—Pulled away for some time, then camped on the floe and had some needful rest. After a nap, had some food and then pressed on again. Pulled away for some time and then found our way blocked with heavy ice. As we could not get to the land we had to camp on the ice again.

26th.—Wind sprang up from seaward. Ice was driven in right on the shore, so we could not move. A way will be made for us at the right time. He knoweth the way we should take.

27th.—Saw three bears in the distance on a large sheet of ice, one of which was devouring the remains of a seal. These creatures are wonderful seal-hunters, and show great sagacity and cunning in pursuit of their prey. The Eskimo regard these Arctic rangers with feelings almost akin to those felt for their fellow-creatures, and many and intricate are the superstitious customs observed in the event of the capture of Master Bruin. Certainly in the matter of discretion these bears evidently concluded that such was the better part of valour, for they gave us no chance to get near them, but ran away as fast as they could. Tried several times during the day to force our way through the icy barrier, which opened out here and there as the weather grew calm; we were, however, nearly shut in with heavy masses moving in different directions, and had to beat a hasty retreat or be crushed to pieces. The motions of the different masses or pieces of ice are evidently influenced by their shape, by their depth under water, and also by the currents and tides; so that it often happens that one body may be driven along in one direction and another in quite the opposite. Tried to force our way through again in the evening, and after some perilous and nerve-shaking experiences managed to our great joy to get across to the land beyond. Thank God for His guidance and ready help!

28th.—Made a number of dashes through open lanes of water along the shore. We sometimes passed through

channels with ice, especially on the shore side, fully twelve feet high. In the evening we tried to find a suitable camping-place on the land where we could spend the Lord's Day in comfort. The only place, however, we could find was a fairly level spot about forty feet above the level of the sea. So after passing up our belongings out of the boat along a mass of shore ice some eight feet high, in which we cut steps with ice-chisel, we dragged or carried all needful articles up the rocks, and made ourselves as comfortable as possible. We waited until high water before we tried to haul up our boat, then we got a tackle on the bow, and, after a lot of vigorous tugging and shouting, managed to get it right up on the top of the shore ice: as this ice is still frozen to the rocks there is not much fear of its breaking away at present.

29th (Sunday).—Weather damp, foggy, and cold, but I spent a very happy day spiritually in ministering to my companions and in communion with God. Let me here state a fact, which I do for the glory of God. This is the fact: since I started on this journey I have realized in a very special sense the reality of God's promises and the power of prayer. How true it is that God's compensations are very real! If we take up a cross for His sake it is made wonderfully light by His grace, presence, and almighty power.

30th.—The place where we camped on Saturday is situated on the point of a large bay, and as there is no possible way of getting across this we shall have to make use of any open water we can find along the shore, and so gradually work our way round it to the coastline beyond. After prayers, pressed on, and kept in any open water we could find, pushing to the right or left the blocks of ice which sometimes stood in our way. After going about two miles came to a dead halt. Could find no more openings through which we could pass, so we had to camp at a place where we were almost surrounded with high cliffs. One new and startling experience on this journey, especially of late, has been the fearful noise—almost like that of thunder—which I have heard from time to time. This is caused by the falling of huge pieces of rock, which are detached from the heights above by the combined action of frost, sun, and wind, and which fall with great force upon the rocks or ice

below. It need hardly be mentioned that we keep, if possible, at a respectable distance from any of these death-traps.

*July 1st.*—Had to remain in our old position. One of the men shot a seal to-day. We are not, thank God, in want of fresh food. We have also shot several eider ducks on the way, and these, although not over-palatable, are preferable to tinned meats, which are often indigestible, and, I am afraid, not over-nourishing.

*2nd.*—Could not move. Here we are shut in with ice, but safe in the hands of our God. The men, especially our guide (who ought to be the life and soul of the party), are beginning to murmur at the tediousness and difficulties of the journey.

*3rd.*—At morning prayers I spoke to my companions regarding the power and presence of Christ, and pointed out to them the fact that we had not undertaken this trip for our own pleasure or advantage, but we were going to tell others of the love of Jesus, and that we ought like men to go ahead and trust our Lord for needful strength and help. Truly, one has, so to speak, to lean hard upon God in these desert wastes. Strong one ought to be in Him, not only for one's own peace of mind, but also to give hope and courage to others.

*4th.*—Saw a large crack in the ice leading up to the head of the bay. Made a dash through this, and after some most exciting work we passed into a large stretch of water beyond. Continuing our journey we did not make for the coast-line, but went between some islands where we found the ice broken up, with fair leads of water here and there. Had the pleasure of camping, after doing a really good day's work. Men are quite elated. How well it is to trust in God, and not grow faint-hearted!

*5th.*—Continued our journey till noon, when we saw a large stretch of ice right ahead of us. One of our men (a regular Nimrod), Muneapik by name, also saw a large bear on this ice, which, we shortly discovered, was making its way cautiously to a large seal which was enjoying a mid-day nap. Muneapik and another man went in pursuit of Bruin, armed with two rifles. So intent was the bear watching the seal that he did not see his enemies behind, who were rapidly approaching. The poor

bear was soon shot. The skin of this huge creature, which measured over six feet in length, and a goodly portion of meat were soon in our boat, and then we had dinner, some of the bear's meat forming part of the repast. We tried after dinner to pass through an opening which we saw near the land, but the main body of ice nearly closed in upon us, so we had to beat a hasty retreat. We then camped on a rocky island, where we hope to spend a quiet and happy Sabbath. We are now, I am told, just half-way on our journey. We have taken some eighteen days to travel about one hundred miles. Slow work, surely. But we must remember Who is "overhead." There is a Guide Who never fails, and one Who knows how to work all things for our good.

*6th (Sunday).*—A very warm day. Spent a happy season in private reading, and in ministering to the spiritual needs of my companions.

*7th.*—Got away in the morning. Pulled away for some time and then came to a standstill. A vast expanse of ice stretched out right before us. We will have to wait till it breaks up. This will probably happen soon, as it is almost worn away in some places.

*8th.*—It rained heavily during early part of day. This was followed by a dense fog, so we could see nothing, and were, from some points of view, anything but comfortable. We have much, however, to thank God for. We have all been kept in good health, and, in spite of difficulties, we have many a hearty laugh, and are, on the whole, a cheerful, happy band.

*9th.*—Heavy rain again. Employed myself in writing out some matter which, I hope, may be of use later on.

*10th.*—Not raining much, but fog obscured everything. Portions of floe already mentioned were broken up, but we were afraid to move, as vast masses and boulders of ice were driven about in all directions, and to go amongst these, so to speak, in the dark would have been far from wise. I am continually led to pray for patience and strength.

*11th.*—Weather foggy in morning, but cleared up in afternoon. Proceeded on our way. Saw a large lane of open water beyond a point of land, and were only a short distance from it when a large sheet of ice was driven down upon us, and nearly pushed us up on the shore. We had now to take every-

thing out of the boat, haul our craft over the ice, and then carry all our goods to the boat. Proceeded some distance and then had supper. After supper pressed on again, and all through the night, in spite of damp and cold, we pulled away.

12th.—In the morning arrived at a place called Oocushiksakrak. We hoped to find beyond this an open route between some large islands, but we found our way blocked up again. We hope (D.V.) on Monday to try another route more in a seaward direction.

13th (Sunday).—Spent a very happy day ministering to our friends, doing what I could for the benefit of my own soul, and in prayer for loved ones and others. Certainly this journey is teaching me the use and power of prayer.

14th.—Started to try another route, which really means going along a portion of Davis' Straits. Saw two bears on ice-floe. Men went to them and succeeded in driving them off the ice into the water. We then gave chase in the boat, and managed to overtake them, when they were shot. It seems hard to kill these creatures, but the Eskimo must have fresh meat. They cannot live entirely on our imported food. There are no butchers' shops in these regions, and a Native must replenish his larder or starve. Towards evening it came on to rain and blow with great violence, and as wind was right ahead we had to make our way to the first land we could reach. This proved to be an awful spot, simply overhanging cliffs with a shelf of ice not over-long and only some eight feet wide below. This had not been detached from the rocks, and on this limited space we had to camp and haul up our boat as best we could. My tent managed to stand during the night, but the noise of wind and rain was something dreadful, and the idea of some tons of rock coming down on the top of us, or the shelf of ice being moved by the rain and sea, were factors which certainly did not conduce to, at least, an outward sense of security. I was enabled, however, to commit myself and companions to the care of our God, then crept into my fur sleeping-bag, which, by the way, was about the only thing I was able to keep dry, and, in spite of the noise without, managed to get some sleep through the night.

15th.—A dreadful day. Raining and blowing. I remained in my bag nearly

all day, as it was really the only place I could feel either warm or dry.

16th.—Snowing early part of day. Cleared up about noon. We all set to work with a will. Got the boat down into the water from its icy shelf, threw all our luggage into it, and then bent to our oars with a will, being only too glad to leave this place of horrors. One of the men told me that he had hardly slept a wink, thinking of those awful rocks, which looked quite ripe for a fall. The Eskimo, by the way, have some peculiar ideas about large rocks and stones. They believe that they have their *innua*, that is, inhabitant, but when I questioned some of our party regarding the nature and appearance of the said inhabitants, they laughingly told me that they did not know. The Eskimo even go so far—at least in Cumberland Sound—as to believe that large stones have the power of moving about, and of making peculiar noises. Proceeded on our way, and then came to a small bay where we found a sheet of ice fast to the land. On this we camped for the night. The men climbed a very high hill, but brought back the sad news that there was no possible chance of proceeding by the coast route. Masses of ice and icebergs were right ahead, with not a single opening through which we could pass, so under the circumstances we decided to return on the morrow and try the inside passage again.

17th.—Tried to get back to the inside route. Found, however, a large sheet of ice, which had been driven from the land during our absence, right in our way. We must wait until the wind moves it. Patience is certainly needed on a journey like this; but I take comfort in the thought that our experiences, under God, will show others how He can deliver, help, and sustain in the most trying circumstances. Experience that really tells carries within it many a cross.

18th.—During the night the wind sprang up from the north and drove the ice right down on the island where we had camped yesterday. Shut in thus it was impossible to move, so we had just to wait in patience. Employed myself in writing. Find it well to have the mind occupied in some useful way.

19th.—An exciting day. Ice opened out a little on the southern end of the island, so we made an attempt to get through. We were, however, nearly shut in with some heavy pieces of drift ice, so we retreated to our former

position with all possible speed. Tried later on to get through on the northern side, but failed. About 4 p.m., ice on the southern side slackened with the ebb tide; we saw an opening, made a rush for it, and succeeded in getting through. Found a long lane of water which led us nearer to the land. Saw another opening which branched off from our former canal, into which we tried to pass. The ice, however, threatened to crush us, so with all haste our baggage was thrown out on the sheet of ice, the boat was hauled up, and here we waited. After some time the ice opened out; we proceeded on our way, passed the place we left on Monday, and found to our joy that the ice between the islands had given way, so we pressed on and made good progress before we camped.

20th (Sunday).—Spent the Sunday in a nice quiet spot on the land.

21st.—Pushed on again. We were delighted to find, at least for a time, open water, in which we pulled away most vigorously. After dinner, which we had on some rocks, we again pressed on, but were soon brought to a dead halt. Large floating blocks of ice were wedged together at a point of land. True, we could see the water beyond, but the difficulty was how to reach it. The only course open to us was to try and clear away those blocks of ice. One large piece, fully three tons in weight, seemed to act as a kind of key-piece to the rest, so we set to work and kept on chiselling at this for three hours before it started. When this huge piece broke away, the others, more or less, loosened out, and through the narrow water-spaces between, with much labour, we forced our way. We thank God for this day's work, and take courage. We are not far from our journey's end now.

22nd.—A really delightful day. Met with little ice, and enjoyed a sail for some four hours. Camped late in the evening. We are only a day's journey from Signia (the station), but, alas! our guide has just brought word that there are vast masses of ice ahead. But we shall see.

23rd.—Moved on again. Found yesterday's fears in a great measure dispelled. The ice was not closely packed, but open in many places. So we dodged in and out, going round the ice-floes to the open passages beyond. Fog came on in the afternoon, and, as we were close to the land, we anchored our boat in a safe place and then camped.

24th.—Pressed on our way. Fog came on again, and for a time we were in a measure lost. We, however, fortunately struck the point of Signia, and were then able to hug the land till we arrived at the post. To our surprise we found Mr. Sampson's vessel here, but Mr. S. himself was away walrus-hunting. Mr. Jansen (who is in charge of Signia station), also Captain Davison (who is in charge of Mr. Sampson's vessel), received me with marked kindness, and made me feel quite at home. I am told that Mr. Sampson's station is some thirty miles away, but the vessel has been brought to this post prior to her departure for home. After arrival, I visited the Eskimo dwellings and introduced myself to this new Arctic community. All received me in a very friendly spirit, and listened to all I said with evident interest. The labours of our departed brother Parker, also the visits of Mr. Sampson, have left their mark here. I am only treading in the footsteps of others, and reaping the fruits of their toil.

25th.—A very wet day; I could not well call the people together, so I donned my oilskin coat and visited from tent to tent. Took the names of all the adults, also the number of children, and spoke to several individually concerning their souls' welfare. Mr. Sampson arrived. He looked well, and intends to go home soon in his vessel, the *Forget Me Not*.

25th.—Weather finer. Had a large gathering of Eskimo. They listened with deep attention to the Gospel message. Thus are we gladdened in spirit after our strange experiences. It is well worth while to pass through many difficulties to reach such a teachable people.

27th (Sunday).—Held services twice during day for Eskimo; also one in English. Mr. Sampson most kindly helped me with the Eskimo. We had a good time.

28th.—Taught children, also adults. These people do show a most earnest desire for instruction. I have never seen such willing pupils. I doubt if we could find their equal in any land. Their numbers may be, compared to some other countries, very few, but what can missionaries do amidst the millions of China and India if many of the people will not even listen to their message? Here we can find willing listeners, and this is no small consideration.

29th.—Another full day. Busy from morning to night visiting, teaching adults and children, also writing letters, &c., for home.

Aug. 2nd.—All is well. The people flock to the meetings. Vessel leaves (D.V.) on Monday. "Brethren, pray for us."

### CHRIST CHURCH SCHOOL, CALCUTTA.

**H**OW little the possibility of establishing such an institution as a High School for Girls could have entered the mind of any missionary at the time when it was my privilege to enter upon missionary work in India in 1841! There were indeed mission-schools, but these were almost entirely little village day-schools, or orphanages, where destitute children, principally "famine orphans," were received. In none of these was the education advanced beyond what is now considered quite elementary. There was no opening for anything higher; the few Bengali girls requiring more advanced education being sent to schools for European and Eurasian girls. But India has indeed been a land of progress; and in nothing has that progress been more marked than in the development of female education, excepting in the increased importance of the Christian community, both numerically and socially.

It was while I was in charge of the C.M.S. Girls' Orphanage at Agarpara that the necessity for higher education for our girls was forced upon my mind. At that time there was no boarding-school in Bengal in connexion with the Church of England for native girls; consequently the request came from many Christian parents that I would receive their children at Agarpara. This, on the payment of a small fee, the Society sanctioned my doing. I soon felt the desirability of having a separate department for these paying pupils, and was thus led to begin our "Higher School Branch" at Agarpara in 1875.

The outbreak of malarious fever and my own return to England in 1879 caused the closing of the school for a time. But the C.M.S., seeing the growing need of such a school, consented to our opening it in Calcutta, and in 1882 appointed Miss Alice Sampson to assist me in establishing it. Christ Church Parsonage-house was assigned for our use; and this, we thought, would afford ample accommodation for all we should require. But the five or six pupils with whom we opened our school early in 1883 rapidly increased in number, so that the forty beds we had provided were soon filled. With various contrivances we managed to make room for five or six more; but that was the outside we could possibly accommodate. The numbers we had to decline made us feel we must do something "to lengthen our cords"; and many and weary hours did Miss Sampson and I spend in looking over buildings or premises, in hopes of finding a suitable site; which was, alas! all wasted time.

At last the dilapidated state of Christ Church and the Parsonage, and the defective foundations of both buildings, led to the opinion that it might be desirable to take down and rebuild both edifices, so placing the two in rebuilding that there might be some play-ground between them, the want of space for recreation being much felt as the buildings then relatively stood. When the idea was first mooted it was thought quite impracticable; but it gradually gained ground, and the plans were finally sanctioned. Then came the crucial difficulty as to funds. But feeling that it was the Lord's work, and He had so far made the way plain, the only thing to do was to "go forward," and with His help to make a desperate "nothing-venture-nothing-win" determination to obtain the funds.

The first special effort was made at Simla, where Lady Aitchison kindly lent her drawing-room for a meeting, where she gathered her friends, including Lady Dufferin, the wife of the Governor-General, who gave almost the first contribution to the new building, all the friends present adding their donations.

Lady Dufferin afterwards visited our school, and kindly gave her name as our patroness. Colonel McNeile also kindly obtained contributions for us in Darjeeling. We felt, however, that much greater efforts must be made before our work could be accomplished: and the greater part of my furlough in England in 1891-92 was spent in getting up the necessary funds, and very grateful I am to the many friends who helped at that time; but when my furlough was ended, there was still a large deficit in the amount required. I was, however, enabled to return to my work in India with hopes for the fulfilment of our wishes, as a large legacy had been received by the C.M.S., from which they promised to make a grant which would supply the whole deficiency. So with a grateful heart to the C.M.S. Committee, and to our Heavenly Father Who had enabled them thus to help the work, I returned to India at the end of 1892.

Many difficulties and delays still ensued; but in the end our present spacious school-house was completed, and we entered it in June, 1895, with a special opening service conducted by our good friend the Bishop of Lucknow, who, when our C.M.S. Secretary in Calcutta, had done so much to forward the work. Since that time, with the help of kind friends, we have made further improvements, the principal one being a recreation-room, built on a portion of our spacious roof, which roof itself is a great addition to our space for playing and exercise.

So much for the history of our building. Next let us look at the education and training for which the building has been constructed. When we first began the school we hoped that we might give our pupils a good sound education without sending them up for the Government examinations, not quite approving of the examination system. But we soon found that in this respect it was useless to try to swim against the stream. Indeed, later on the Senate House examinations were made compulsory for all schools drawing Government aid; and we should not have retained our elder scholars if we had not prepared them for the Matriculation Examination of the Calcutta University. The Senate House examinations have proved as great an incentive to the teachers as to their pupils, and they strive their best to get their whole class to pass; a result which I am glad to say is by no means unknown. We do not generally send in a large number for the Matriculation, but we have been, on the whole, very successful in passing our pupils, the climax of results being reached in 1899, when all the seven pupils whom we sent up successfully passed the examination. And as this result was obtained only the second year after we had employed our own former pupils as teachers instead of the Hindu pundit and mathematical master we had previously employed, we were much gratified at the result.

We have often been requested by our Bengali friends to raise our school to the college standard; but we do not feel the necessity, at any rate at present, to incur the large increase of expense which would be entailed for maintaining the requisite staff of teachers and for altered accommodation. Those of our pupils who wish to continue their studies and work for degrees can do so by attending the classes of the Bethune College, which is close to us, while they remain as boarders with us, having their special Scripture lessons, and otherwise continuing under Christian and missionary influence. It is in this way that our junior teachers were enabled to obtain their F.A.

(First Arts) and B.A. degrees, which permitted us to dispense with our Hindu pundit and mathematical master.

Besides preparing themselves as teachers, either for our school or other similar institutions, our pupils have entered on mission work in various parts of the country, some of them having been specially prepared at the C.E.Z.M.S. training classes. Our girls have thus worked as assistant missionaries or teachers in connexion with Zenana Missions, not only in Bengal, but as far away as Amritsar, Karachi, Aligarh, and other parts. Besides which, we have had three Karen girls who, after finishing their education with us, have become useful workers in their homes in Burmah.

Some of our girls have taken up medical work, and are now practising in Calcutta and elsewhere. At the present time four of them are studying at the Ludhiana School of Medicine, all of whom hope on passing out to help in our Medical Missions.

Translation of good English books into Bengali is another work taken up by some of our pupils, and one or two have written original books which have been accepted by the Tract Society in Calcutta.

There are many indications that the time is not far distant when the Christian women of Bengal will awaken to the full recognition of their responsibility towards their non-Christian fellow-countrywomen.

Many bright examples there are of those who are doing what they can to make known a Saviour's love; but we long for the more general uprising of Christian workers, signs of which we rejoice to see, and our hope and prayer is that Christ Church School may be the blessed means of preparing a constant succession of zealous missionaries well equipped for carrying on the blessed work. God grant a great outpouring of His Spirit on all who may thus be sent forth from our school!

H. J. NEELE.

*August 27th, 1902.*

## OUR RELATION TO THE HEATHEN WORLD.

An Address at the Missionary Meeting of the Children's Special Service Mission, Portrush.

By H. J. DRUMMOND, Trinity College, Cambridge.

**E**VERY one who is acquainted with the main outlines of the world's history will be aware that certain great events which have marked that history have profoundly altered its subsequent course, and by their universal interest given birth to questions which have demanded the general attention of mankind. These questions have not always received attention adequate to their real importance; some have excited too much and others too little notice, but it would not be difficult to mention several outstanding problems now lying before the world unsolved, or at any rate partially so; and though the interest which these command may vary, their demands upon the attention of mankind can only finally cease with their complete solution.

I shall not be guilty of exaggeration if I say that since God revealed Himself to mankind through Jesus Christ there has been no question before Christendom of such absolute importance as that which concerns its relation to the heathen world. The commands of Jesus Christ were too positive and explicit to allow the existence of any important difference as to what our relation to the heathen races ought to be; but though there has been a substantial unanimity in admitting that their evangelization was a primary duty of the Christian world, there has in practice been a considerable declension from this ideal. If the missionary spirit which animated the earliest Christians had continued unabated, the evangelization



of the world must have been accomplished long before now; but to such an extent have indifference and even hostility prevailed that to-day there are many hundred millions ignorant of the Saviour Who died for them.

The proof of our duty to the heathen world is, of course, founded ultimately upon the commands of Christ Himself, which commands indeed comprehend all that can be rightly said upon this subject, and yet it is not exactly as individual Christians that I want you to ask yourselves what your relation to these less happy races ought to be.

Nor do I wish you to-night to consider merely as members of this great Empire what is your proper relation to the heathen world, though I am aware that this is a noble and true standpoint from which to consider the case. To men like the late Mr. Cecil Rhodes it seems that God has elected this race and lifted it to greatness in order that it should be an instrument in His hands for the amelioration of mankind. Looking at the history of the past, it is always easy to establish a connexion between the greatness of nations and their influence for good: and the decline of their usefulness has always been followed by a decline of their power. This Empire has no warrant—no right—to expect that it will continue mighty when its greatness has ceased to forward God's work. Seen from this point of view, our mission to the comparatively dark and unhappy parts of the world is abundantly clear.

But I want you to look at this great problem not only as members of the Empire to which you belong, but also, and even rather as members of the whole human race, of which God is the common Father—as inhabitants with all other nations of this earth of which He is sole Creator, Ruler, and Possessor; and, viewed from this highest standpoint, it is certain, whether we recognize it or not, that already we, with every other people, are one to God, even as we know it is His purpose to make us one in Him through Christ at last. This is the only safe standpoint from which to look at the question. It is vain for us to attempt to consider ourselves as isolated units, or even merely as members of a nation or empire. We cannot in reality sever the unseverable connexion which exists between us and all inhabitants of the earth of whatever colour or language. Men of science tell us that if even the smallest pebble is dropped into the midst of the sea the effect of its fall is felt to the farthest parts of the world; and as God has thus joined the lesser things of His creation, so He has mysteriously united mankind, the highest of His works. The effect of every word and deed, of every attitude of mind, is felt by all. What, then, ought to be our relation to the non-Christian part of the human race? Let us consider shortly what it has been in the past.

When civilized and professedly Christian nations first came into contact with the heathen world, it was usually for purposes of self-aggrandizement by war or unjust trade. Gradually men discovered that it was not even to their material interest that the ignorant and uncivilized nations should remain so, and accordingly they began to impart some of their knowledge to them. I think almost all the improvement which has taken place in our treatment of the weaker races is traceable to more or less interested motives. But while our relations with these peoples are now conducted on comparatively enlightened principles, we have failed to see to what our own greatness and prosperity is attributable. We have forgotten or ignored the fact that we are great chiefly because our laws are framed in accordance with the Christian standard of morality, and because our institutions are in the main conformable to the spirit of that religion. Our policy has been to give to the heathen world merely the effects of Christianity—the fruits of that to which we owe our real greatness.

I am not objecting to the neutral attitude which our Government assumes toward Foreign Missions. I am aware that on the Continent these are subsidized by many governments, and perhaps the majority of Christian men in England to-day think a neutral attitude is a cowardly one to adopt. I think with Macaulay that interference in purely religious matters is no part of the business of a civil administration. I believe that an official subsidiary system such as exists abroad tends to devolve the direct sense of responsibility from the many individuals to their few representatives, and I am of opinion that this artificial evangelization will not ultimately bless the furtherance of the Gospel of God.

But professing Christians all over the world have reason to be ashamed that their presence among the heathen nations is so little attended with their Christianization, and professing Christians at home that they are satisfied with the material prosperity of the Heathen and indifferent to their greater needs. What must the ultimate result be to Heathendom of such a policy? The very education we bestow becomes worse than useless; unless it go with Christianity it is a sharp weapon in the hands of those who are not fit for, or to be trusted with, its use. Perseverance in this policy is fraught with danger and its end must be disastrous; the pretended civilization which everywhere attends our presence is unreal; the fabric of society is supported by our strong rule, which once remove and the imposing structure will crumble into ruin like the civilizations of ancient Greece or Egypt. Very solemn, too, it is to consider how such a policy must appear to God. Can He think such a stewardship for the revelation He has given us in any way a satisfactory one? Can a pretence at civilization deceive Him, Who measures progress only as it is advancement to His Kingdom, Who wills that none should perish, and Whose immutable purpose it is that the whole earth should be filled with the knowledge of His glory as the waters cover the sea?

But this policy is not only disastrous to the heathen world, its effects upon Christendom are no less great and baleful. It is an inevitable result of the unity of mankind that the treatment of one part of it by another not only affects those who experience that treatment, but those also who subject them to it. What was the spirit which animated the famous East India Company during its long existence? It looked upon India and the many hundred million inhabitants of that country as one great gold-mine—as a treasure-field for its own aggrandizement. This hateful spirit blighted the commercial righteousness of England, it had a poisonous effect upon the trading morality of this country which is not gone yet. And do you suppose that the great slave-trading companies which trafficked between Africa and Europe or America carried on their infamous business with result only to the continent from which the slaves were drawn? I tell you they powerfully held back England from real advancement. While they continued, one part of our national life was anchored from the possibilities of progress, and their existence was such a blot upon our national fame that men like Clarkson and Wilberforce could not rest until it was removed.

All the great parts of our national life—social, political, and commercial—will be brought into line by the prevailing national standard of morality. So closely are all connected that the spirit which animates one cannot be entirely foreign to the rest; one blot stains the whole, and failure to advance in one place must have a delaying influence along the whole line. I believe that nothing has been a greater drag upon our progress than the attitude we have adopted towards the heathen world; I think that perhaps more than anything else this has prevented us from realizing our best possibilities, and that by our indifference to this God-entrusted stewardship we

have delayed the coming of Christ's Kingdom throughout the whole earth. Let us therefore in the future see that our relation to these so-much-to-be-pitied parts of mankind is conformable to the purpose of God. His standard cannot be lowered; nothing less than the perfect coming of His Kingdom can satisfy Him. Slowly, as we measure time, is that Kingdom coming, but it is coming very surely, and God has appointed to bring it through our instrumentality, has chosen that under His guidance the world should work out its own salvation, and on us, who are stewards of His perfect revelation through Jesus Christ and of His plan of salvation for mankind, lies the responsibility to bear witness of those facts which we are so blessed in knowing to those who know them not. And can any ambition be nobler than the desire to have some part in accomplishing the eternal purpose of Almighty God? His purpose we know must at last be fulfilled, and that glorious time will come of which Tennyson dreamed so nobly when he wrote,—

“That God which ever lives and loves,  
One God, one law, one element,  
And one far-off divine event,  
To which the whole creation moves.”

### AFRICAN NOTES.

**MOROCCO.**—Allusion was made in the December *Intelligencer* of last year to reforms which the Sultan had promised in the prison system of Morocco; and it is satisfactory to note that he has already taken practical steps towards the fulfilment of his pledge. Mr. Henry Gurney, Chairman of the Howard Association, visited Fez in April, and had an interview with his Majesty, who told him that a scheme of reform had already been drawn up. We now learn that the prisons in Fez have been restored and whitewashed; that drainage has been introduced, and a supply of fresh water laid on; and that the prisoners, instead of being dependent for their subsistence upon provisions supplied by their friends outside, are to be fed henceforward at the public expense. Regular charge-sheets and prison-records are being introduced, with the result that numbers of prisoners have already been released.

We gather from these changes that the Sultan is sincere in his desire to carry out thoroughgoing reforms in the administration generally, and to improve the condition of his people: but he has against him the native officials, whose opportunities of illegitimate gain are in danger of being swept away, and the national instincts of conservatism, which are powerful even among the victims of oppression.

It may be that some such causes have contributed to stir up the troubles from which Morocco has lately been suffering. Five or six months ago three powerful Berber tribes in the neighbourhood of Mekinez, some 140 miles to the west of Fez, took to attacking caravans and committing other acts of pillage, and finally at the end of August raided the cattle-market in Mekinez itself. A Government force was then sent against them, but the troops were so undisciplined that at first they looted friends and foes alike; and it was not till the middle of October that the rebel leaders gave in their submission.

Hardly had this insurrection been quelled when another broke out near Tessa, three days' journey to the east of the capital, where a pretender to the Moorish throne stirred up a rising among the mountain tribes of that district. On November 3rd, however, an engagement took place in which

his followers were dispersed, and though the pretender himself escaped, his prestige is believed to be shattered.

But again, only a few days later, the Benider Kabyles near Tetuan on the coast broke into rebellion and threatened the town. Some anxiety has been felt for the safety of the lives and property of the European inhabitants; but prompt measures have been taken to protect them, and three British cruisers have sailed from Gibraltar.

It is sad to record that one British subject, and he a medical missionary of the North Africa Mission, has been murdered at Fez. On October 17th Dr. D. J. Cooper was shot by a fanatic as he was passing along one of the main streets of that city. It is a further proof of the Sultan's strength of character and determination to see justice done, that the murderer was at once arrested, though he had taken refuge in the most sacred shrine of the capital, and executed for his crime. The Sultan's action has created no little discontent, in spite of the fact that Dr. Cooper's devoted work had won him the esteem of the native poor: but the fear inspired by such promptitude should tend to render safer than formerly the lives of Europeans in the interior of Morocco.

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**West Africa.**—An important Decree for the re-organization of the Government of French West Africa was issued in Paris at the beginning of October. It appears that, in spite of the Decrees of 1895 and 1899, which established a general Government for these territories, the administration of the different Colonies has so far been carried on with little co-ordination. The Governor-General is now to be made the absolute and responsible arbiter in all administrative and political matters. He will, in fact, be a sort of West African Viceroy, whose seat of Government will be at Dakar instead of at St. Louis; and he will, as far as possible, be exempt from constant interference by the Colonial Office in Paris. M. Roume, the new Governor-General, has learnt in Indo-China the advantage of unifying under one responsible authority the various interests of what is, after all, a homogeneous region; and he will be made responsible for the government of Senegal, French Guinea, the Ivory Coast, and Dahomey, having under him a Lieut.-Governor for each of these Colonies. The Budgets for the whole region are to be drawn up by the Governor-General, who will determine annually the scale of taxation, and will undertake public works without having always to wait on the good graces of Parliament; but, as the present receipts of the French West African Empire amount to only 21,000,000 frs. per annum, the financial problem before him is not altogether easy of solution. The new Decree has a practical air, and M. Roume will, we hope, be able to show its utility.

A year ago we pointed out that no attempt had been made to lay down in detail the frontier line agreed upon, in its general bearings, in the Niger Convention of 1898; and that British interests were suffering through the delay. It is satisfactory to learn that the work of delimitation is now being commenced by British and French Commissioners appointed for the purpose.

Another West African frontier has, after eight months' work, been satisfactorily delimited by an Anglo-German Boundary Commission, which has now decided upon the dividing line between Togoland and the northern territories of the Gold Coast.

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**The Senussi.**—In the middle of August tidings reached Europe of the death of Senussi El-Mahdi, about whom so much has been heard of late.

We alluded in our last Notes to the difficulties which appeared to threaten the French from his fanatical followers; and we believe the British authorities also in the Egyptian Sudan regarded the growth of his influence with no little anxiety. In the *Times* of August 18th, however, a correspondent, who appears to have some knowledge of the subject, draws a very different picture of the Senussi. He reminds us that for the first fifty years of his life he lived at Jaghub, a small oasis some 200 miles inland from Benghazi, where he showed himself a man of peace and prayer, "loyal to his Caliph the Sultan, and free from intrigue among the Arabs." A few years ago he abandoned his beloved settlement and moved further south to Borku, where the writer believes that he "continued to be a power working for good, and striving as a missionary to make these heathen Sudanese a little less bestial in their ferocity, pleading for mercy on behalf of slaves, and counselling wisdom and humanity to their rulers."

Compare this with the articles by another correspondent in the same journal only three months earlier, to which reference has already been made; and we notice how absolutely different are the two pictures of the same individual! The contrast affords us a forcible reminder of how little is yet known of the great Sudan and its peoples, and how truly Africa may still be described as the Dark Continent.

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**Egypt.**—This country has suffered severely from an epidemic of cholera during the past summer, and 30,000 or more of its people are said to have died from the disease. In a letter to the *Times* of October 8th, Mr. John Ward calls attention to the fact that some competent authorities believe plague and cholera could be kept out of Egypt were it not for the Mecca pilgrimages. "Surely," he says, "it is time that sanitary laws were put in force against Mecca when its ports are infected." He points out the enormous amount of anxiety and overwork which must fall upon our engineers in their endeavours to mitigate the want which naturally results from a low Nile, and adds:—"That is the standard of our duty. It is enough without the scourge of cholera being permitted in order that a crowd of fanatics may enjoy an outing."

The rise of the Nile this year is said to be the worst ever known; and it is a matter for much thankfulness that the Dam at Assuan has now been completed, so that the life-giving flood may in future be turned to the best possible account. On November 1st, Lord Kitchener, accompanied by Sir Reginald Wingate and his staff, visited the reservoir works and traversed the Dam on trollies, witnessing the working of the largest lock-gate and the opening of the sluices. He then telegraphed to Sir John Aird, "I congratulate you and all those who have worked under you very heartily on the accomplishment of a most magnificent work."

Before returning to Cairo and proceeding on his voyage to India, Lord Kitchener paid a flying visit to Khartum, where he had a most cordial reception from the officials, residents, and principal Sheikhs. Before leaving, he rode through the town and expressed his pleasure at the progress which had been made.

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**Somaliland.**—A year and a half ago we gave a brief outline of Colonel Swayne's campaign against the so-called "Mad Mullah." The epithet "mad" was never considered really suitable, and subsequent events have proved it to be singularly inappropriate. Sheikh Abdullah, on the contrary, is evidently a man of ability, who can maintain ascendancy over his followers even in face of defeat, and can make them fight to the death against all

non-Mussulman intruders. It was hoped by a sanguine Foreign Office that the two severe defeats inflicted upon him in the summer of 1901 would have been sufficient to shatter his power; but, as Lord Lansdowne has frankly admitted, this was not the opinion of our advisers on the spot. We have already noted that in the early part of the present year a second campaign was started; and this has been in progress throughout the past summer. The advance was made from Burao in May; and a fortified post was established at Bohotle, close to the boundary of the British Protectorate. To the south and south-west of this place extends a barren, waterless country, known as the Haud, which lies mainly within the Italian sphere of influence. In this campaign we have not been hindered by international difficulties, as the Italian Government has readily given permission for our forces to follow the enemy into their territory.

It appears that Colonel Swayne, taking advantage of this permission, and anxious by a dashing movement to capture or disperse the Mullah's following, was advancing in the early days of October towards a town named Mudug. On the 20th of that month we were alarmed to hear that his column had received a serious check, and was in some danger of being cut off. Later accounts showed that on October 6th, when advancing through dense bush, our force was attacked with great determination; the enemy were twice repulsed, but a third attack was more successful, and the Somali levies gave way. The British casualties, which amounted to 70 killed and 100 wounded, included the loss of Colonel Phillips, killed in a gallant attempt to rally his men, and two other officers wounded. The column was obliged to form a zariba on the spot, and Colonel Swayne then succeeded in driving off the enemy and recovering a number of camels, but not a Maxim gun, which had been captured. After this he was happily able to retreat to Bohotle in safety, and preparations are now in progress for operations against the Mullah on a considerably larger scale. We regret to learn that Colonel Swayne himself is ill. He has been temporarily recalled to advise the Foreign Office, but will probably be back in Somaliland before the new campaign commences.

A few sentences from an article in the *Spectator* of October 25th, dwelling upon the responsibility which these recently-acquired spheres of influence and Protectorates in Africa involve, are worth quoting in this connexion:—

"We wonder how many Members of Parliament have ever reflected on the really heavy moral responsibility of our countrymen in this matter. We have no moral right whatever to take these huge slices of territory unless we are prepared to fulfil our part of the bargain, that is, to secure for their inhabitants the opportunity for that prosperity which is one needful basis for civilization. We can have no claim, for instance, in Somaliland to keep down the Mullah, who might build up a kingdom; and keep out Menelik, who would enforce a rough order; and warn off the French, who at all events would make a capital: and then leave the population exposed to the murderous raids of any adventurer who can gather a following. That is not government of any sort, but protection for anarchy; and it is that anarchy which we allow, if we do not foster, when we leave ourselves without the means of establishing the *Pax Britannica*, which, at all events, means liberty to trade and cultivate without the interference of armed ruffians. Our readers, we fear, hardly realize the awful sum of human misery, of never-ending terror and devastation, that one adventurer like the Mahdi or the Mullah can produce merely by calling the *condottieri* of his district to a plundering raid. Our business in return for Empire is to stop that, and we cannot stop it unless we have always ready at a few hours' notice an armed and trained police, which no accidental adventurer with an 'army' of brave ruffians can defeat."

T. F. V. B.

## THE MISSION-FIELD.

### Sierra Leone.

**T**HE Bishop of Sierra Leone returned to England in August. During the four months he was in Sierra Leone he confirmed 288 males and 324 females, a total of 612. Among seventy-three men and women confirmed at Bonthe were eleven Mendi people; these had been won in the neighbouring villages and baptized some time ago. There is an inviting opening now for missionary work among these people, and much encouragement in the work.

At an ordination in Sierra Leone on St. James's Day (July 25th) the Bishop admitted to the Order of Deacons the following Africans:—Mr. John Smith, a catechist of the Native Church, who goes (as curate of the Kent District) to Bananas Island; Mr. William Depiver Jones, also a catechist, who goes to Bonthe; Mr. John Moses Turner, L.Th., an old C.M.S. agent, who goes to Gloucester; and Mr. Robert Rowland Reffell, who is a missionary of the Native Church in the Bullom district. The Bishop also admitted to Priests' Orders the Rev. J. G. Wilson (also an African), of Holy Trinity, Freetown.

In October, the Rev. W. H. Hewitt, acting-Secretary at Sierra Leone, paid a visit to the Temne Mission and to Bendembu in the Loko country. He wrote on the 14th:—

The work in the schools is going on in a small way, but seems full of promise. The agents have kept up their itineration as well as possible during the rains. The people often listen with attention to the preaching, although there is, of course, much indifference to be faced. At Funknin

and Bendembu especially the chiefs seem to be in favour of the work. At Ro-Gbere I celebrated the Lord's Supper . . . and again at Bendembu. . . . I am very thankful to have got thus to know face to face all our workers in the Temne and Loko Missions.

The Limbahs inhabit the country between the Yalunkas, on the northern frontier of Sierra Leone, and the Lokkohs and Temnes, who extend nearly to the coast. Mr. T. Caldwell writes that, as his house in the Limbah country was on the spot where the village "devil" had been buried, it was necessary for the people to dig this object up and bury it elsewhere. He says:—

Every night for a fortnight there was some strange ceremony, and at last they came at midnight and dug him out. They set a guard round our houses, and asked us not to look out,

so we have no conception of what it was. Poor lads! before and after the ceremony they were put through the "mill"—such fantastic garments and exhibitions of dancing galore.

Of these Limbahs he writes further:—

Of the poor Limbahs I cannot say much. They are blind; they are held fast by Satan; and, worst of all, it seems that the women are more prejudiced against our teaching than the men. Children are often prevented from coming to us by the mothers, when we know for a fact the father has no objection. Only the Holy Spirit can teach us how this opposition is to be broken down, but I have been led to

hold the ordinary evening preaching inside a hut, and in this way I hope all will hear the good news. There is a good deal of drunkenness from palm-wine, and this I find a great hindrance to us, because often many of the men at a meeting are quite stupid and incapable of taking in what is said. There is a bright side, and there is a dark side. May God enable us to be faithful in both!

### Uganda.

On August 8th, the Kabaka (King of Uganda) was six years of age. Though the day was to be given up to pleasure, the chiefs, who had arranged the proceedings, did not forget that even such a day could be begun in no better way

than in the presence of the King of kings, for the first item on the programme was a Thanksgiving Service in the new cathedral on Namirembe—the third service to be held within its walls. This service was arranged for entirely by the Baganda themselves—many of the missionaries living on the same hill knowing nothing about it until the service had begun. The Revs. H. W. Duta and B. Musoke officiated. The young king, with most of his chiefs and thousands of followers, attended.

On the following day, August 9th, another Thanksgiving Service was held in the cathedral in connexion with King Edward's Coronation celebrations, when about 3000 people were present. The collection (which included two cows) amounted to Rs. 193. The acoustic properties of the cathedral proved excellent. Every word, we are told, could be plainly heard over the whole extent of the great building, and that without effort on the part of the speakers. In the evening the many hills surrounding Mengo presented a unique and very beautiful sight, as from the enclosures of the chiefs and the fences of the humblest peasants alike the bonfires and brightly-burning torches of tiger-grass showed the loyalty of the people to King Edward VII.

On September 17th the Katikiro (Apolo Kagwa) and Ham Mukasa reached Mengo on their return from England, and again, on the day following, there was a Thanksgiving Service in the cathedral at 8 a.m., to return thanks for their safe arrival. There was a large congregation; the Katikiro entered with about 300 people, all dressed in white; he himself wore his black dress embroidered with gold. A graphic account of the reception of the Katikiro is given by Miss Brewer in the *C.M. Gleaner* for this month.

The work at Butiti, Toro, continues to make satisfactory progress. The Rev. A. L. Kitching, who is in charge of the work in the districts of Mwenge, Kyambalango, and Kyaka, with his headquarters at Butiti, has baptized over fifty adult converts since he arrived there early this year, and has been preparing some candidates for confirmation. He wrote on August 21st: "We have great cause for abundant thankfulness in this half of the kingdom of Toro, for the readiness to receive the Gospel, for the zeal of many in teaching and preaching, and for the souls being added to the Church week by week." In July and August Mr. Kitching visited the out-stations in his district. Of Nakabimba, the capital of Kyambalango, he writes:—

The chief is reading, though slowly, and I found his Katikiro and three other males (one man and two boys) with four women ready to be baptized. They were all very shy of a European (this place being very out of the way and rarely visited by a European), but seemed earnest and really anxious to lead new lives by the power of the Spirit. So next day we held the service in the little newly-built mud church, and in presence of a full congregation

I baptized these eight new-born children of the Kingdom. One of the women was the Katikiro's wife, and I wrote them down to be married in Christian form. The ceremony took place here lately, these two and another couple coming over for the purpose. Altogether I was much cheered by what I saw at Nakabimba, as there is a real eagerness to learn. I gave away here a lot of reading sheets to those too poor to buy them.

At Kitagweta, the chief, Samwiri Kitunzi, is an active helper in mission work. There were thirteen candidates for baptism, and a large number wished to be written down as catechumens. Mr. Kitching writes:—

We had two full congregations on Sunday, August 17th, thirteen candidates being baptized in the afternoon. We assembled in a recently-completed mud church, which holds, I suppose,

about 250, and crowns the hill-top above the chief's enclosure. In this *saza* the danger will be rather too rapid progress than indifference to the Gospel message. With a zealous chief and a



considerable band of Christians at the capital, people in outlying gardens may be apt to give in a nominal adherence, learn to read, and apply for baptism. At present, so far as one can judge, baptism means to these people a real

change of life and habits, new thoughts, new ideas, new motives, and one can only pray and trust to the purifying influence of the indwelling Spirit of God to prevent religion becoming merely fashionable.

Since the itineration referred to in our last number (p. 837), the Rev. T. B. Johnson, of Toro, has had a tramp to the borders of the Pygmy Forest, and through a part of the Bwamba Forest, "amongst that most interesting tribe, with their industrious and ingenious ways, but so very primitive and childlike in character." Mr. Johnson says: "We have since been able to reinforce our solitary post, and send a party of three to man another amongst them, and hope soon to see evidence of a great work there."

#### **Palestine.**

Palestine is suffering from a very severe visitation of cholera, and many of the towns are surrounded by a cordon, so that it is almost impossible to get any news, but Miss Newton (a sister of Miss F. E. Newton of the C.M.S. Mission), who has been engaged for the past twenty-two years in hospital and mission work in Jaffa, and who is now in the midst of the cholera epidemic, writes to her home friends:—

Yesterday was a sad and trying day. All the morning we had been making every effort to get medicines—in the way advised by the Government—into Lydd (a branch station, thirteen miles from Jaffa, where two ladies are bravely holding the fort), but like many other attempts we found it futile. So, after receiving the following telegram from Miss Watson, "People dying all around us. No medicines. Send some one with medicines right through from Jaffa to Lydd. They will have to stay. Telegraph going to be taken off," we bought a donkey and sent as much as it could carry of flour, provisions, and medicines; and a baptized Moslem, who is now one of our servants, offered to go with it and

stay till he could manage to return. Miss Watson writes, in the only letter I have had from her: "Death is making sad work at Lydd, and what can we do? God knows we do our best. The native pastor has died after twenty-four hours' illness. Tamana, the teacher, is stricken, and twenty-six deaths yesterday, and many cases to-day. Thank God, we are well at present. This is a very solemn time. Our servants are such a comfort, and so are the Scripture-reader and his wife. Our medicines are running out. We go on from 5 a.m. till 10 p.m. I think it cruel of the Government to do nothing. Much love from us both. Hidden in the hollow of His Hand."

The native pastor referred to in the above is the Rev. Seraphim Boutaji. He was a Syrian, received his first instruction in Evangelical truth through the Rev. — Fleischacker, of Acca, and entered the service of the Society as a catechist in 1864. He was ordained by Bishop Gobat in 1871, and admitted to Priests' Orders in 1877. He was successively pastor of Nazareth, Shefamer, Haifa, El Husn, and Lydd. His death occurred on October 20th or 21st.

A daily prayer-meeting is held at the C.M. House at Jaffa to pray for Lydd and other places suffering from the visitation. We learn also that efforts are being made to obtain funds for the relief of the sufferers by Mr. C. E. Newton, of the Manor, Mickleover, Derby.

#### **Turkish Arabia.**

When Dr. Sutton left Mosul in February, Miss E. G. Butlin was left in charge of the dispensary. She "shut out" the men and only allowed women and children to attend. The women were delighted to have the dispensary to themselves and said, "This is our time, a doctor our very own, and no men in the way." In her journal, under date March 17th, Miss Butlin wrote:—

To-day 200 women appeared. The little court was a sight! We had to turn away 150, and what a lot of shouting, crying, and pushing that required!

It is a difficulty now to walk through the streets without being stopped by patients. This morning, as I was returning and walking rapidly, a chair was suddenly planted before my feet with a sick man seated on it. I fell right over both. "If you won't see me in the medicine-house, won't you see me here?" he said. What a difference there is now in the way I am treated! Those jeers and rude shouts and unpleasant remarks have all stopped. I can walk through the streets in peace. If a boy attempts any insolence, a hand is clapped on his mouth, "Hush, that is the doctor." "Welcome, welcome!" I hope those stones will be stopped too, for I have been hit on arms, legs, and head by great boys, and the blow on my head would have been serious had I not been wearing my helmet. Well, thank God, that is over now: I am the "doctor"—magic word! Invitations are coming from the high Moslem families to attend their ladies and to visit them. Oh, these Medical Missions, what work is like them?

Now is my opportunity for the Bible. Every morning the women sit around

me. There is no noise: they all know that God's Word must come before the "doctoring." "It is the doctor; silence, don't displease her!" There are between fifty and seventy. I take the Bible, read different texts, and tell them that there is only one way of salvation—no hope without Christ. I keep nothing back, and I beg them to receive this. At first some were angry and tried to make a disturbance, but love and gentleness won the day. "I love you so much, more than you love each other; I have come such a long way to teach you the way of salvation," I say; and they reply, "That's true, you *do* love us." "Who cares for us when we are sick?" "Who dresses our wounds?" "Who never speaks against us?" "You—no one has ever read and taught us before, and we must listen." So they do listen, and in the last six months the attendances at our morning meetings have been over 4000. Many, many of them have heard the "way" to reach God now, and know it in their heads. They need to receive it in their hearts. God help them!

#### Persia.

Dr. Carr writes of one of the Persian patients in the hospital at Julfa:—

His is an interesting case. About ten months ago he was committed to prison for having unintentionally shot a man in a scuffle. After about eight months an Armenian was confined in the same prison, and to him he said, "I know that you and your Jesus are going to be my salvation." This appears to have been indeed the case, for we hear how on some three or four occasions, after useless prayer to Mohammed on the part of his fellow-

prisoners, this man prayed to Christ, and the prayer was in each case answered, and he was eventually released. This striking answer to prayer was the means of his conversion, and, although not yet baptized, it is hoped he soon may be. He is suffering from rheumatism and other ailments, brought on, no doubt, by his recent hardships in prison, and is shortly to return to his native village and there witness for Christ.

On September 7th, at Julfa, the Rev. C. H. Stileman baptized an old man (Ibrahim) who had for some years been Bishop Stuart's servant. Also a young woman (Munavvar), whose father and mother were both converts.

We are informed that in a letter dated May 17th, which apparently went astray, Mr. Stileman reported the baptism of two more Persian women in Julfa who had been very carefully instructed by Miss Braine-Hartnell, and had become bright and earnest Christians and true witnesses amongst their friends and neighbours.

#### Bengal.

The annual University competition in English recitation and elocution was held in the University Institute, Calcutta, on September 13th. Each college has the right of sending in two candidates. Eleven colleges were represented. Nirmel Ghose, a student in the College Class at the Calcutta C.M.S. Divinity School until last March, when he passed his F.A. and began reading for his degree, won the first prize and the much-coveted gold medal, and Atul Bose, another member of the same class, won the fourth prize. A third Christian, from Bishop's College,

stood second, and a Hindu student from the Presidency College was third. This is the first year that the C.M.S. has been represented in the competition.

The Lieut.-Governor of Bengal (Sir John Woodburn), in the course of a tour in his province, visited Krishnagar on August 7th and received an address from the Native Christian community. On his arrival he went to the church, thence proceeding to the Girls' School. Here he spent some little time over the Kindergarten, and on leaving promised Mrs. Hewitt a cheque for Rs. 50 towards the purchase of a vehicle to convey distant pupils. Thence he went to each room of the High School and listened to the teaching then going on, examining personally in one class. In the Training School he listened with interest to an object-lesson on a plantain-tree which was then being given by one of the students, and expressed himself as pleased with this method and manner of training teachers. The united schools having been drawn up in front of the High School, Sir John spoke a few words of encouragement and promised a silver medal to the best pupil of the school in 1902.

On September 14th four men were baptized at the afternoon service in the Bhagalpur Leper Asylum. This makes seven adult baptisms during the present year in connexion with the work of the Bhagalpur Mission.

#### **The United Provinces.**

The opening of the Common Hall and Room of the Oxford and Cambridge Hostel by the Bishop of Lucknow was recorded in our last number. The following short extracts from the journal of the Rev. W. E. S. Holland, of the Students' Mission of Allahabad, will be read with interest:—

*Aug. 24th.*—I have been busy at the cemetery. This is about the worst time of year, of course; and plague has begun again very early, so it augurs ill. Will you pray that it will not come near our compound, else it will empty our Hostel? But you need have no anxiety for English friends. It is the rarest thing for a European to get plague. But, alas, poor India! The figures are worse than they have ever been at this time of year. In Cawnpore it is rampant already. The figures have not sunk below 1000 deaths any week this year.

The Hostel is slowly filling. We are fourteen now.

*Sept. 5th.*—The great event of the week has been the opening of our Common Room and Hall, which was dedicated by the Bishop yesterday. We had a very large gathering of every kind and creed. There are thirteen in

the Hostel and six come to-day, making us nineteen.

I have just started a Bible-reading for the three Christian students in Muir College. The Mussulman Bible-reading last Sunday had to be postponed. A Mussulman has just joined the Hostel; the first. So now we are twenty.

*12th.*—We have just had our first lecture in our new Common Room. We had thirty-six men present, and most attentive and interested they were. The lecture was capital, and gave admirable illustrations of the deepest spiritual truths.

*17th.*—I have now six sets of Bible-classes, three for Christians and three for non-Christians. There is the opportunity. But will you pray that each class may be the means of leading its members to the full knowledge of, and whole devotion to, the Saviour? I need the daily fulness of the Spirit for this.

Eleven adults connected with the Leper Asylum in the Gond Mission, Central Provinces, were baptized on August 28th. Of these converts, the Rev. E. D. Price writes:—

Before baptizing them I had a private interview with each one. At this I examined them carefully as to their reasons for desiring to become Christians. It would have given you great joy to have heard their answers and

to have witnessed their anxious longings for baptism. . . . In the middle of the compound is the raised platform, protected from both sun and rain by a thick thatch, but open on all four sides, which we call our Leper Church.

Sitting at the back were those who were to partake of the holy rite of baptism. In front, on the right and left, were those who are already Christians. I have taken part in very many adult baptisms, but I have never seen such intense delight as these lepers exhibited. Holy joy was written on each face. It was as if the longings of a life had suddenly been realized. It was a day that

will ever be remembered by them and looked back to with pleasure.

Mr. Wakeling, the latest worker of our Gond Mission, takes a very great interest in the lepers, and visits them constantly. They are extremely grateful for any attention shown, and always bright.

Our catechist, Balfour Babu, has grounded them well in the Faith.

#### **Punjab and Sindh.**

The John Bishop Memorial Hospital at Islamabad, a large town about thirty-three miles from Srinagar, the capital of Kashmir, is now practically completed. Dr. Minnie Gomery and Miss Newnham went there from Srinagar early in March, and although the buildings were still far from finished, they began at once to see a few patients daily. They commenced taking in patients on June 23rd, and up to September 30th had had altogether thirty. "So far," Dr. Gomery wrote on the latter date, "we have had practically no encouragement in the spiritual work, the women seem so ignorant and unable to grasp even the simplest teaching. They often say, 'It is true, we are sinners,' but though they sometimes cry they seem content to remain sinners, and do not realize at all what hungering and thirsting after righteousness means. That is their great need, we feel, to realize that they are needy." The Rev. T. R. Wade, of Amritsar, visited Islamabad in September for the purpose of administering the Holy Communion. On his return he wrote:—"I am delighted with the buildings. There are some forty to fifty out-patients daily, and there are now six in-patients. . . . There were six communicants at the Urdu service in the morning."

#### **Western India.**

In the September number of the Bombay localized *C.M. Gleaner*, the Rev. D. L. Joshi gives an interesting account of the commencement and growth of the C.M.S. Guzerathi congregation in Bombay, now numbering 150, of whom 104 are baptized Christians. He writes:—

Until the end of last year, any stray Guzerathi converts were absorbed in the Marathi congregation. In October, some of our old Guzerathi members informed me that there were a number of Guzerathi families willing to place themselves under Christian instruction. Mr. Krishnarao Shinde, the only Marathi catechist in Bombay, was asked to visit and work among them. His enthusiasm, aided by the help of the Guzerathi Christians, soon brought several families under instruction, and a number of them were admitted as catechumens. As our work happened to overlap that of the Methodist Episcopal Church, we came to an understanding with them as regards our mutual spheres of work. A large number of these people assembled together, when we made the whole situation clear to them. We told them that if they thought we could aid them financially, by their becoming Christians, they would be mistaken, and impressed upon them the duty and

necessity of self-help from the very first. Those who were already Christians (apart from our old Guzerathi converts) were admitted on the rolls of the church with the consent of the denominations they represented. The catechumens were put under instruction, in the best way we could.

From January we began to hold Guzerathi services on Sundays in the Girgaum church. We obtained the Guzerathi hymn-books used by the Irish Presbyterian Mission in Guzerathi, and as several of the young men knew how to read, they formed into a choir, singing as lustily as they could (the Guzerathis are very fond of singing). With the help of Mr. L. B. Desai, an educated Guzerathi baptized by Mr. Thorne, I translated parts of the Prayer-book into Guzerathi, on the basis of our revised Marathi Prayer-book. Mr. Desai and Mr. A. B. Davar (the latter a Parsi Christian) took their turns at preaching in the church. Copies of

some of the prayers were multiplied by the help of the cyclostyle for the people's use. I am glad to say that this need is more than supplied now by the printed Prayer-book in Guzerathi prepared by the C.M.S. missionaries in Kherwara, Rajputana. The catechumens in course of time were baptized

in groups, and the number has reached 104 up to date. A school has been opened for the instruction of the Guzerathi children, and in this we have made use of another of our converts, who was baptized some years ago during the "Sinhvast" festival.

At a meeting of the Bombay branch of the Gleaners' Union on September 13th, the chairman, the Rev. Canon Roberts, said that the effort they had made during the year to lessen somewhat the expenses of the Parent Society for the evangelistic agents in Western India had resulted in the sum of Rs. 500 being devoted to that object.

In response to the invitation of the Society for special intercessory prayer-meetings, the Urdu congregation met on October 1st in Bombay. There was a large gathering, and prayers were offered in three different languages. As the autumn dismissal meeting was being held in London the same evening, many earnest prayers were called forth in behalf of the outgoing missionaries.

A serious outbreak of plague occurred in September at Manmar, one of the stations of the Zenana Bible and Medical Mission, and the Rev. A. R. Cavalier, the Secretary of that Society, asks for the sympathy and prayer of our readers on behalf of the missionaries in this time of anxiety. Miss Harris, the missionary in charge, who has about 130 famine orphans, and also a number of poor widows who are engaged in an Industrial Home and are under Christian instruction, writes:—

Plague has been raging in Manmar for some two months; it is of a very bad type, combining with its symptoms of cholera. It first touched us about a month ago, when several of our elder widows who work in the compound fell ill. The first in the compound to suffer were the servants, the daughter of the *dhumney walla* and the wife of the *syce* both falling victims. Their quarters are at some distance from the girls' and women's quarters, so I was still hoping that we might escape serious harm. I prepared, however, for emergencies, preparing to have *chuppers* [sheds] built about a mile and a half from the village, to which to resort in case of need. At the same time I had every place in the compound thoroughly disinfected and whitewashed. Dead rats, however, were found in all quarters. Just at this point seven or eight days of torrential rain and deluges made it impossible to resort to *chuppers*. However, I hoped that the disinfecting would prevent any spread of the plague, and for twelve days we escaped with no fresh cases. On the thirteenth day two girls sickened, one dying in less than three hours. On that day, too, we found that not only rats, but squirrels

and even birds picking up the grain in the compound were dying.

I felt we were bound to move into fresh quarters or lose the majority of our girls, and that no time could be spared. So on the next day we made arrangements for migrating back into the old quarters in Malegaon, *chuppers* being out of the question owing to the continued wet weather. Since arriving here four days ago we have had, I grieve to say, six cases and two deaths, while the plague doctor holds out very little hope of recovery for three of the surviving four. They have no stamina and succumb at once. To-day is the first day that we have had no fresh cases, though three have developed suspicious symptoms and are segregated and under observation.

The widows are still at Manmar. I was able to get an isolated building, formerly a small hospital, for them to sleep in, and so far there has been no case among them. Miss Relf is at present with them, and I trust it may not prove necessary to bring them here also, though I am naturally very anxious about them. Miss Hamling is with me here, looking after those who are well, while I am nursing the sick.

Under the title of "Missionary Operations Thirty-three Years Ago," the *Bombay Guardian* gives an account of the conversion of an old catechist of the C.M.S.,

Mr. Vishwasrao Manker, who lately passed away at Nandgaon. The story shows how much more difficult it was for people in India to become Christians three decades ago than at the present time:—

In 1865 the late Rev. Lucas M. Joshi opened a Marathi school in Makhmalabad, a village near Nasik, under most difficult circumstances. The *Patel* families in the village consisted of Wanjara Marathas possessing fertile lands and cattle. Moreover, they still retained a warlike character, which sometimes exhibited itself. . . . Sometimes we heard in those districts of oppressing Marwaris being murdered, the culprits very often escaping scot-free.

Many of the boys who attended the Mission-school were from this class of people. Vishwasrao (then called Aba) was one of them. But the Christian influence of Mr. Lucas soon told on the boys, and many were convinced of the truth of Christianity, till at last, in 1869, Vishwasrao could no longer continue to be a secret disciple of Christ. He accompanied his teacher to the Christian village of Sharanpur, and saw the Rev. C. S. Cooke, the then C.M.S. missionary there (who was brother to the famous Cooke brothers of the Poona College of Science). His faith in Christ proved to be steadfast, and he was instructed further with a view to baptism.

The result of Manker's conversion was the closing of the school at his village. But the people were not satisfied with merely drawing away their boys from school. In a large body they came to Sharanpur, armed with sticks evidently with a view to create a disturbance. They surrounded and entered the compound of Mr. Ruttonji Nowroji, in whose house the young man was. Seeing matters were taking a serious turn, word was sent to the African boys who then formed a colony in Sharanpur. They were rescued slaves, and it was from these boys that the "Nasik boys" of Dr. Livingstone's historical fame were drawn. The African lads, at a word of command from their leader, fell in and marched to the scene of the disturbance, armed with little stout sticks. They cleared the compound of the roughs in no time, and only allowed the near relatives to remain inside. Then the lad was brought

into the compound, and the wishes of the relatives were consulted. They said they would like to see him taking food at the hands of Christians and then they would be convinced that he was really polluted. On his doing so, his relatives, especially the women of the party, cried aloud and said he was now dead to them. The people being thus defeated in their intentions, went quietly back to their village.

The Rev. Mr. Cooke thought that the best course for the young convert was to go back to his village and bear witness to the people of what Christ had done for him. He and Mr. Lucas took him to his village and left him there, charging the village authorities about his safety. In a couple of days he was sent back. The village officials knew the temper of the people, who had given a severe beating to the young man previous to his leaving for Sharanpur.

Vishwasrao, after some training, accompanied his spiritual preceptor, Mr. Lucas, to Buldana, Berar, where he worked as a teacher for several years. When the Buldana Mission was given up, he found his way to the Ahmednagar district, and worked as a catechist of the S.P.G. After some time the C.M.S. re-employed him, and ever since, till a little before his death, he preached the Gospel in Khandesh. Thus he endured unto the end. He leaves a widow and numerous children. Of his kinsmen, first the grandfather, then the father and a few women folk followed him and came to Christ, and died professing Him to the last.

The writer of the above was a child of five years when the incident happened and he has some faint recollections of it. This has been written with a view to let Christian workers of the present day know what peculiar difficulties were in the way of those pioneers who founded the Indian Churches, and to show the difficulties workers will yet find in a varying degree where the conversions of the middle classes of Hindus are concerned.

#### South India.

The numbers on the rolls of the Noble College, Masulipatam, last year were:—College Department, 43; Upper Secondary, 130; Lower Secondary, 262; Primary, 448; making a total of 883. In the B.A. examination in the second language

branch, eight appeared and all passed; in English, eight appeared and seven passed, with three in the second class; in History, five appeared and four passed. The Havelock Hostel for Brahman students in connexion with the College had a prosperous year. About twenty students live there, and it is managed by the students themselves. On February 13th last, the Bishop of Madras opened a new wing to the College, which corresponds exactly to the opposite wing added when Bishop Hodges was principal, and affords a large science lecture-room for the school, and two class-rooms for the College. It greatly adds to the beauty of the College by giving the building a symmetrical appearance on the seaward side.

At the end of July, the Bishop of Tinnevely, accompanied by the Rev. E. S. Carr, held confirmations at Alvaneri, Kodankulam, Parappady, Sinnammalpuram, Perpulankulam, Dohnavur, and Marathakulam. About 300 persons were confirmed. Careful inquiry was made into the state of the congregations and schools. The Bishop took particular interest in the converts under the care of Miss Wilson Carmichael (Keswick Missionary) at Dohnavur.

We notice that at the first United Conference of the Presbyterian Mission in South India, held at Arkonam from September 11th to 14th, the Rev. T. Walker, of the C.M.S. Tinnevely Mission, gave a series of addresses. The object of the meetings was the deepening of the spiritual life of the Native Christian workers, and the subjects of Mr. Walker's addresses were, "The Christian Worker as a Steward," "The Christian Worker as a Shepherd," and "The Christian Worker as a Guide." Some 500 Native Christians assembled.

#### **Travancore and Cochin.**

A special feature of the services on Coronation Day in the pro-Cathedral at Cottayam was the dedication by the Bishop of the Victoria Memorial Pulpit, erected by the diocese in memory of Queen Victoria.

On August 24th, the Bishop confirmed twenty-two persons at Karalam, about six miles south of Pallam, and witnessed the baptism of twelve adults.

At an ordination service in the pro-Cathedral, Cottayam, on September 21st, the Bishop of Travancore and Cochin admitted to Priests' Orders the Revs. Kallur Philipos Varkey (of Mallapalli) and Cherikal Chakko Thommen (of Olesha).

#### **South China.**

An urgent appeal comes from Hong Kong for workers to take advantage of the openings in the 500 villages and small towns in the new territory opposite Hong Kong acquired by Great Britain a few years ago.

Mr. W. E. H. Hipwell, of Shiu-hing (who is now with Mrs. Hipwell in Cape Colony, on his way home for furlough), sends the following account of a visit to a recently-opened station, Kwong-li, two hours by launch from Shiu-hing, on the way to Canton:—

For the past two years work has been carried on there by an American Mission, but on account of the difficulty of superintending it from Canton they invited the C.M.S. to take charge of the station, and at a meeting of Conference it was decided to do so.

Kwong-li is a large market-town with, say, 5000 or 6000 people. There is a market every second day, and on every side are numerous large villages; thus by occupying it we shall be enabled to reach many thousands of people. There is a preaching-hall with a good room at

the back, so that the ladies will be able to spend a night or two there when they visit the place for work amongst the women.

Already I have been down twice, and on the second visit the two catechists and a colporteur accompanied me; on that occasion we went in full force to formally take the work over. It was market day, and on arrival we immediately went into the streets, taking different directions, and going two and two. The assistant-catechist came with me, and we offered for sale Scripture

portions (Gospels and Acts), and also the sheet calendars of the B. & F.B.S. There was a ready sale, especially for the latter, which sell at seven cash each (one-sixth of a penny). Thus we walked along the narrow, crowded streets, and at the first open space we stood and commenced to preach. It was near a large pawnshop (in China these shops are square towers which stand high above all the other houses, very securely built and protected from robbers, as they are used as places for "safe deposit" by those who have not any need to borrow money). It was the first time the assistant-catechist had been out with me, and so I was very much inter-

ested in seeing how he would do. His name is Shi Chiu Fan; he is only nineteen years of age, and quite recently has been sent here from the Training College. A crowd of men and boys quickly gathered around us, and we had a splendid opportunity for preaching. "Shi" spoke splendidly and with power, and thus from the very first I was able to praise God for another faithful worker. As we walked about we announced that at 1 p.m. the preaching-hall would be opened. When the time came there was a good number of hearers. We all took part in the speaking, and thus proclaimed Jesus to the people.

The districts of Lo-ngwong and Ning-taik, in the Fuh-Kien Mission, are under the charge of the Rev. W. C. White (of the Canada Church Missionary Society). The two bright spots, he says, in the former district are the boarding-school with its thirty boys, and the leper settlement, where since January there have been nine baptisms. In Ning-taik the work has been steadily advancing. There have been troubles with the Roman Catholics, who are over-running the whole district, but these troubles have turned out rather to the furtherance of the Gospel. The churches as a whole are filled with hearers, the Christians seem to be heartily awake to their responsibility, and many of the congregations have more than doubled their subscriptions. The new catechumenate system recently instituted by Bishop Hoare has been put into force in Ning-taik, and up to June 30th Mr. White had personally admitted 166 men and women into the catechumenate. Of other matters of interest he wrote on August 9th:—

The church at Ni-tu—where the proto-martyr of the Fuh-Kien Church lost his life—some years ago\* was broken up, and the one or two remaining Christians attended a church a few miles off. There has been much prayer going up for this hallowed spot, and at the beginning of this year we were able to open a boys' day-school, which is most flourishing and has an attendance of over twenty boys. I was at Ni-tu very recently and found great interest in the Gospel aroused throughout the town. At the school-house I had great crowds of interested listeners, and was told that many of them attended regularly on Sunday at the services conducted by the schoolmaster.

Ni-tu is really a group of villages skirting a little bay at the foot of a high mountain-range, and joined by one long street. The school is at one end, so after lunch we passed down this street to the other end, where the former Christians lived and where the chapel used to be. On the way we were met by Ling, the son of the martyred Christian, who took me to the

houses of a few who had been Christians, but now, alas! were backsliders, and I found that Ling was practically the only one who had remained true.

We then came to his own house, and in the courtyard where his father received his injuries, and even in the room where he died over twenty years ago, we had the inestimable privilege of preaching to the many Heathen who gathered round, some of whom perhaps were the descendants of those who "consented unto the death" of their neighbours.

You will be glad to hear that the evangelistic work in the upper part of Ning-taik is most hopeful. This district has not yet come under the Church Council, but is worked by C.M.S. agents on the lines of itinerating preaching bands, under the charge of a most earnest young catechist. Since the beginning of the year I have baptized seven adults of that district, and there are many catechumens who ought to be now ready for baptism. The day-schools of Ning-taik are also flourishing—we have about thirty this year,—and three

\* [See *Story of the Fuh-Kien Mission*, p. 167.]



Bible colporteurs, supported by the National Bible Society of Scotland, are also doing good work. At our Church Council meetings in May a mission was

held in Ning-taik city by three native missionaries from Fuh-chow and Ku-cheng, which resulted in great blessing to the workers.

We are grieved to hear of the death, on August 8th, of the Rev. Ting Sing-Ang, pastor of Lo-ngwong, of cholera, after only a day's illness. He had been in Mission employ for more than thirty years, and was ordained by Bishop Burdon in 1887. He was a brother of the Rev. Ting Sing-Ki, who died in the autumn of 1896. As there is at present no native pastor to take his place, the whole of the pastoral work, not only of Ning-taik as formerly, but also of Lo-ngwong, will devolve on Mr. White. Fifty or more congregations in both districts now rely solely on him for the administration of the sacraments, besides his ordinary missionary work, and he craves our earnest prayers that he may fulfil his duty thoroughly and to the glory of God. Another former pastor, the Rev. Sia Siu-Ong, one of the first three to be baptized in Lo-ngwong, passed away last April. He did good service for many years, but he fell into disgrace through debt and his licence was cancelled by Bishop Burdon. Latterly, and up to the time of his death, he had laboured as a catechist at his home in A-Chia.

Mr. White, who was in Fuh-chow, taking duty for nine days before returning to his district, wrote on August 16th:—"All around among the Chinese there is death from plague and cholera. The people are given up to what they call 'beseeching peace,' and night after night idols are being borne in procession with a great concourse of people following and shouting and beating instruments in the hope that the pestilence may be stayed."

The Rev. Dr. Synge, of Fuh-ning, writes:—

My wife and I have lately returned from a three weeks' trip in the Fuh-ning Mission boat to some of the stations in the district north of this city of Fuh-ning-fu. We had visits from several hundred patients, some of whom we saw at the church, while others came to the boat.

Dr. Mary Synge generally saw the women and children, and I the men and boys. Some of our patients were Christians, but many were Heathen. There were numerous opportunities of speaking to the people.

#### Mild China.

Last summer, Dr. Duncan Main writes, was an "awful time." There were 11,000 deaths from cholera inside the city of Hang-chow. Mrs. Main wrote on September 14th:—

We have had a very busy time this summer with sickness. Cholera was rampant in the city, slaying thousands of people. But one cannot be surprised at so many succumbing to disease: the sanitary conditions are absolutely *nil*. There is any amount of soil on the streets, from which disease is bred. I almost wept when I returned from furlough, now I go through heroically, sometimes shutting eyes and mouth, and enveloping my nose in a handkerchief at the worst places. We have

not been able to take a holiday, and have been staying at the Pagoda Hill for the nights, which necessitated our going into the city every day. I have been taking every alternate day at the Hill, but the doctor goes in every day, and has now his new dispensary at the Settlement to go to twice a week, a matter of seven miles in the broiling sun, the hottest part of the day.

We thank God for wonderfully keeping us during a very hard summer of work.

In a later letter Dr. Main was able to report:—

Just a word to say that cholera has not reappeared and the great heat has broken, and we are praising God for His goodness to us.

The new dispensary at the Settlement is a boon and blessing to many. Our Sunday services in the new preach-

ing hall are large and encouraging. The class of inquirers is full of promise and Saviour-seeking interest. We go in for plain speaking, no *white-washing*, press upon them that they require to be washed white through the blood of Jesus.

**West China.**

Mr. and Mrs. E. A. J. Thomas (transferred from Nigeria) reached Sintu on June 14th, after many delays and nearly nine months after leaving England. He wrote on August 1st:—

Many of the Chinese believe the Boxers can fly in the air, can live on grass, cannot be killed by bullets (!), and many other extraordinary things are believed of them. So serious has the situation been that we thought of taking the ladies and children into the capital for safety, and then news came of a battle in which the Boxers were defeated, but the Chinese official who brought the news said he thought the road would still be unsafe and so we had better wait under his protection. Each night four armed soldiers have been here to guard us; they have behaved themselves very nicely, and Mr. Andrews sent them down some tea and

cakes. Bad men incite others to rebellion and evil-doing by means of placards containing most wicked lies. I saw one of these the other day, and it had the word "kill" repeated many times and was calculated to set the people against the foreigners. . . .

Mr. Wang, our old gate-keeper, is a very bright Christian; he never misses a chance of testifying of his Master. Last week a few men came into the doorway, read a few characters on the wall, and were passing out again when Mr. Wang was heard to call after them, "This is the doctrine that saves your soul and gives you eternal happiness—don't forget it!"

The "Boxer" movement around Sintu assumed such threatening dimensions early in August that the local officials advised the removal of ladies and children from that city for a time. Mr. and Mrs. Andrews and Mr. and Mrs. Thomas accordingly retired to Chentu. Mr. Hamilton stayed at Sintu, and it was hoped that all the party would be back at their posts in about a fortnight. Mr. Andrews wrote on August 9th that the French priest in charge of Sintu district had written and told him that from six to seven hundred Roman Catholic converts had been driven from their homes, of whom 300 were supposed to have been killed. "The movement," Mr. Andrews writes, "is doubtless the same as that in the north two years ago, but entirely lacks official support, although very many of all classes sympathize with 'Boxers' in hatred of foreigners."

Later news up to Sept. 24th will be found under "Editorial Notes" on p. 941.

**Japan.**

At an ordination on St. Matthew's Day (September 21st), in St. Saviour's Church, Osaka, the Bishop of Osaka admitted to Priests' Orders the Revs. Naotaro Fukada (of Hamada), Peter Gyoza Kawai (of the Church of the Saviour, Osaka), and Peter Yonetaro Matsui (of the Divinity School, Osaka).

An effort is made at Tokyo to reach the student class by means of Christian boarding-houses. Of this work the Rev. H. J. Hamilton writes:—

Tokyo is a city of schools and students. There are 50,000 male students of high-school grade and upwards in Tokyo, and several thousands of female students as well.

The majority of these come from other places, and only a small proportion can be accommodated in the boarding-houses attached to the schools. There are 2000 boarding-houses for students in Tokyo. We have now in connexion with our work two boarding-houses for girls and one for boys. All three are small, with room for not more than thirty students, all told, but with small numbers a greater influence can be exercised. The boys' boarding-house is in charge

of Mr. Honda, a professor in the higher normal school and a member of our St. Paul's Church. Miss Reid has just opened a house for students attending the female higher normal school, while Miss Worthington still continues the work begun four years ago by Miss Carr. and attended with so much blessing. There are two branches in this latter boarding-house, one being for girls of the more well-to-do class.

The ladies in charge do not, of course, confine their work to the few students living with them; they teach these regularly, and through them they obtain access to homes of relatives and friends in the city; they also have classes in the boarding-house, &c.

The Rev. W. Andrews, of Hakodate, in Hokkaido, sends the following account of a week of United Devotional Meetings held at Sapporo in August, closing with a conference of missionaries :—

The second of these United Devotional Meetings was held this August in Sapporo from the 14th to the 21st, and was pronounced by all the workers to have been even more of a success than the one at Hakodate last year. We totalled in all about one hundred, the numbers being made up of workers connected with the Baptist, Methodist, Presbyterian, Congregational, Independent, and Episcopal Missions.

Very grateful do we feel to our One Master for the harmony and brotherly love evinced during the meetings, and for the satisfaction expressed by the workers at everything connected with the gathering. We foreign missionaries with our idea of Keswick and other grand meetings in the homelands would have perhaps shaped the programme on somewhat different lines, and more in accord with our Western idea of devotional meetings, but such a shaping would have spoiled the meetings for our Eastern brothers and sisters, and so long as they have gained benefit spiritually and intellectually we are more than content.

Each day began with an early morning prayer-meeting at six o'clock, and from nine to twelve there were two lectures. What helped to make the meetings more interesting and useful than last year was the holding of a Tonic Sol-fa class every evening, by a lady from the south of Japan. Her manner of teaching and her patience, and the practical method with which she held the workers together, will, we trust, bear fruit in the future improvement of the singing in the various congregations in the island.

The evenings were occupied with these music lessons and lectures interspersed, with opportunities for the workers to ask questions on difficult points and to hear others' opinions. Dr. Davies, from Kiyoto, and the Rev. H. Landis, from the south, both spending their vacation in these parts, were among the lecturers.

On the last day of the meetings the

A lady missionary, now in England, gives the following interesting notes on the work carried on by Mr. and Mrs. Nettleship, of Hakodate, during the last two summers :—

Last year they went out to one of our stations, Biro, for three or four months.

foreign workers met for their second united conference. To us foreign workers this was a treat to be able to meet together, and in one's own tongue to discuss questions relating to the work in the whole island. At this conference there were present four Baptists, four Methodists, three Presbyterians, two Congregationalists, and ten Episcopalians, besides several visitors. This is only the second conference we have had of this kind. The third will (D.V.) be held next year at Hakodate, and is to consist of two sessions, when reports of the Hokkaido work and papers on important questions will be read.

So we rejoice that there has been no going back in the cause of union in this island, and we thank the Master for drawing us all the closer together, regarding our own individual work as part of the whole. With one heart and one mind we foreign members of the six denominations, and the eighty Japanese workers of the same bodies, are working together with the one aim of building up the Christians, teaching the inquirers, reaching the unbelievers, and, in humble dependence on Him, working to win this Hokkaido for Him.

That there are difficulties in the way, and that the Enemy who hates union will do much to oppose, we are cognizant of, but there is no occasion to fear, since we are about that work which is the closest to the Master's own mind.

The Enemy has lost, or is losing, one of his most powerful weapons for opposing the spread of the truth, namely, disunion. So long as we are divided he rejoices, but Hokkaido's hundred workers from six separate Missions can now sing :—

"We are not divided,  
All one body we ;  
One in hope and doctrine,  
One in charity !"

Pray for us that no enemy may creep in and spoil this union, and thus rob Him of glory.

There was an earnest catechist who had been at work there for some years, but

there had been no aggressive work. In May, 1901, there were only fifteen Christians there, chiefly old and not very active. Mr. Nettleship started a preaching-place, where there was preaching every night the whole time he was there, Mrs. Nettleship working among the women and setting them to work. By the end of the year there were certainly sixty Christians, and the church has gone on ever since steadily growing in numbers and earnestness. In a letter of Mr. Andrews I saw the other day, he says there will probably be 100 by the end of the year. There

is still only the one paid worker, but the new Christians themselves become missionaries.

This summer they have been in Otaru. The church has always been a difficult one. When the Nettleships went out in May, at the opening prayer-meeting held to welcome them, there was, I think, only one Christian besides the workers. In a letter from a Japanese girl a day or two ago, she speaks of the splendidly active work being carried on now, and of twenty-six baptisms taking place that day in Otaru church.

#### North-West Canada.

Cheering news has reached us from the Mission to the Eskimo on Blacklead Island, in Cumberland Sound. Ten adults were baptized last winter, and the Rev. E. J. Peck reports a hopeful movement among the Eskimo. He wrote from the whaling station of Signia, in Frobisher Bay, on July 31st:—

God is now giving His blessing. We have sown in weakness and trial; now it is the will of God that we should reap in joy. Certainly this is so. Ten adults have been baptized during the past winter, and a wonderful movement has taken place amongst the heathen Eskimo, many of whom have forsaken their heathen customs. These facts, I

doubt not, will speak in trumpet tones to our friends at home, and will surely encourage them to take up this Arctic enterprise for Christ with intense energy and whole-hearted devotion. I only ask them to do their duty. If Arctic explorers have suffered for the cause of science, is it too much for us to suffer and deny ourselves for Christ?

Mr. Peck arrived at Dundee on November 4th. He travelled home in a whaling ship. The sailing ship *Alert*, in which the journey to and from Cumberland Sound has been usually made, became a wreck in September last while on a voyage from Kikkerton to Blacklead Island. All the crew were providentially saved. Mr. Peck's graphic account of his journey from Blacklead Island to Frobisher Bay is printed on pp. 898.

### A WOMAN'S CRY TO WOMEN.

A LETTER FROM MRS. DURRANT, OF ALIGARH, UNITED PROVINCES OF AGRA AND OUDH, TO THE C.M.S. LONDON LADIES' UNION.

*Bakerton Cottage, Dalkousie, Punjab, June 4th, 1902.*

MY DEAR FRIENDS,—As a member, before I left England, of the Committee for the Ladies' Union, and one who has ever blessed God for the link with its band of workers, I crave permission to occupy your attention for a few moments. Mine is a woman's cry to women, "Come over and help us." You have heard it so often, the words may seem to fall meaningless upon your ears; oh, that God may give me power so to emphasize them to-day, that even one amongst those I am addressing might lay them to heart! I know that the question has perhaps already been debated by a large number amongst you, "Does the Master call me to the mission-field?" and that the imperative claims of nearer duties clearly indicate that, whatever it may be to others, it is not His call to you. The matter lies between God and our own conscience, and an outsider may not interfere. But sure I am that there are some among you, however small a number, of those who are *not*, at this moment, so bound by home claims, and it is to them I appeal. Perhaps you have lived through the chapter of early youth without forming the sacred ties of married life; perhaps those to whom you have ministered for long years, in sickness or the infirmities of age, have passed away and left an aching

void in heart and life; perhaps some rude convulsion, falling upon you unawares, has uprooted all your former ties, and left you alone and comparatively objectless. Whatever the cause may be, you are just now adrift from former moorings and waiting in humble prayer upon the Master to know what He would have you to do. Oh, that He would send you an answer by my words to-day! Nothing can be plainer than His command, "Go ye into all the world and teach"; nothing more definite than His promise, "Ye shall be witnesses unto Me, unto the uttermost part of the earth." Question those who have been led of Him to go—you have them in your midst and can learn from their own lips; read the testimony of others now abroad, from all quarters of the globe, and I will venture to say you will not find one in a hundred who does not speak of their work as eminently heart-satisfying. The *joy* is when, unhindered, they can spend themselves and be spent in it; the *sorrow* when, from health or other causes, they are compelled to stand aside. And yet the number of lady candidates offering last year was fourteen less; and spite of crowded attendances and fervent meetings and increased contributions, the men, the women are lacking, without whom the work cannot be carried on. And may it not, in a measure, be traced to the supineness, possibly the self-indulgence, of some of those at home, who might go out and do not, that missionaries of both sexes are so constantly overworked? Have you realized that the cases are exceptional in the mission-field in which health is not more or less injured from the pressure of work? Perhaps you ask, Why? Because it is not in a woman's heart to hear the cry of the miserable without making an effort to help, or to see souls being swept along to ruin on the empty current of Heathenism without stretching out a hand to save. Therefore it is that to their power, aye, and far beyond their physical power, they struggle on till they drop. Oh, by the capacity for love and devotion existing at this moment in many a heart which has nothing specially to call it out, I beseech of you to come forward to the help of the Lord!

May I give one instance out of at least a dozen, with which I am personally acquainted, as to the greatness of the need? The ladies' missionary work at Aligarh was taken over by the C.M.S. some four years ago. God has granted many openings for telling our message, and there are now over 200 zenanas to be visited, and the Bible-women who teach in them looked after; a dispensary, in which last year there were over 2000 attendances; three schools, Hindu, Bengali, and Mohammedan, with about eighty children, and three teachers to be trained and constantly superintended. Besides these, there are the Native Christians to be cared for, a large school for boys in the Mission compound to be kept in hand, and certain duties to the English-speaking and congregation. To carry this on we are now only three workers. My daughter takes the dispensary, I the schools, and Mrs. Pemberton all the rest. Thus we have no one for the zenana work. Miss Puckle, who laboured in it manfully, broke down and had to go home. Miss Doyle, who followed her, could only remain with us a few months, and since January the post has been empty.

Do not let dread of the language difficulties hold you back. I have experienced them to the uttermost, for my memory was worn out before I began to grapple with them; but prayerful, patient, persevering toil overcomes by degrees, and the people are equally tolerant of your mistakes and sharp to catch your meaning. If you have medical sanction for making the venture, health consideration need not hold you back. True, both common sense and prudence are needed, and it may be that, like many workers in England who are more or less laid aside during the winter, you will be unable to cope with the months of extreme heat or the drying up of the rains; but I have the case of one sweet woman before me (an honorary worker), whose health only allows her to take up her school and zenana work in the cold season, but her influence is so precious and so much valued by both Natives and fellow-missionaries that they say she could least of all be spared from amongst them.

Dear friends, if I have trespassed too long on your time and attention, forgive me: near the end of my seventy-fourth year, I am not likely to do so again. Bear with me this once and, if possible, give me a favourable hearing.

Yours in the best bonds,  
EMILY DURRANT.

## THE SIXTEENTH ANNIVERSARY OF THE GLEANERS' UNION.

**R**EADERS of the *Intelligencer* do not expect to find in its pages a full account of the Anniversary of the Gleaners' Union. They are aware that it is the privilege of the *Gleaner*, which gave its name to the Union in 1886, to discharge the office of reporting at length on this important and always interesting and profitable annual event. Some record of the proceedings is, however, called for in the Society's official organ. This year the Anniversary was again celebrated in London, making thirteen, out of a total of sixteen, which have been observed in the Metropolis. There were no new or peculiar features in the programme.

Thursday, October 30th, was a day for conference, preceded by a prayer-meeting at 10.30 a.m. This was held at the C.M. House, under the chairmanship of the Rev. J. S. Flynn, Central Secretary. The Conference proceedings were opened with a hymn, and prayer by the Rev. H. S. Mercer. Mr. Flynn then drew a few lessons from St. Luke xxi. 1—4. A paper by Mr. Watts Moses, of Sunderland, on "The Working of the Union in a City Parish," was read, in the absence of the writer, by Mr. E. M. Anderson; another was read by the Rev. J. J. Bambridge, formerly of the Sindh Mission, now Vicar of St. Mary Bredin, Canterbury, on "G.U. Work in a Country Town Parish"; a third by Miss Kennaway, daughter of the Society's President, on "G.U. Work in a Village Branch"; and a fourth by the Rev. H. Gresford Jones, Incumbent of St. Michael's, Toxteth Park, Liverpool, on "The Working of the Union among Scattered Gleaners." Each of these was followed by discussion.

In the afternoon Mr. Anderson reviewed the Reports received from Secretaries of G.U. Branches (of these Reports 550 had been received), after which there was more impromptu speaking. The Conference was brought to a close with prayer, offered by the Rev. W. E. Gilliat, Vicar of Iver, Uxbridge. A "Quiet Hour" followed, and was conducted by the Honorary Clerical Secretary.

In the evening about 120 Secretaries of Branches responded to an invitation of Captain Cundy, Chairman of the G.U. Auxiliary Committee, to a *Conversazione* at King's Hall, Holborn. The generous host, however, was unhappily prevented by illness from being present. A selection of sacred songs were rendered, and Mr. Eugene Stock gave a brief historical sketch of the Union, especially of the circumstances attending its inception.

On Friday morning there was an administration of the Holy Communion for Gleaners at St. Bride's Church, and a sermon by the Rev. the Earl of Chichester from St. Mark vi. 30. In the afternoon the usual meeting with lady speakers only was held in the Lower Exeter Hall. Mr. Stock presided. Mrs. Temple, wife of the Archbishop of Canterbury, had promised to speak as a Home Worker, but her illness prevented her from being present, and Miss Easterfield, of Bath, responded at short notice to an invitation to supply her place. Miss Gollock, the other of the two Home Workers, spoke last. Between these, three missionaries—Mrs. Van Someren Taylor, of the Fuh-Kien Mission, Mrs. Ball, whom one naturally describes as of Karachi, but her husband is now stationed at Quetta, and Miss Chadwick, of Uganda—addressed the meeting. Prayer was offered at the beginning, middle, and end of this meeting by the Revs. G. Furness Smith, H. S. Mercer, and J. S. Flynn.

The Anniversary meeting *par excellence* is the evening meeting in the large Exeter Hall. The room was comfortably full by 7 p.m., when the Bishop

of Wakefield, the Right Rev. Dr. Eden, took the chair. The stirring hymn written for the Anniversary by the Rev. W. J. L. Sheppard, "All round the world has spread the Living Word," with its refrain, "It's coming! it's coming! the Morn for which we wait," opened the proceedings, then the Rev. B. Baring-Gould read Rev. vii. 9-12 and offered prayer. The chairman's address was based on the words, "Heaven and earth shall pass away, but My word shall not pass away." The other speakers were the Chaplain-General of the Forces (Bishop Taylor Smith), the Rev. J. N. Carpenter, of Allahabad Divinity School, the Rev. R. W. Ryde, of Trinity College, Kandy, Dr. Arthur Lankester, of Peshawar, and the Rev. W. E. Burroughs.

The Annual Report of the Union states that 7532 new members were enrolled during the year, making a total of enrolments since the Union was founded of 143,159. Fifty-two new Branches were registered, and the number now on the books in more or less active existence is 1048. Forty-six Branches support wholly or partly their "Own Missionary," and others support native pastors, teachers, and Bible-women. One hundred and fifty Branches subscribe to the C.M.S. Library. The cost of working the Union for the year was 829*l*. This was more than defrayed by special gifts of members for that purpose, which amounted to 864*l*., leaving a balance of 35*l*., in addition to the entrance and renewal fees, which amounted to 516*l*., to be placed to the credit of the Society's General Fund. The "Own Missionary" Fund, which supported thirteen missionaries, realized 1326*l*. Gifts for the Society's General Fund and towards the extinction of the deficit amounted to 3704*l*. An addition was made to the roll of G.U. "Own Missionaries" by the appointment of the Rev. A. W. Smith, proceeding to the Yoruba Mission.

### NOTICES OF BOOKS.

THE INTEGRITY OF SCRIPTURE. *By the Rev. JOHN SMITH, M.A., D.D., Broughton Place Church, Edinburgh. London: Hodder and Stoughton. (Price 3s. 6d.)*

**A** CHURCH, a congregation, or an individual Christian that is not certified regarding the credentials on which faith must rest will never be keen in promoting missionary work. Indeed, if the conclusions of some of the Higher Critics are accepted, no warrant remains, as the author of the book under review points out, for "going to the whole world and offering pardon and renewal and eternal life on the grounds of a Divine covenant promise, foreshadowed in the Old Testament and revealed in the New." These considerations, if there were no others, would be sufficient to account for the supreme interest we attach to the subject of the Integrity of Scripture.

The subordinate title which Dr. John Smith gives to his book is, "Plain Reasons for Rejecting the Critical Hypothesis," and it must stand as one of the most astounding phenomena in the history of literature that conclusions involving consequences of such unexampled magnitude should rest on no better basis than a hypothesis, or a series of hypotheses. Dr. Smith's method of exposing this fact, and of testing the assumptions of the critics, is most admirable, both for the cogency and perspicuity of the reasoning and for the self-restraint and dignity of the tone and temper which characterize the treatment. He does not at the same time affect that degree of dispassionateness which might savour of indifference to the issues involved. There are passages here and there which are undoubtedly severe, though not, in our judgment, unduly so, and the writer in his preface

justifies this occasional tone by the serious view he takes of the effect which destructive criticism has had and is having upon young ministers and intelligent laymen, and indeed on Christian people generally. He does not resent, on the contrary he welcomes, independent and untrammelled critical research. But he insists that critics have no claim to be listened to except so far as they fairly and adequately interpret facts. "There is nothing in them, or about them, which qualifies them to lay down, before they begin, what sort of facts they are going to find." Yet he shows that under the specious appearance of impartiality this is what has been done. Referring to one aspect of the assumption which underlies the critics' position—the assumption, namely, that Israel's progression must have been on the same plane as that of contemporary nations—Dr. Smith says:—

"What awakens in us feelings of moral pain which we cannot describe, is to see men after their own fancy draw a portrait of a crude, colourless, unethical, or faintly ethical Jehovah, Who did not invest His people with a holy separating medium, but left them to live on the natural level, pretty much as they listed. What fills one with trembling is to see that lifeless simulacrum set up in place of the Great and Terrible One of Sinai, Whom no one could see and live.

"How men are befooled by their own imaginations! This theory tacitly assumes that Jehovah developed. That shows their light hold of spiritual fact."

And again, on the treatment accorded by the critics to the witness of our Lord, the author says:—

"Surely if any one has a right to speak of the Old Testament Scriptures it is He. He was an ardent student of them. He saw everything pointing forward from the beginning to His own work and sacrifice. Abraham beheld His day. The Scriptures testified of Him. He had weighed every such word as a counsel of God, so that to the men on the way to Emmaus, beginning at Moses and all the prophets, He could point out and interpret the things concerning Himself. Surely all that, added to His Jewish birth and His living on the soil of Palestine while the Jews were a nation, gave Him some advantages for understanding how the Scriptures came to be. He was no traditionalist. He lost His life setting at naught Jewish prejudice and wounding Jewish superstition. With great boldness He discovered the limitations of Old Testament revelation.

"And yet criticism has the hardihood—and thereby discovers plainly the direction in which it goes—to rule out the testimony of Christ as of no weight on this subject. There is no vagrant critic, albeit his words show conclusively a flagrant non-receptivity for the spirit of our religion, whose theories, if they have any show of learning with them, are not patiently discussed; but He Who saw with unerring eye into the future as into the past, and laid down the lines of a Kingdom which is absorbing all other kingdoms, is set aside! The Lord of glory, entitled to call all men and nations to the obedience of faith, yet He is the inferior of multitudes, who, in far more difficult circumstances, being Gentiles, and removed two thousand years even from the day of Christ, reconstruct the Old Testament with admirable ease, discover the work of different hands in the compass of a single verse, resurrect J. and E. and D. and P<sup>b</sup>. and P<sup>c</sup>.

"And twenty more such names and men as these,  
Which never were, and no man ever saw.'"

Dealing with the doctrine of the "Kenosis" as developed by Bishop Gore in his Bampton Lecture, Dr. Smith says:—

"Of course there must have been a marvellous self-limitation in the Incarnation, before the Divine nature could live and work within the human. But the point is, was there more than self-abnegation; was there a putting way, a privation of an essential attribute of Deity, like omniscience? The proofs on which those who hold this rely do not seem to bear out their contention. Certainly if Christ spoke and thought within a human consciousness, and by means of human words, there was at the same time a wonderful extension of human powers. In numerous minute traits He showed His superiority to ordinary human limita-



tions. Consider, too, His knowledge of the future. Here the limits which environ us are strait and absolute. He saw the future unerringly. He knew not only the fact, but the entire course of His sufferings, and their issue in resurrection. Then what a limitless insight into the unique character, and course, and world-issues, of His Kingdom! Take those seven parables of the Kingdom narrated by Matthew (ch. xiii.). Note His clear consciousness of the hostility which He would provoke—sending not peace, but a sword—His vision of evil dogging the good, His perception of the suffering state through which the Church, growing stronger by trial, would enter more fully into liberty and power, His world-commission to His disciples, the assurance of His continual presence with His own. If the whole future of the Kingdom lay clear to Him, surely He must have had exceptional insight into the past of that Kingdom, of which He was the sum and goal.

"Yet critics deny Him the insight which they arrogate to themselves. In bringing up such minute points as those which we have mentioned, critics are playing with the question. The point is: Did Jesus fundamentally misconceive the character of the Old Testament? Did He take for a creative revelation what was a slow and ordinary human growth? Did He take for prophetic insight of the patriarch Abraham words which some imaginative writer put into the mouth of a geographic myth whom he first made a historical character? Did He take, for authoritative laws given by God to Moses late codifications of Jewish common law wrought up with audacious fictions? Did that idea of a Divine norm in the law which would yet receive an ideal fulfilment, and that other of a Scripture governed in all its parts by a foreseeing mind, and pointing in all parts to Himself—did all that only live as a dream and illusion in His own mind?"

"If these things were so, if all that is involved in these admissions were true—if we could for a moment believe them true—then what disparagement would fall on the judgment and insight of the Son of God! If He blundered regarding the preparatory dispensation—our pen trembles to write the words—may He not have misjudged regarding the platform on which He Himself stood?"

In a chapter on "The Disintegrating Process" the writer forcibly asks, "Could a revelation which has searched generations of men with the fire of God, and has exposed and still exposes every form of unrighteousness, be itself a sham, pervaded by a self-witness which is a lie, built of legend, fancy, tradition, by art and man's device?"

One other quotation we must afford our readers. In a chapter on "The Rights of Revelation," Dr. Smith says:—

"It is not customary to explain the conquering by the superseded force. Yet that is what the critics have done. They join hands with those anthropologists who on natural lines describe how, from the most rudimentary beginnings, men grew up through various stages of clarifying superstition to the loftier religions and civilizations of the ancient world. With good scientific warrant, as we have already shown, we refuse to accept that view of ancient development. But, at any rate, that old world ended in irredeemable collapse. Despite the periods of ascent under the spell of great religious leaders, in such nations as Greece and Rome, India and China, the traces of degeneracy over wide areas and through long centuries are unmistakable. What arrested that collapse, and breathed into corrupt peoples life from the dead, and built up the modern world on new ethical foundations, was the spiritual force which entered the world in Judaism when it had reached full expression in Christianity. Yet while they are compelled to admit a new and controlling effect in history, they cannot away with the idea that there may have entered into history a new and proportionate cause. They must explain the new overcoming element by the old forces and analogies of the superseded faiths! Yes, even although they are compelled to admit, as many critics are, that there is a spirit in the Bible which is not of earth, they must perforce tie up the living spirit of God to the lines of progress in Heathendom, and refuse to entertain the idea that He may have moved out to the redemption of man on a path of His own.

"Nor does this fact stand alone. During the nineteen centuries, despite recession and decays, Scripture has been moving the Western nations to platforms and ideals of which the old world never dreamed; and for a century past, crowning

the progress of the early centuries, Scripture, in the hands of her children, has been carrying to the moribund nations of Paganism that truth which is proving, on a world-wide scale, to be the agent of individual and national resurrection. Yet, although from an entirely original standpoint, the religion of the Bible is emancipating the world from the bondage of corruption, criticism refuses to believe that it may have come into the world to effect this all-transforming end. It must be a development out of the same natural conditions with the nations it has redeemed, any difference between it and them (which only some of the critics allow) lying in a furtive infusion of the spiritual into select human minds at later stages!

"Let the critics say what they please, the theory does not account for the facts. What Judaism and Christianity have effected in the world demands a different explanation of their origins. In the seclusion of their studies, remote from the fierce conflicts in which the destinies of men, upward and downward, are being fixed, the critics put all this treasure of fact aside. They confound these incontestable realities with theological assumptions, and what they slightly call the ecclesiastical view; and, treating the letter of Scripture as a subject for anatomy, they cut and carve, set up their analogies and homologies with the exhumed skeletons of primitive beliefs, in utter disregard of even such commanding effects as we have described. Such inquiries may have an academic interest, and satisfy a vain curiosity, but as a solid contribution to knowledge, which aspires to guide action and form the basis of an organized society, they are weighed in the balances and found wanting."

It would be impossible in the space at our disposal to indicate adequately to do it justice the line of argument adopted. The above extracts will serve, we hope, to show that the book is one to be obtained and to be read.

**THE BIBLE AND MODERN CRITICISM.** By SIR ROBERT ANDERSON, K.C.B., LL.D. London: Hodder and Stoughton. Price 7s. 6d.

The title of this book appears to have been suggested to the writer by the fact that the Editor of the *Times* adopted it as the headline over a number of letters from various correspondents, including the Duke of Argyll, Professor Huxley, Canon Girdlestone, and Sir Robert Anderson, during the winter of 1891-92. The writer's standpoint is the same as that of Dr. Smith in the work noticed above, and naturally there is much in common in the two books. Both writers are agreed in regarding the issue as vital. Sir Robert Anderson enters a vigorous—and a terse and vigorous style is undoubtedly a striking characteristic of his book—protest against "the shallow and jaunty" methods adopted by some critics in minimizing the consequences of accepting destructive conclusions. He says, "If the Bible be nothing more than what such writers see it to be, Christianity rests on no rational basis. This is no argument in proof that the Bible is inspired, but it ought to check all levity in dealing with the question. If my bank-notes are forgeries, I am a ruined bankrupt; this does not prove them genuine, but it will prevent my parting with them unless compelled to do so by cogent proof that they are counterfeit." And again: "The man who has nothing to rest upon but Professor —'s Bible, and yet believes in 'the forgiveness of sins, the resurrection of the body, and the life everlasting,' is obviously a credulous person who would believe anything." The author acknowledges that he does not find it easy to write calmly upon the subject, and the reader will find here and there expressions—such as "smug pharisaism," applied to critics as a class on page 82—which are to be regretted. He has not a high opinion of the judicial capacity of the Higher Critics. Sir James Fitzjames Stephens' authority is quoted for the statement that it is the matured judgment of the judicial bench that no kind of evidence needs more the test of cross-examination than that of experts, and Sir Robert says that "the Higher Criticism

movement gives abundant proof that no class of expert is more untrustworthy than the critic. If only these men could be 'got into court' and subjected to cross-examination, they would lose not only their case but their reputation." Sir Robert describes himself as by nature and habit a sceptic, and he was at one time definitely under the influence of the critical school. He gives some steps in the process of his emancipation which cannot fail to afford interest. The book throughout is excellent reading, and is enlivened with apposite anecdotes which illustrate and elucidate the points urged. Many current objections to the inspiration of Scripture are ably dealt with. As the Bishop of Durham says, in a warm but discriminating preface, the book is the work of a student "entirely free from professional bias, and trained in a severe school of legal and judicial investigation to sift witnesses and weigh evidence." The Bishop also offers a defence for certain features in the writer's style. "The matter," he says, "is one where, while the fairness of controversy must be guarded, as ever, its mere courtesies may not always be in place. For the question is of tremendous urgency. 'We are contending for our all.'"

**WORLD-WIDE EVANGELIZATION.** *New York: Student Volunteer Movement for Foreign Missions, 1902. Price 6s. net, post paid.*

In our September number this book was mentioned in an Editorial Note and warmly recommended, but we must give our readers a little further insight into its contents. It is in the first place and chiefly a record of the addresses delivered before the Fourth International Convention of the Student Volunteer Movement for Foreign Missions, which was held at Toronto in February and March last. These are given in a most presentable and readable form, in large type, on good paper, the topics well displayed, and with every sign of the most conscientious editing to prevent errors of inadvertence—slipshod grammar, careless punctuation, &c.—incidental to such productions. Beyond this, after a few "Introductory" remarks, the Editor or Editors do not appear throughout the body of the book. In the Appendices, however, they have modestly stored a vast amount of labour with the view to rendering the volume readily available as a storehouse of facts and suggestions in organizing similar conventions, and in preparing missionary addresses. There is an account of the Missionary Exhibit which was one of the attractive side features of the Convention, and a full list of the exhibits both of books, magazines, &c., and of articles useful for missionaries in the field. There is a list of the numerous chief officers who assisted at the Convention, showing an almost portentously elaborate organization, the success of which is well attested by those who were present as visitors. Then we have statistics of the Convention, giving the number of delegates present of the several classes, making a total of 2957. The student delegates numbered 2225, graduates and out-of-college Volunteers, 78. One delegate is placed alone—the "Fraternal Delegate" from Great Britain,—doubtless the Honorary Clerical Secretary of the C.M.S. Then the various institutions represented by the student delegates are given; 494 being from 54 institutions in Canada, and 1731 from 411 institutions in the United States. Appendix D gives outlines for missionary meetings. First there are schemes arranged geographically, each great missionary country being taken in turn, and hints given as to subjects and sources of information. Then the various methods of work are made the basis for similar suggestions. And, thirdly, the S.V.M.U. motto, "The Evangelization of the World in this Generation," is treated in the same way. Appendix E is a sort of topical index of the volume, for the striking paragraphs in the addresses are arranged under various heads, and the references to pages are

further facilitated by letters indicating on what part of the page the passage occurs. Lastly there is a very complete Index. How complete this is we cannot better illustrate than by one extract, that under the name of the Rev. H. E. Fox:—

"Fox, H. E. Address on 'Points to be Emphasized in Preparation for Missionary Work,' 81-85: Three primary qualifications, 81; training also important, 81-82; the Gospel a philosophy and a history, 82; the Bible the missionary's supreme book, 82; consequently it should be studied and memorized, 82, 83; overcome obstacles by loving sympathy, 83; the artist-bishop of Uganda, 83, 84; the living Word must be in the missionary, 84; enthusiasm, 84, 85. Address on 'Scripture Principles of Giving Illustrated,' 198-201: Selfishness the root of financial non-support of Missions, 198; personal interest as a motive to giving, 198; Jewish tithes vs. Christian liberality, 198, 199; our all is God's, 199; experiences of the Church Missionary Society, 199; experience up to 1870, 199, 200; policy and funds since 1870, 200; increase in force, 200; the secret of this increase, 200, 201; Moabite Christians a warning, 201. Address on 'The Wonderful Challenge Presented to this Generation of Christians by the Open Door of the non-Christian World,' 205-209: varied challenges, 205; Islam's challenge, 205; Al Azhar University, 205; Islam in Africa, 205, 206; China's challenge, 206; Indian Mutiny and its lesson, 206; Japan's crisis, 206, 207; India's challenge, 207; Hindu appeal for a teacher, 207; a parable and its fallacy, 207, 208; Africa's possibilities, 208; abolition of domestic slavery in Uganda, 208; God's view as to slavery, 208, 209; in what sense this is a challenge, 208. 'A Parting Message,' 265, 266: Two great words, 265; responsibility, 265; resolution, 265, 266; the re-union, 266."

It will be seen from what we have said how thorough the editorial labours have been. The addresses themselves are, of course, of varying degrees of interest and of merit. They range over the whole field of missionary politics and missionary work. As a whole they must be pronounced to have attained to a high level, both in spiritual motive and insight, and in practical wisdom.

*A Maker of the New Orient*, by William Elliot Griffis, L.H.D. (London: Fleming H. Revell Company, price 3s. 6d. net). This is a life of Samuel Robbins Brown, one of the pioneer missionaries first in China and then in Japan. He was born in 1810, and at the age of thirteen was dedicated by his mother to foreign missionary work—the occasion being the formation of the American Board of Commissioners for Foreign Missions in that year, 1823, an event which filled his mother with rapture. His call to China came in 1838, and it came from the "Morrison Education Society," an association formed in memory of Dr. Morrison, the great pioneer missionary (who had died in 1834), with the object of teaching Chinese youths the English language that they might have access to English literature, especially the Bible. Macao was the scene of his first labours, and his house there had been occupied by Gutzlaff; a few years later, however, he removed to Hong Kong. In 1859, after a visit to America, he went to Japan as a missionary of the Dutch Reformed Church in America, having as junior companions the Rev. G. F. Verbeck and Dr. D. B. Simason. He died at Monson, in Massachusetts, in 1880. The author of *The Mikado's Empire* and *Verbeck of Japan* has done well to add this short and pithy biography to his works. "If I had a hundred lives, I would give them all for Japan," was one of Brown's utterances, which shows his sense of the privilege and importance of educational work.

*George H. C. Macgregor. A Biography.* By the Rev. Duncan Campbell Macgregor, Wimbledon. (London: Hodder and Stoughton, price 3s. 6d.) We very heartily welcome a cheap edition of this delightful memoir. We can only repeat what the *Intelligencer* said two years ago when the first edition was noticed: "We wish that every one of our readers, and particularly every missionary, would read this book. Surely a blessing is in it."

*On the Threshold of Central Africa*, by François Coillard. (London: Hodder and Stoughton, price 7s. 6d.) This also is a second and cheap edition, which we are most glad to welcome. The work was written in French; for this translation

English readers are indebted to the author's niece, Catherine Winkworth Mackintosh. A notice of the first edition occurred in the *Intelligencer* for March, 1898.

*Night and Morning in Dark Africa*, by Harry Johnson. (London: London Missionary Society, price 2s. 6d.) The Central Africa Mission of the London Missionary Society was commenced about the same time as was the Uganda Mission of the C.M.S., and a part of its chequered story is here related by one of its missionaries for the benefit especially of young people. With some seventy illustrations and its stories of African life it is a book which cannot fail to delight English boys and girls, and older people who may take it up will learn much of Africa's wrongs and Africa's needs, and of the wonderful providences which have opened the Tanganyika region to the Gospel.

*Topsy-Turvy Land. Arabia Pictured for Children*. By Samuel M. Zwemer and Amy E. Zwemer. (London: Fleming H. Revell Company, price 2s. 6d. net.) Mrs. Zwemer, joint author with her husband of this delightful children's book, was for a few months before her marriage a missionary of the C.M.S. She was sent as Miss Amy Wilkes to the Society's Turkish Arabia Mission by the New South Wales Association in the same year, 1895, that the Victoria Association sent out the Rev. and Mrs. A. R. Blackett to Persia. She married the Rev. S. M. Zwemer, of the American Dutch Reformed Church Mission, labouring at Muscat, in the following year. The title "Topsy-Turvy," according to the Preface, applies no less to the book than to the land of which it treats. We read there:—"There is no order about its chapters, and you can begin to read it anywhere. . . . The stories are not as good as those of the *Arabian Nights*, but the morals are better, and so are the pictures. Moreover, the stories are true. You must not skip any of the chapters, but you may the Preface, if you like." The titles of the chapters are as taking as that of the book itself. One, on Mecca, is headed "The Square House with the Black Overcoat." The two last chapters are appropriately on "Turning the World Upside Down," and "Turning the World Downside Up." Under the humour of these quaint titles much sober information is given. The chapter "About some Little Missionaries" gives a charming account of the benefits of Bible distribution in Moslem lands.

*Mosaics from India*. Talks about India, its Peoples, Religions, and Customs. By Margaret B. Denning. (London: Oliphant, Anderson, and Ferrier, price 6s.) Those who enjoy desultory reading, each chapter independent in a great degree of those that precede and follow, will find information here about one or two Indian cities and about India's women, caste, &c.

*He Died for Me*. A story of English schoolboys and Tamil coolies. By the Rev. Arthur Le Feuvre. (London: Elliot Stock, price 5s.) The *Intelligencer* does not as a rule notice "stories," but we must break our rule just to mention and commend this little book by our missionary in Bengal. Mr. Eugene Stock contributes a short Preface in which he trusts the book may "teach many of our young people the grandeur of self-sacrifice and the power of Divine grace," to which we say, "Amen."

We have received an important reprint of three treatises of eminent Churchmen of the Stuart period upon the Visible Church, viz., one by Dr. T. Jackson, Vicar of Newcastle (1626); Bishop Sanderson's Discourse (1688); and Bishop Cosin's Letter on the same subject (1650). It is good to see these sound statements in a handy form. The volume is entitled *Two Treatises on the Church*. (Elliot Stock, 3s. 6d.)

We have also received samples of the numerous publications of the Christmas Letter Mission. Any who desire at this season to send a loving message of Christian greeting to members of almost any class of the community in their district—the sick, the aged, nurses, mothers, infants, postmen, railway men, cabmen, servants, &c., &c.—should send for an order form to Messrs. Hazell, Watson, and Viney, Ltd., 52, Long Acre, London, W.C.

*The Churchman's Bible-searching Calendar*. Second Series. On the Daily Second Lessons and Psalms. By B. J. M.-M. (price 1d.). The profits of the sale are devoted to the C.M.S.

## HOW THE MONEY IS SPENT.

THE following Table shows the proportion of the Church Missionary Society's expenditure, under different heads, in ten successive years. It will be seen that out of every sovereign expended, the proportion spent in the direct service of the Missions is now 16s. 9½d., or very nearly 81 per cent. But to this must be added the cost of the Preparation of Missionaries, which is a further "direct service" to the Missions, but cannot be allotted to particular countries, and the allowances to Disabled Missionaries, Widows, and Children, which are hardly less "direct." The total Mission Expenditure is thus 17s. 10½d., or 89½ per cent. Only 2s. 1¼d. in the sovereign, or 10½ per cent., is spent on the Collection of Funds and on Administration. It is difficult to compare the workings of a Society and of a business; but in some businesses the proportion is much larger, and in any case 10½ per cent. must be considered a moderate percentage.

It is interesting to notice how much the amount which goes to particular Missions varies from year to year. India, the largest, absorbs just over a third of the total expenditure of the Society.

**Out of every Sovereign expended by the Society in Ten successive Years the following are the Amounts spent upon the various Sections of its Work.**

	Year ending Mar. 31, 1883.	Year ending Mar. 31, 1894.	Year ending Mar. 31, 1895.	Year ending Mar. 31, 1896.	Year ending Mar. 31, 1897.	Year ending Mar. 31, 1898.	Year ending Mar. 31, 1899.	Year ending Mar. 31, 1900.	Year ending Mar. 31, 1901.	Year ending Mar. 31, 1902.
	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.	s. d.
Africa, West and East	2 4	2 8½	2 4½	2 10	2 7	2 9½	2 6½	3 1½	2 7½	2 11½
Egypt	0 3½	0 3½	0 3½	0 4½	0 6½	0 6	0 4	0 4	0 5½	0 4
Palestine	1 1½	1 1½	1 2½	1 1	1 0	1 0	0 11	0 11	1 2½	1 0½
Persia and Turkish Arabia	0 2½	0 3	0 4	0 4	0 3½	0 3½	0 4½	0 4½	0 5½	0 6
India	6 11½	6 7	6 8½	6 8½	6 7½	6 8	6 9½	6 5½	6 9½	6 10½
Ceylon	0 9½	0 9½	0 10	0 9½	0 9½	0 9½	0 10½	0 10	0 9½	0 9½
Mauritius	0 2½	0 3½	0 2	0 1½	0 2	0 1½	0 2	0 1½	0 1½	0 1½
China	1 8½	1 10	1 7½	1 8½	1 8	1 9	1 9½	1 9½	1 10½	1 10½
Japan	1 0½	1 0	0 10½	0 11½	1 1½	1 2	1 3	1 2	1 2½	1 1½
New Zealand	0 3½	0 3	0 2½	0 2½	0 2½	0 2	0 1½	0 1½	0 1½	0 1½
North-West Canada	1 4	1 0½	1 2½	0 11½	0 11½	0 9½	0 10	0 9½	0 9	0 8½
British Columbia	0 4½	0 5	0 5	0 5	0 5	0 4½	0 4½	0 4½	0 3½	0 4
Total in direct service of the Missions	16 8	16 6½	16 4½	16 5½	16 3½	16 5½	16 4½	16 5½	16 8½	16 9½
Preparation of the Missionaries	0 7	0 8½	0 8½	0 8½	0 8½	0 8½	0 7½	0 8½	0 7½	0 7
Retired Missionaries, Widows, &c.	0 7	0 7	0 7½	0 7½	0 7	0 6½	0 6	0 6½	0 6	0 5½
Total Mission Expenditure	17 10	17 10	17 8	17 10	17 7	17 8½	17 6½	17 7½	17 10	17 10½
Collection of Funds	1 3½	1 3½	1 3½	1 3	1 5½	1 4½	1 7	1 5½	1 2	1 1½
Administration	0 10½	0 10½	1 0½	0 11	0 11½	0 11½	0 10½	0 10½	1 0	1 0
	£1 0 0	£1 0 0	£1 0 0	£1 0 0	£1 0 0	£1 0 0	£1 0 0	£1 0 0	£1 0 0	£1 0 0

## EDITORIAL NOTES.

ONE of the first and most laborious duties which falls upon the Committee and staff at the Church Missionary House immediately after the summer recess is to overhaul the foreign Estimate sheets for the next financial year. These sheets are prepared by the Secretaries of the Missions from station returns sent to them, and after being scrutinized and endorsed by the administrative committees in the field are forwarded to Salisbury Square. They constitute a huge mass of documents which to any but experts would be a forbidding and well-nigh maddening succession of the driest material in names and figures which could be presented to the eye. Yet every figure on every sheet is examined and compared with the corresponding figure of the year before, and when the whole have been thus carefully looked over they are brought before the Estimates Committee, and the applications are either definitely passed or rejected, or, if the information is inadequate, are deferred "pending further explanation." When this process is completed, the results are tabulated, and a careful report on the whole position is prepared for presentation to the General Committee.

THE first Tuesday in November is usually the day for presenting the Estimates Committee's Report. It would be impossible to have it ready in time for the October General Committee, and the usual monthly Committee in November (the second Tuesday) would ordinarily be too late to secure the Committee's sanctions reaching the fields before the *foreign* financial year will begin. This expression needs a word of explanation. Few of our friends realize the conditions which the Society's world-wide financial business entail. One consequence which results is that the financial year is not the same for expenditure in the mission-fields as for expenditure at home. The latter is from April 1st to March 31st, and this gives one month for determining all the various accounts and balances on which the financial statement made at the Anniversary in May depends. It is manifest, however, that it would be impossible to include in that statement the accounts from the Missions if they were not posted until after March 31st. Accordingly, in order to allow time for these to reach Salisbury Square and be included in the year's accounts, the Missions' financial year is made to run from January 1st to December 31st. The annual statement of the Committee in May, therefore, includes the Society's expenditure in the field during the previous year from January to December, and the home disbursements for the twelve months ending with the previous March. This explains the necessity of passing the Estimates not later than the first week in November, for they have to reach the Missions before the end of December.

A DIGEST of the Estimates Committee's Report, which was presented on November 4th, will be found under "Financial Notes" on page 949. It gives no indication of the enormous labours we have adverted to above which have fallen on the Lay Secretary and the Deputy Lay Secretary and the whole staff of that department. It does point out, however, a fact which is most noteworthy and which deserves special attention. It is that the total estimated expenditure for *next* year exceeds the actual expenditure of *last* year by less than four thousand pounds, and is *under* the actual expenditure of the year before last to the extent of nearly two thousand pounds. In other words, if these estimated figures are realized, the expenditure that will be announced in the spring of 1904 will be less than that of 1901, three years earlier. How truly remarkable this estimate is will be

seen by any one who will look at the figures representing the total ordinary expenditure of the past ten years. Between 1892 and 1901 the average increase of expenditure was a few pounds short of 14,000*l.* a year, an aggregate increase of 125,886*l.* in nine years. Last year, for the first time in that period, there was no advance, but a retreat to the extent of 5600*l.*; and as already stated, the anticipation is that we shall still be behind the 1901 figure in 1904. No stronger evidence could be given of the watchful anxiety to keep the expenditure down than these figures indicate. It is right, however, to add that (apart from a five per cent. reduction under certain heads) there has been no abnormal clipping of the estimates by the Committee. They have been scrutinized as usual, and disallowed here and there; but on the whole, to quite as great a degree as in past years they have gone through as they came home. This fact may well reassure any who might be apprehensive lest a straining after economy should have meant a crippling of the work.

BUT what of the current year? To some of our readers the above remarks about last and next years may seem almost academical in view of the imminent importance of immediate needs. The Estimates Committee calculate the requirements of the present year to be practically the same as those of last year; their figure for this year stands at 363,045*l.* as compared with 363,721*l.* paid out last year—that is, a few hundred pounds less. What does this actually mean as a practical suggestion for the Society's friends? To answer this it is necessary to quote, and also to examine, last year's receipts. The amount was 337,325*l.*, so that it might be said that we need this year 25,720*l.* more than last year's income. But we have to recollect that last year the 337,325*l.* included 82,722*l.* of Appropriated Contributions, whereas that year's receipts under this head was only 62,746*l.*, consequently the balances of those funds brought forward into the current year were less by 21,571*l.* than were carried forward at the beginning of last year. These balances still stood at over 31,000*l.*, however, and it is quite possible that this year again the amount of Appropriated Contributions available to meet expenditure may exceed the actual receipts of the year under that head. On the other hand, Legacies last year were somewhat below the figure of the previous three or four years. It would seem, therefore, taking these uncertain items into account, that the Society's friends should be asked to contribute not far, if any, short of 40,000*l.* over and above what they gave last year in order to equalize expenditure and income. Living friends last year gave 20,000*l.* more than the year before. If this year their efforts can add another forty thousand pounds there will be no deficit in the year's account. This is a large sum, but our praying friends at this Intercession time will not be staggered by it, nor by the additional 15,000*l.* still needed to wipe off last year's deficit. In all seriousness a year ago the amount mentioned as required was 80,000*l.*, a sum which most mercifully proved to be too high. Unprecedented as the demand unquestionably was, nevertheless our friends cheerfully took the burden up with the result that a very striking advance was realized. By comparison the needs this year seem to be within the compass of reasonable hope, yet they are large enough to try our faith and bespeak our utmost efforts.

THE interesting table on page 936, showing how the Society's Expenditure is distributed, is well worth attention. A similar table was given in the *Intelligencer* ten years since, and it has been brought up to date and issued yearly as a leaflet for some time back. It will be noted with satisfaction that the proportion spent on the direct work of the Missions was larger last



year than for several years past. A further economy in the home expenditure has been effected this year which has called for some sacrifice from the Society's friends. We mean the substitution of the Short for the Full Annual Report in the case of the majority of subscribers. There has been an almost unprecedented delay in distributing which we much regret. Through causes which had not been foreseen, and could not be helped, the writing of the two Reports was not completed until August; and the labour of distribution on the new plan naturally took longer on the first occasion than it is likely to do in succeeding years. By now, however, all our friends should have received their copies, and our sincere thanks are due to them for being so patient. It is too early as yet to judge how far the change is likely to prove acceptable to our constituency. Several warm and quite spontaneous letters in appreciation of the Short Report, from friends whose position entitles and enables them to speak for others as well as themselves, have been received; and the number of complaints have been less than we had expected. Let it be realized that the Large Report is now very large indeed (about 1000 pages), and is necessarily a *very costly* publication. To give it freely to subscribers of one guinea was to return to them a very substantial part of their contribution. If the Committee could have believed that in the majority of cases this was desired, and that the Report was valued and read, they would probably have hesitated long before making a change. The general impression, however, was that in too many instances it was not read, and that its distribution on so generous a scale amounted to waste. At the same time, if the impression was mistaken, and the Large Report is really valued, it may still be had for a quite nominal sum. One of the Metropolitan Bishops wrote the other day to the Honorary Clerical Secretary, "I have just been reading parts of your C.M.S. Report, and I cannot resist the impulse to write a mere word to you to say how thankful I am to God for all the zeal and faith of which it is the record." Surely the Islington localized *C.M. Gleaner* was right in saying, "the Large Report is worth buying." It is this year enclosed in boards, instead of paper, with a cloth back; an outward mark of our expectation that by whomsoever it is bought it will be thought worthy of being kept.

Is the Society likely to have occasion to publish a "Supplement to the Annual Report"? The question is suggested by the fact that there lies before us a Supplement to the Tenth Annual Report of the Victoria Church Missionary Association. The occasion for it is the extinction of the heavy deficit which the Association had at the close of its last financial year. The circumstances were related in our July number. The deficit was an accumulated one, and actually amounted to more by 500*l.* than the total of the Association's last year's income! The debt—for it was a debt in their case, as the Association has no Capital Fund—did not daunt our Australian friends. They "asked the Lord and told His people," and this "Supplement" sets forth the marvellous sequel. There are a few large gifts: that of the anonymous friend who gave 750*l.*, another of 100*l.*, and two legacies of 200*l.* and 135*l.* respectively. But nearly 2000*l.* of the 3100*l.* was given in small sums, by far the most of them under one pound. The Parent Society's deficit was only about one-twelfth of last year's income, but its extinction makes slow progress. Perhaps Dean Barlow's appeal has been thought to aim at well-to-do donors, and the rank and file of our friends have, from a sense of fair play, left this honour to be appropriated by those who could give their hundreds, and fifties, and tens. It looks as though the second moiety of the privilege is intended for themselves if they are willing to claim it. It would really be delightful for once to have a

"Supplement," and we think we can promise, whether it be large or small, that it shall be given free.

On the eve of the annual Day of Intercession for Foreign Missions it is opportune to mention two striking instances of the observance of September 30th, the day which the C.M.S. Committee suggested should be observed as a special day for humiliation and prayer by the Society's friends. One of these examples, which has just come under our notice, occurred in the Colonies, the other in the heart of Equatorial Africa. We learn that our friends at Sydney, New South Wales, practically made the whole day a day of prayer. From 11 a.m. to 9 p.m., with breaks from 2 to 4 and 6 to 7 p.m., meetings were held, under five successive chairmen, in the large hall of the Y.M.C.A. The programme was as follows:—From 11 till noon the Rev. W. A. Charlton presided, and the topic of prayer was, *The Work and the Workers*. From noon till 1 p.m. the Rev. E. Claydon occupied the chair, and the subject was, *"The Power for the Work—the Holy Spirit."* From 1 to 2, the Rev. N. Jones presiding, was devoted to humiliation and confession. From 4 to 5 the subject was, *"Prayer—its Place, its Difficulty, its Necessity,"* and the Rev. D. Hudson was in the chair. *"Consecration and Service"* was the topic from 5 to 6, under the chairmanship of the Rev. H. G. J. Howe. From 7 to 8 Canon Vaughan presided, and the subject was, *"Faith and its Divine Possibilities."* And from 8 to 9 was given to the consideration of the Love of Christ and to Praise, with the Rev. R. B. S. Hammond in the chair. The other of the two examples was at Kabarole, in Toro. In the morning the king and Katikiro were present in the large new church built last year by the people. Among those who spoke was a young chief who had been spending six months in Nkole as a missionary, who besought his brethren to have compassion on the multitudes who faint and are scattered abroad as sheep having no shepherd. The church was full, and several chiefs and others offered earnest supplications. In the afternoon the men met again in the church and the women gathered in a neighbouring structure for further waiting upon God. These examples from the capital of the Southern Continent and from the slopes of Ruwenzori in the heart of the Dark Continent are doubtless samples of many other gatherings over the wide world. While we can claim an ever-widening constituency of praying men and women, we need not falter, for, as an American writer has said, "we have upon our side the dynamics of the spiritual universe."

THE Chinese Government appears to be desirous of having "the missionary question in China" considered, and it cannot be otherwise than a matter of satisfaction to ourselves that Great Britain has agreed to join a Commission, should one be formed by China and the Treaty Powers interested. The Committee's Minute welcoming this article in the recent treaty between Great Britain and China will be found under "Selections." Protestant Missions have nothing to apprehend from any fair and unprejudiced investigation of the facts, and the presence of British and American (assuming that the United States will also take part) representatives should be valuable elements in the constitution of the inquiring body. The Society's missionaries are instructed to hold themselves in readiness to furnish evidence should their services be required. It will indeed be a matter for thankfulness if as a result of these deliberations means are devised which will make for improved relations between Chinese Christians and their non-Christian neighbours.

THE unrest in the western province of Si-Chuan, to which we referred two months ago (page 791), has not, we fear, been allayed. Some references

will be found to the subject under "The Mission-Field." Writing on September 10th and 13th, Bishop Cassels said :—

"The Boxer movement in this province is perplexing and formidable. The word Boxer must not lead you to connect it too closely with the movement in the north two years ago. It is true that it seems to have been inspired by men from the north, who make the same claim to mysterious powers of being bullet and sword proof. But I think that it is quite clear that the officials in their own way are doing their best to put it down, and the movement much more closely corresponds to the 'Yü man tsz' rebellion of the winter 1898-99 (see C.M. Report, 1898-99, pp. 318, 319) than to that in the north in 1900.

"The chief attack now, as always, has been upon the Roman Catholics, partly because they make themselves odious to the people, but partly also because their churches and converts are so much more numerous than ours.

"I have not heard of any foreigner being hurt, but it is said that 1000 Roman Catholic adherents and perhaps twenty Protestant adherents have been killed.

"Boxer practice goes on at night in many places, young men coveting, I suppose, the so-called invulnerability, and the disaffection also feeds largely on the failure of the crops this year."

"The rebels are being joined by many who are suffering from the bad harvest of this year, and are gathering strength and courage in the centre of the province between the cities of Tung-chwan-t'u and Shuen-ching-t'u. They have now destroyed the Roman Catholic and Friends' Mission out-stations at T'ai-ho-chen, and are nearer to Shuen-ching-t'u, where I have a station—C.I.M."

Our latest news is from the Rev. A. A. Phillips, the secretary of the Mission, and is dated September 24th. He says, "There is peace at all the C.M.S. stations. The new Viceroy has arrived, and we hope will soon get the movement under control."

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QUARANTINE regulations, consequent on the presence of cholera at the ports of Palestine, have seriously interfered with the plans of Mr. Baylis and Miss Minna Gollock, whose visit we referred to in our October number. Miss Gollock was advised, after reaching Beyrout, to abandon her purpose, and she went to Egypt and visited the workers at Cairo instead of those in Palestine. Mr. Baylis and Mr. Wilson went to Damascus, and from thence *via* the Hauran Railway proceeded to visit the trans-Jordan stations, hoping to find an opportunity of crossing the river at Jericho and getting at all events to Jerusalem. They have had many cheering signs of the Lord's leading, and go forward in faith.

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THE ravages of cholera are exceedingly grave in several of our mission-fields at the present time, as readers of our "Mission-Field" columns cannot fail to observe. We have the sad duty of recording no less than three deaths of those whose names stand on our list of missionaries and native clergymen. At Lo-ngwong, in the Fuh-Kien Province of China, the Rev. Ting Sing-Ang, after upwards of thirty years of missionary service, died in August. Then at Lydd, in Palestine, an out-station of Jaffa, the Rev. Seraphim Boutaji died in October, after an illness of only a few hours. He had laboured in connexion with the Society for well-nigh forty years. Both died after only a few hours' illness. Further particulars regarding them are given under "The Mission-Field." And lastly, as we go to press, we learn by cablegram that the Rev. H. E. L. Newbery, of the Tinnevely Mission, died at Palamcotta on November 19th. Mr. Newbery only joined the Mission at the beginning of 1901. He was a graduate of Cambridge (Trinity College and Ridley Hall), and had laboured as Curate of Emmanuel Church, Liverpool. These home-calls will serve, we are sure, to elicit fervent prayer for all who are in the midst of these visitations, especially

those in Palestine, India, and China. Dr. Duncan Main writes of 11,000 deaths from cholera within the city of Hang-chow.

On the seventh of this month a hundred years ago, in 1802, occurred at the Committee Meeting of the Religious Tract Society (held in the counting-house of Messrs. Hardcastle and Reyner, close to London Bridge) the interview with the Rev. Thomas Charles, the Welsh minister, when the first idea of the British and Foreign Bible Society was suggested. Our readers should procure a very attractive little booklet giving an account of the interview. It is called *A Pleasant and a Sacred Room*, and is published (gratuitously apparently) by the Bible Society.

THE Committee have accepted offers of service from the Rev. Henry Boulton Ladbury, M.A., Cambridge, Curate of Christ Church, Leicester, and Mrs. Ladbury; from Miss Ethel Procter, a trained nurse from Newcastle. Mr. and Mrs. Ladbury will (D.V.) go to Uganda, and Miss Procter to Persia. The Committee have also accepted a re-offer of service from Miss Agnes Charlotte Tennent, who laboured as an honorary missionary of the Society in Japan from 1891 to 1897, when her resignation was accepted on account of failure of health. She will return to the Japan Mission.

THE C.M.S. Clergy Union are arranging for a meeting on January 12th, the day preceding the Islington Clerical Conference, in order to bring the clergy into closer touch with the working of the Society. The Rev. Prebendary Fox and the Rev. H. G. Grey have promised to address the meeting, which is sure to be of a particularly interesting character. We hope to announce further details in the January number.

**C.M.S. Missionaries from the Universities and Public Schools.**—In continuation of the list of *Corrigenda* and *Addenda* given in our July number, we have received the following *addenda*:—UNIVERSITIES: London, 1901, Miss A. M. Naish. PUBLIC SCHOOLS: Manchester Grammar School, 1874, H. Evington (Bishop in Kiu-shiu, Japan, 1894).

#### MISSIONARY DEPARTURES DURING DECEMBER.

Per s.s. *Rome*, December 5th, from Marseilles:—Mrs. J. Tunbridge, for the Punjab.

Per s.s. *Sumatra*, December 5th:—Mrs. D. M. Thornton, for Egypt. From Marseilles, December 13th:—The Rev. and Mrs. E. T. Butler, for Bengal.

Per s.s. *Ophir*, Dec. 12th, from Marseilles:—The Rev. and Mrs. J. Booth, for Travancore.

Per s.s. *Prasident*, December 16th, from Marseilles:—The Rev. K. St. A. Rogers, for East Africa.

Per s.s. *Oriental*, December 18th:—Dr. Eleanor Dodson, for the Punjab; Miss A. A. Hoskyn (*fiancée* to the Rev. H. Blackwood), for the United Provinces. From Marseilles, December 25th:—The Rev. and Mrs. H. W. V. Birney, for the United Provinces.

#### TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for recent converts among the Eskimo in Baffin's Land; prayer for these converts and for the missionaries working in that lone region. (Pp. 889—904, 926.)

Thanksgiving for accession to the Church in Toro (p. 914), in Travancore (p. 921), in Fuh-Kien (p. 922), among lepers in Bengal and the Central Provinces (pp. 916, 917), among Guzerathi-speaking people in Bombay (p. 918); prayer that these converts may continue steadfast and grow in grace.

Prayer for the missionaries and people in cholera and plague-stricken districts, viz., in Palestine (p. 915), in Allahabad (p. 917), in Western India (p. 919), in Fuh-Kien (p. 923), in Mid China (p. 923).

Thanksgiving for open doors through Medical Missions in Turkish Arabia, Persia, and Kashmir (Pp. 915, 916, 918.)

Thanksgiving (with prayer) for the Students' Mission in Allahabad. (P. 917.)

Prayer for the Native Christians and missionaries in the disturbed districts of Si-Chuan. (P. 924.)

Continued prayer that the financial needs of the Society may be met. (Pp. 937—939.)

## HOME DEPARTMENT.

### Church Missionary House.

**I**T is the custom of the London Lay Workers' Union to devote one of the early meetings of each Session to the consideration of the question of "Business Men in the Mission-field," when the Report of the Sub-Committee in charge of this section is presented and adopted. The meeting for the current Session was held on October 27th, when Mr. H. R. Arbuthnot presided, and the Rev. D. M. Thornton, of the Egypt Mission, gave an address, pointing out in a forcible manner the great need of earnest, decided, Christian business men in Egypt. A brisk discussion followed, and a series of Resolutions was adopted emphasizing the need of more fully developing the plans for securing Christian men for business positions abroad. At the monthly meeting on November 10th, a comparatively unknown subject was brought before the members, viz. the Colonial missionary efforts of Evangelical Churchmen. To the majority of the members the information given by the Secretary of the Colonial and Continental Church Society (the Rev. J. D. Mullins), on the Colonial side of that Society's work, came as a great and welcome surprise, the prevailing idea seeming to be that beyond Continental chaplaincies and work, not a great deal was being done. The other speakers, the Bishop of Keewatin, and the Rev. G. E. Lloyd, of New Brunswick, from their own personal experience of the existing need, told of what waited to be done among Colonial settlers, and also referred to the limited work that is being done. Mr. T. Loose, a member of the Union, who has been working in Pondoland, Natal, was also present, and addressed his fellow-members.

### The Clergy Union.

**T**HE members of the Bradford Clergy Union met at the Church Institute on October 10th, under the presidency of the Rev. H. H. Merryweather. Following the election of officers and other business, the Rev. H. Lawrance read a paper on the Egyptian Soudan, dealing with the possibilities of missionary work there, and the responsibility of the English nation in that direction.

On October 10th, the Rev. M. W. Larcombe presided over the meeting of the Liverpool Branch, in the Common Hall, Hackins Hey. The proceedings opened with the "Missionary Litany," and amongst the business items which followed was the reporting of the formation of new branches at Wigan and Warrington, largely through the instrumentality of the Liverpool Union. A masterly paper on the subject of "Missionary Teaching in Day-schools" was read by the Rev. H. E. H. Probyn, in which he urged the members to take up the work. He also referred to the offer, under certain conditions, of the Diocesan Inspector of Schools to ask a few missionary questions in the course of his examination of the children in Scripture knowledge, and to give credit in his report for the work thus done. The subsequent discussion bore largely on the means for carrying out a course of missionary instruction.

The annual meeting of the London Clergy Union was held at the C.M. House on Monday, October 20th. The Report for the past year was read and adopted, and the officers for the ensuing year elected, the Rev. S. A. Johnston succeeding the Rev. H. L. V. de Candole as President. Both the retiring and incoming presidents addressed the gathering, and the Rev. P. Brocklesby Davis, a member of the Union, located to the United Provinces Mission, was taken leave of. The Society's Central Secretary, the Rev. J. S. Flynn, was also present and spoke.

### Women's Work.

**A** VERY helpful three days' Conference for Women Workers was held at the Priory Rooms, Birmingham, October 21st to 24th, when about 150 delegates from the dioceses of Lichfield and Worcester were present. There was a reception on the Tuesday evening by the Bishop of Coventry and Mrs. Knox, when short addresses were given by the Rector of Birmingham, Miss G. A. Gollock (chair-

woman of the Conference), and Miss Maude. On Wednesday and Thursday short devotional addresses were given by Miss Gollock on "The Commission of St. Paul, and the Limitations in the carrying out of that Commission," after which followed on Wednesday the chairwoman's address, "The Work to be done, and why we should do it," also an address from Mrs. J. A. Wray, of Taita, East Africa, on "Home Work for C.M.S. from a Missionary's View-point," concluding with a short Bible-reading from Mrs. H. P. Grubb. On Thursday papers were read by Mrs. H. P. Grubb on "Methods of Work in raising Funds," and by Miss Richardson on "How to infuse Missionary Interest into all Parochial Work." Members of Conference freely joined in discussion, when means for increasing interest in the C.M.S. Circulating Missionary Library, and work amongst hospital nurses, &c., were earnestly considered. On Wednesday afternoon very interesting sectional meetings were held on (1) G.U. Work; (2) General Missionary Interest in a Parish; (3) Children's Work. There was also a reception for ladies given by six hostesses, followed by a general missionary meeting. At this meeting the chair was taken by the Rev. Canon Owen, and addresses given by Miss Gollock, Miss Maude, and Miss Baring-Gould. One of the most solemn and helpful parts of the Conference was the women's meeting for intercessory prayer on Thursday afternoon, conducted by Miss Gollock, when Mrs. Wray and Mrs. H. P. Grubb spoke briefly. The same evening there was a public meeting for teachers, when the Rev. G. C. Williamson presided, and addresses were given by Miss Maude, Miss Baring-Gould, and Mrs. Wray. The Conference was brought to a close by a very solemn service of Holy Communion in St. Philip's Church, an encouraging address being given by the Bishop of Coventry.

H. Y. R.

A very interesting day Conference, arranged by the Rev. E. A. Wilson (Association Secretary for the Dioceses of Oxford and Peterborough), was held by the kind permission of Mrs. Stringer, on October 29th, at Westfield, Kettering, when Miss Mills was formally appointed as Lady Correspondent for the Archdeaconry of Oakham. There was an earnest discussion as to how best to increase missionary interest in the several branches of its work. Miss Richardson attended as a deputation from headquarters.

### Local Associations and Unions.

A VERY successful missionary week has been held in the parish of St. Barnabas', Cambridge. On Sunday, September 28th, Bishop Fyson, of Hakodate, Japan, preached at the morning service. The Lecture Hall was filled to listen to Mrs. Hollander at 3.15 p.m., and at the church service at 6.45 p.m. there was an overflowing congregation. The Vicar preached on St. John iv. 35, "Fields white to harvest." The missionary tea on Wednesday, October 1st, was a great success, when about 160 sat down. The Vicar took the chair at 7.30, and was supported by the Rev. H. Horsley, of Ceylon, the Rev. E. Corfield, late of Batala, Punjab, Mr. and Mrs. Hollander, of Hankow, China, and the Rev. A. E. Browne. After prayer, hymn, and the chairman's remarks, four missionary addresses were given, Mrs. Hollander closing with an earnest, impassioned appeal for more work, more workers, and more heart-consecration in service for our Heavenly Master. On Monday, October 6th, Mr. Corfield gave a delightful missionary talk to the children, illustrated by limelight pictures, and on October 22nd the missionary effort came to a close with a missionary sale by auction in the Lecture Hall, when the Vicar again presided, and Mr. Winship, auctioneer, most kindly sold the free-will offerings, which consisted of bread, butter, eggs, jams, fruit, vegetables, cakes, salted tongue, poultry, china, clothing, fancy work, &c. The lots were 150 in number, sent by forty friends, and finally the sale realized 97.

T. W. T.

On Wednesday, October 8th, an interesting meeting was held at Loughborough, when the C.M.S. supporters there met to welcome the Rev. F. Melville Jones on his first appearance among them as their "Own Missionary." It was at the time of the Centenary in 1899 that the idea of having an "Own Missionary" for East Akeley Deanery was first mooted; and after some delay it was successfully carried out last year, when, largely by means of a Sale of Work, sufficient funds were raised to provide for two years in advance. Proceedings on October 8th began

with an afternoon meeting, when the Rev. W. Fraser, Vicar of Holy Trinity, took the chair, and there was a very good attendance to welcome Mr. Melville Jones. The latter described his work as Principal of the Training College at Oyo, and addresses were also given by Miss Kingdon, Hon. Lady Correspondent for Leicester Archdeaconry, and by the Association Secretary. The meeting was followed by a tea, and this again by a sacred concert in the evening, in the course of which addresses were given by both Mr. and Mrs. Melville Jones. The realization of the "Own Missionary" scheme promises to be a lift upward to C.M.S. interest in and around Loughborough. Z.

Sermons were preached in the churches of St. John the Baptist and St. James's, Cardiff, and the two sister churches, St. Alban and St. Monica, on Sunday, October 12th. The special deputations were the Dean of St. David's and the Rev. W. E. Burroughs, Vicar of Plymouth, whose ministrations were much appreciated, and who were listened to with rapt attention by crowded congregations, the aisles being filled at both morning and evening services. The public meeting was held on Monday evening in St. John's large schoolroom, Queen Street, when the Vicar of Cardiff occupied the chair. The Vicar of Plymouth gave a very interesting account of the work of the Society in the mission-field to a large audience, who were deeply impressed. Mr. W. S. De Winton, a world-wide traveller, gave his experience of missionaries, and bore independent witness to their good work, which deserved the cordial support of every Christian man and woman. Mr. J. J. P. Burt moved that the best thanks of the subscribers be accorded to the Very Rev. the Dean of St. David's and the Rev. W. E. Burroughs for coming to Cardiff, which was seconded by Alderman Trounce, J.P., and received the hearty support of the meeting. Mr. Burt mentioned the pleasing fact that a widowed lady had sent 1*l.* 1*s.* 1*d.*, being a collection made during the last twelve months from her slender means and from the help of a number of deaf and dumb children. He drew attention to the fact that it was by such instances of self-sacrifice that God's work was successfully carried on. There was a good collection at the end of the meeting, and a number of missionary-boxes were taken. *Laus Deo.* Z.

The Reading half-yearly "C.M.S. Day," in connexion with the County Prayer Union, was held on Monday, October 13th. A sermon, followed by Holy Communion, was preached in the morning at St. Mary's Episcopal Chapel by the Rev. J. A. Anderson, Rector of Arborfield. In the afternoon the meeting was at the Abbey Hall, when the Rev. Ll. Lloyd, missionary from Fuh-chow, and Mr. R. Maconachie, formerly Deputy-Collector of the Punjab, spoke, and several friends engaged in prayer for the special needs of the work at home and abroad. At the close of the meeting the members of the Union had an opportunity of speaking to the deputation while tea was being served. The evening meeting was in the Old Town Hall, when a special choir led the singing. Sir Frederick Cardew, formerly Governor of Sierra Leone, presided, and the speakers were the same as in the afternoon, Messrs. Maconachie and Lloyd. W. C.

The anniversary sermons and meetings at Eastbourne took place on Sunday and Monday, October 19th and 20th. The churches and chapels-of-ease having sermons numbered eleven. The deputation consisted of the Rev. H. B. Durrant, Vice-Principal of St. John's College, Agra, "O.O.M." of Holy Trinity and Christ Church parishes; the Rev. F. Melville Jones, of the West Africa Mission; and the Rev. A. K. Finnimore, Association Secretary. The Rev. G. H. Parsons, late of Bengal, Acting-Curate of Holy Trinity, and the Rev. A. E. Barnes-Lawrence, Vicar of St. Michael's, Blackheath, also gave valuable help in pleading the Society's claims. Two meetings were held on the Monday in the Town Hall. In the afternoon, when the Rev. W. A. Bathurst, President of the Association, occupied the chair, a valuable address was given by the Rev. H. B. Durrant. While showing that the Educational Missions do not produce open converts, he gave reasons why the applicants for baptism were so rare. The Rev. A. E. Barnes-Lawrence also spoke, and emphasized the great necessity of foreign missionary work at the present day, when signs of irreligion, freedom of thought, and laxity of life are prevalent. That the Gospel has still its healing power is very evident if we gauge its effect by recent records from the mission-field. In

the evening, in spite of wet weather, the large hall was full. The Vicar of Eastbourne, the Rev. Canon Goodwyn, occupied the chair, and the Rev. A. K. Finnimore gave a very interesting lecture, illustrated by lantern views, on "The Missionary in Camp and on the March." The two meetings, besides their interest, yielded the sum of 29l.

W. A. B.

The County Union for Wilts had its meetings at Devizes on Tuesday, October 28th. In the morning, at the Town Hall, the Rector gave a short exposition of Scripture. Then followed the election of new members and other business, an address by the Rev. E. N. Thwaites, and one by the Rev. W. Clayton on "The Latest News from Salisbury Square." The members partook of lunch at the Parish Room, and in the afternoon, at the Town Hall, a public meeting was held, the chair being taken by Mr. C. H. Lowe, of Rowde Hall. Prayer was offered by the Archdeacon of Wilts, and the Rev. Ll. Lloyd, of Fuh-chow, was the deputation. In the evening another public meeting was also held in the Town Hall, at which Mr. Lloyd again spoke.

W. C.

The members of the Hants C.M. County Prayer Union were most kindly received and entertained at Cardridge Vicarage by the Rev. and Mrs. G. W. Hills on Wednesday, October 29th. In the morning, at Cardridge Church, the Rev. W. E. Rowlands, Rector of Bonchurch, preached a sermon, which was followed by the Communion. In the afternoon, at the Vicarage, Mr. Hills took the chair at the meeting. Several prayers were offered for definite objects, and the Rev. F. G. Macartney, of the Western India Mission, gave an address on the work of the Society in the Bombay Presidency. It was felt that a profitable and enjoyable time had been spent.

W. C.

The anniversary of the Exeter Diocesan and Deanery Associations began with a Service of Intercession in Holy Trinity Church, Exeter, on Friday, October 7th, when the Rev. F. Simmons gave an address. This was followed next day by an afternoon meeting for children, a special feature of the gathering being the reciting of the "Missionary Alphabet." In the evening the Gleaners' Union annual meeting, preceded by tea, was largely attended, Mr. H. Langridge Lane presiding. The annual report, presented by Miss Townsend, was most hopeful, one cause for thankfulness being the acceptance for training of two members of the branch. Dr. A. E. Druitt, proceeding to Hausaland, and the Rev. Ll. Lloyd, of Fuh-chow, gave short addresses, and Bishop Tugwell closed the meeting with prayer. Sermons were preached on Sunday in most of the churches, Bishop Tugwell preaching at the Cathedral in the morning, and the Rev. Ll. Lloyd in the evening. Sir John H. Kennaway presided over the annual meeting of the Diocesan Association, held in the Barnfield Hall, in the afternoon of November 10th. The Rev. W. Mallett (hon. secretary) presented a cheering statement of the year's work in the diocese, and the treasurer (Mr. F. Sellwood), showed a total of contributions amounting to 5559l. The chairman, in his opening remarks, referred to the financial position of the Society, and passed in review the events of the year. Addresses followed from Bishop Tugwell, the Rev. Ll. Lloyd, of Fuh-chow, and the Rev. G. T. Manley, of the United Provinces, all of whom pleaded for help to enter in at open doors.

In the evening the Exeter Association annual meeting was held in the same hall, under the presidency of the Bishop of Exeter. Mr. W. Townsend presented a statement of contributions showing a total of 648l. from the Deanery of Christianity. The chairman sought to impress on his audience the influence and power their annual meetings ought to exercise over their minds and sympathies towards Foreign Missions. There was a temptation to proceed in a zigzag fashion like lightning; but this should be avoided, and there should be steady progress with the work. The object of the annual gathering was to impress upon all year by year their continued duty, and to revive the need of continual sympathy and prayer on behalf of Foreign Missions. The Bishop also pleaded for a setting aside of some particular time or period for interest and sympathy in a special department of missionary work. The Rev. G. T. Manley followed with an account of the work among students in Allahabad, and the Rev. Ll. Lloyd also spoke on the work in Fuh-chow.



## SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

*Committee of Correspondence, October 21st, 1902.*—The transfers of Dr. F. O. Laabrey from the Egypt Mission to the Turkish Arabia Mission, and of Miss C. J. Elwin, of the Sierra Leone Mission, to the C.E.Z.M.S. for work in South India, were approved.

A Resolution was adopted, in accordance with recommendations of the Punjab and Sindh Corresponding Committee, approving the loan to the Punjab Government of certain of the Society's medical Missionaries for the purpose of rendering help in combating the plague; and instructing the Society's Missionaries to exercise their moral influence in support of the benevolent efforts of the Government.

The Committee had an interview with the Right Rev. the Bishop of Keewatin, who expressed his thankfulness at being retained as a Missionary on the staff of the Society. He explained that the name of his diocese, Keewatin, was equivalent to the "Land of the North Wind." As supplying a reason for the formation of the new diocese, he pointed out the immense areas which were covered; that when at Churchill it took eighteen months for him to exchange letters with his diocesan; and that on only one occasion had a bishop been able to visit the Trout Lake station. He reminded the Committee of the great strain on the spiritual life of a Missionary which results from being thus left alone, and without even friendly criticism. He expressed his thankfulness that much of his diocese was "outside the bounds of civilization," and hence not exposed to the demoralization which too often follows upon the advent of civilization. The Bishop dwelt upon the special difficulties in carrying out mission work by the Church in Canada, and reminded the Committee that the divisions in the Church of God were a serious cause of weakness. He stated that he could never look for a self-supporting Church among the Indians, and pleaded that they might not be left to lapse into Heathenism.

The Committee also had interviews with the following Missionaries:—The Rev. J. Hines (Saskatchewan), the Rev. R. W. Ryde (Ceylon), and Messrs. J. C. R. Wilson and A. E. Ball (Niger).

Mr. Hines remarked that he returned to England to find himself entirely destitute of relatives. He stated that through the kindness of friends in England he had been able to raise special funds to erect three churches and five mission chapels in his district without cost to the Society. He explained how his work was being supplied largely by unpaid native readers, of whom he spoke in high terms.

Mr. Ryde spoke of the encouragement which the educational Missionary received. The constant sowing of the seed of God's Holy Word makes ripe for the harvest, as he illustrated from cheering results which had followed upon the visit of Mr. Mott last December. Moreover, from the ranks of the boys, and even of the masters, some go forth as evangelists to their own people. And, thirdly, Educational Mission work changes the attitude of the next generation towards Christianity, as an evidence of which he mentioned that the present heads of families are in many instances not so bitterly opposed as were their fathers.

Mr. Wilson referred, among other things, to the linguistic work in which he had been engaged. With the assistance of native agents, nearly all the New Testament and the books of Genesis, Exodus, and part of the Psalms in the Brass dialect of the Idzo language had been finished. He said that when he visited the villages in the neighbourhood of Brass he was always warmly welcomed.

Mr. Ball, who is now home on his first furlough, stated that he had been living alone at Akabe, in the Basa Country, for some time before returning to England. The work among the Nupés was not so encouraging as might be hoped for. He found encouragement, however, in the English services. He stated that Mohammedanism was advancing rapidly, and that Government had given a site in the centre of Lokoja, on which a large mosque had been erected.

*Committee of Correspondence, November 4th.*—On the recommendation of the Ladies' Candidates Committee, Miss Ethel Procter was accepted as a Missionary of the Society.

An offer of service as a Missionary of the Society from the Rev. Henry Boulton Ladbury, M.A. Cambridge, Curate of Christ Church, Leicester, was accepted.

The Committee accepted with much regret the resignation of the Rev. Barclay F. Buxton, of the Japan Mission. They placed on record their high appreciation of Mr. Buxton's twelve years' devoted labour in the mission-field, and their thankfulness for the service which by God's grace he has been enabled to render in raising the spiritual tone of many, both among converts and workers alike, and of the generosity with which, out of his private resources, he has liberally helped the cause of God, especially in Matsuye.

The resignation of Miss L. M. Maxwell, the only survivor of Bishop Hill's party of 1893, was also accepted with much regret, and the Committee gratefully recognized her most useful period of nine years' service in one of the most trying mission-fields in the world.

The Committee had interviews with the following Missionaries on their return from the mission-field:—Mr. A. W. McGregor (Kikuyu), Miss J. E. Chadwick (Uganda), and Dr. Emmeline M. Stuart (Persia).

Mr. McGregor referred to his having been badly injured by a leopard. His recovery he regarded as an answer to prayer. He then referred to his work in Kikuyu, mentioning that it was a most healthy place, that the people are very fickle, but that although there were only four present at the first service, there are now about 400 attendants at a church which the people have built themselves. The chiefs are very friendly. He stated that he was the first European to itinerate in Masailand. As a first step towards linguistic work in the language of Kikuyu he had compiled a small vocabulary and had translated the Gospel of St. John.

Miss Chadwick began by referring to the need of education among the girls at Mengo. She said that although there were 500 boys in the school, there were only sixty girls. During the latter part of her term of service she had been engaged in the important work of training women teachers. She felt the need of a training institution for such women. Over thirty women had been sent out after some training. Most of them were wives of teachers. The supply of women in Mengo for this work was limited, but the desire of the Missionaries was to obtain Christian women from the provinces, and to send them back to their own districts after training.

Dr. Emmeline Stuart spoke of the great development of the women's Medical Mission work in Julfa during the last five years, referring especially to the value of Miss Braine-Hartnell's work as an evangelist in connexion with the hospital, and to the zealous efforts of the native hospital assistants.

*General Committee (Special), November 4th.*—The Report of the Estimates Committee was received and adopted. (See under "Financial Notes," p. 949.)

*General Committee, November 11th.*—The Committee received with much regret the intimation from Captain Cundy of his resignation of the Chairmanship of the Finance Committee. The Chairman (Mr. Henry Morris) conveyed to Captain Cundy the warm thanks of the Committee for the most valuable and highly valued services which he had for several years rendered. He also expressed pleasure that he would still take an active interest in the work of that Committee, though freed from some responsibility as regards attendance. Mr. Henry Morris also conveyed to Mr. J. W. Rundall the hearty thanks of the Committee for accepting the Chairmanship in succession to Captain Cundy.

The Secretaries reported the acceptance of the office of Vice-President of the Society by the Bishop of Keewatin (Dr. J. Lofthouse).

The attention of the Committee having been drawn to Article XIII. in the Treaty between Great Britain and China, which reads, "The missionary question in China being, in the opinion of the Chinese Government, one requiring careful consideration, so that, if possible, troubles such as have occurred in the past may be averted in the future, Great Britain agrees to join in a Commission to investigate this question, and, if possible, to devise means for securing permanent peace between converts and non-converts, should such a Commission be formed by China and the Powers interested," the following Resolution was adopted:—

"That the Committee learn with much interest and thankfulness that in the recent Treaty between Great Britain and China, provision is made for the formation of a Commission to investigate the missionary question in China, with a view to devising means for securing permanent peace between converts and non-converts, and they instruct their Missionaries to hold themselves in readiness to furnish evidence, should their services be required."

## FINANCIAL NOTES.

## Estimates and Financial Prospects.

THE Estimates Committee have just presented their Report to the General Committee, dealing with the estimates of the expenditure for the year ending March 31st, 1904. The Report shows a total estimated expenditure for that year amounting to 367,546*l.*—only about 4500*l.* more than the revised estimate of expenditure for the current year, and not quite 4000*l.* more than the actual expenditure for 1901-02.

Under all heads of expenditure in the Missions other than that of "European Agency" the estimates show a decrease of nearly 3000*l.* This is due partly to economies made by the Missions and partly to a reduction of 5 per cent. from the totals made by the Parent Committee.

The estimates include a sum of 21,509*l.* to be borne by the Medical Committee, the largest sum for one year for which that Committee have ever made themselves responsible.

Dealing with the figures of expenditure for the current year, the Estimates Committee estimate the requirements at home and abroad at 363,045*l.* To meet this they expect to need a sum of 25,720*l.* in excess of the available ordinary receipts of last year, in addition to the remainder of the Adverse Balance of 1901-02, viz. 15,040*l.* In making this calculation it should be remembered that the amount drawn during the last financial year from Appropriated Contributions exceeded by over 21,000*l.* the receipts of the year under that head, and therefore it is quite possible the amount of excess required in the current year may be more than the sum named above.

The Estimates Committee reported that there are now on the Roll of European Missionaries 542 men and 396 women, total 938 (including 108 honorary or partly honorary), compared with 546 men and 387 women, total 933 (including 99 wholly or partly honorary) at this time last year, a decrease of 4 men and an increase of 9 women, i.e., a net increase of 5.

Of the European missionaries, in addition to 108 wholly or partly honorary, the stipends of 335 are wholly or partially borne by the gifts of Associations and other bodies (including 40 by the Colonial Associations and 57 by the Gleaners' Union and branches) and 108 by those of individuals; total 443, an increase of 28 in the number supported since this time last year.

The Estimates Committee also allotted to the various Missions concerned the income of the Walter Jones Fund for 1903.

In passing the Estimates for the coming year, the Committee adopted the recommendations of the Estimates Committee, with certain amendments, as follow:—

"That the Committee, gratefully recognizing the efforts made by local authorities and the missionaries in the Field to reduce expenditure without interfering with the efficiency of the work, and to stimulate self-support on the part of Native Churches, earnestly plead for a steady continuance of these efforts in the year to come, so that the Mission expenditure may be kept within the available resources of the Society, and this Committee themselves will take steps to consider most carefully whether it may not be desirable to make changes in the present methods followed in the mission-field with a view to securing greater efficiency combined with greater economy of men and of money.

"That the policy recommended by this Committee last year of avoiding entrance upon new fields, however tempting, and of abstaining from any extension of present operations which would involve largely increased expenditure, be steadily adhered to, in the hope that with the greater liberality of the friends of the Mission Cause at home and the careful watchfulness over expenditure on the part of Executive Committees both at Headquarters and in the Field, there may be obtained a financial equilibrium which would prevent the necessity for special appeals for the liquidation of adverse balances, and enable the Society to go forward in its extending work with thankful earnestness and faith.

"That the friends of the Society throughout the country be urged to make very special efforts during the year 1903 to increase general interest in the work of the Society and provide a substantial addition to its permanent income.

"That this Committee cannot refrain from expressing thankfulness that in view of the generous help which, in answer to prayer, the Lord has inclined His people to render during the past year, and in view of the economies which have been so

cheerfully set on foot in the various Missions, they have not felt compelled to recommend the General Committee to keep back any new missionaries who are believed to be sent to them by God and to be qualified for the work; and they would urge the continuance of fervent prayer that no such necessity may arise."

#### The Adverse Balance.

The amount received to the date of going to press is 12,562*l.*, leaving 15,040*l.* still needed to clear off the balance. The promoters of the scheme for clearing it off earnestly trust it may be done by the end of December.

An old friend writes:—"Please accept for the dear C.M.S. the enclosed mite towards 'deficit.' My heart longs to send more, but I have it not. I am eighty-four and trust in God's promise to hear and answer prayer."

A missionary sending 5*l.* towards the Adverse Balance, as well as a subscription of 5*l.*, writes:—"I do thank God for the privilege of being able to help in this removal of the deficit."

The conditional offer of 10*l.* made a few months back has been productive of sixteen other sums of like amount, so only three more tens are required to complete the total of 200*l.*

#### For the Pygmies.

Last month we had the pleasure of acknowledging a gift for the benefit of the Wakamba of Eastern Equatorial Africa. This month we thankfully acknowledge a gift of 2000*l.* for some part of the Uganda Mission work, in Toro or elsewhere, where the Pygmies of the Great Forest could be and are being reached. (*Vide supra*, page 915, and Annual Report, 1901-02, p. 141.)

#### Methods of Giving.

The following are interesting and might be usefully imitated:—

"I have been doing some rent collecting, which brings in from 3*s.* to 5*s.* per month, and I put aside each month 1*s.* until it reaches 5*s.*, and then send it to some good work, and this 5*s.* I send to the C.M.S."

"I have opened my C.M.S. box and the amount is 6*l.* 12*s.* This is far the largest amount I have ever had, but it is the result of a very special effort for the Adverse Balance, and which I have been enabled to do by rearing some Sebright bantams."

"Enclosed P.O., a present I received from a thankful patient; I should like you to give the same towards the increasing expenditure of the C.M.S.—NURSE C. S."

"Seeing a suggestion in the September *C.M. Gleaner* for a house-to-house collection of 12*l.*, with the option to give more, I at once set to work and found nearly every one I asked willing to give, and in this way received 13*s.* 6*d.* towards the deficit."

#### Seed Sown bearing Fruit.

A clergyman writes:—"A young working man was so interested in Mr. Wood's address in 1901 that he brought 2*l.*, but earnestly desired me to withhold his name. This year he came again to the meeting, and we found two sovereigns in the collecting-plate. As we had the collection during the magic-lantern he was able to put it in unobserved."

### NOTES OF THE MONTH.

#### ORDINATIONS.

*Sierra Leone*.—On St. James's Day, July 25, 1902, the Rev. J. G. Wilson (Native) to Priests' Orders, and Messrs. William Depriver Jones, Robert Rowland Reffell, John Smith, and John Moses Turner, L.Th. (Natives), to Deacons' Orders.

*Japan*.—On St. Matthew's Day, Sept. 21, in St. Saviour's Church, Osaka, by the Bishop of Osaka, the Rev. Naotaro Fukada, Peter Gyoza Kawai, and Peter Yonetaro Matsui, to Priests' Orders.

#### DEPARTURES.

*Sierra Leone*.—Mr. and Mrs. F. Wilson left Liverpool for Sierra Leone on Oct. 23.—Mr. A. E. Mitchell left Liverpool for Sierra Leone on Nov. 1.—The Rev. and Mrs. J. A. Alley, and Messrs. F. W. Ellegor and D. A. McFarlane (West Indian Students) left Liverpool for Sierra Leone on Nov. 8.

*Foruba*.—The Rev. and Mrs. F. M. Jones, Mr. F. D. Coleman, and the Rev. A. W. Smith, left Liverpool for Lagos on Nov. 1.

*Eastern Equatorial Africa*.—Misses M. L. Mason, A. J. Madeley, E. Mayor, E. O. Thurlow, and E. M. Wyatt left Marseilles for Mombasa on Oct. 21.

*Uganda*.—Bishop Tucker left Naples for Mombasa on Oct. 24.

*Egypt*.—The Rev. D. M. Thornton and the Rev. A. J. Toop left Marseilles for Alexandria on Oct. 30.

*Bengal*.—The Rev. C. H. Bradburn and Mr. R. Ayres left London for Chupra on Oct. 8.—Miss K. Farler left London for Calcutta on Nov. 7.

*United Provinces*.—The Rev. and Mrs. P. B. Davis left London for Allahabad on Oct. 23.—Miss A. M. Cox left London for Agra on Oct. 31.—The Rev. and Mrs. J. P. Ellwood left London for Lucknow on Nov. 7.

*Punjab and Sindh*.—Dr. E. F. Neve left Trieste for Kashmir on Oct. 23.—Dr. and Mrs. A. C. Lankester left London for Peshawar on Nov. 6.—Mrs. J. O. Summerhayes left London for Quetta on Nov. 7.

*South India*.—Miss R. E. Howard left London for Palamcottah on Oct. 24.

*Ceylon*.—Miss H. E. Finney left Marseilles for Colombo on Oct. 31.

*Mid China*.—Miss A. Gilbert left Southampton for Shanghai on Oct. 21.—Mr. H. B. Morgan left Southampton for Hang-chow on Nov. 4.

*West China*.—The Rev. and Mrs. D. A. Callum and Miss I. S. D. Mitchell left London for Chung-king on Oct. 21.—Mr. and Mrs. W. H. Gill left Liverpool for Mien-chuh on Oct. 28.

*Japan*.—Miss J. C. Gillespy for Osaka, and Miss K. M. Peacocke for Tokyo, left Southampton on Oct. 21.—Miss F. M. Freeth left Genoa for Nagasaki on Oct. 29.—Miss A. Griffin, for Nagasaki, and Miss M. Sander, for Matsuy, left Southampton on Nov. 4.—The Rev. and Mrs. W. P. Buncombe and Miss H. Langton left Marseilles for Tokyo on Nov. 12.

*North-West Canada*.—The Rev. Canon and Mrs. H. W. G. Stocken left Liverpool for Blackfoot Reserve on Nov. 4.

#### ARRIVALS.

*Niger*.—Miss E. A. Warner left Onitsha on Oct. 17, and arrived in London on Nov. 9.  
*Eastern Equatorial Africa*.—Miss A. Higginbotham left Mombasa on Sept. 29, and arrived in London on Oct. 20.

*Uganda*.—The Rev. W. Chadwick and Mr. K. E. Borup left Mombasa on Oct. 24, and arrived in London on Nov. 14.

*Persia*.—Dr. Emmeline Stuart and Miss F. S. Willmot left Julfa on Sept. 24, and arrived in London on Oct. 28. The latter proceeded to South Africa on Nov. 22.

*United Provinces*.—The Rev. R. Hack left Bombay on Sept. 13, and arrived in London on Nov. 8.

*Ceylon*.—Miss A. L. Earp left Colombo on Aug. 12, and arrived in England on Sept. 5.—The Rev. J. D. Simmons left Colombo on Sept. 13, and arrived in London on Sept. 29.

*Japan*.—The Rev. H. G. Warren left Kobe on Sept. 21, and arrived in London on Nov. 2.

*North-West Canada*.—The Rev. E. J. Peck left Blacklead Island on Sept. 17, and arrived at Dundee on Nov. 4.

#### BIRTHS.

*Eastern Equatorial Africa*.—On Oct. 12, at Frere Town, the wife of the Rev. J. E. Hamshire, of a son (Ernest David Lockhart).

*Palestine*.—On Sept. 21, the wife of Dr. Gaskoin Wright, of a daughter.

*Punjab*.—On Oct. 7, at Amritsar, the wife of the Rev. C. M. Gough, of a daughter.

*Fuh-Kien*.—On Aug. 30, the wife of the Rev. S. J. Nightingale, of a daughter (Mary Elizabeth).

*Mid China*.—On Sept. 27, the wife of the Rev. H. Barton, of a child (sex not stated).

#### MARRIAGES.

*Egypt*.—On Oct. 16, at the Consulate, Haifa, and at the English Church, Nazareth, the Rev. W. H. T. Gairdner to Miss M. D. Mitchell, of the Palestine Mission.

*United Provinces*.—On Oct. 27, at Girgaum Church, Bombay, the Rev. W. E. S. Holland to Miss Muriel Ardill Maxwell.

*Fuh-Kien*.—On Oct. 29, at Christ Church, Gipsy Hill, the Rev. W. S. Pakenham-Walsh to Miss Gertrude Maud Harmar.

#### DEATHS.

*Palestine*.—On Oct. 20 or 21, at Lydd, of cholera, the Rev. Seraphim Boutaji, Native Pastor.

*South India*.—On Nov. 19, of cholera, the Rev. H. E. L. Newbery (by cablegram).

*Fuh-Kien*.—On Aug. 8, at Lo-ngwong, of cholera, the Rev. Ting Sing Ang, Native Pastor.—On Aug. 11, the infant son of the Rev. and Mrs. J. B. Carpenter.

On Oct. 29, at Hampstead, Mr. J. E. Duncum, formerly Librarian at the C.M. House and Assistant to the Honorary Secretary.

**PUBLICATION NOTICES.**

**Handbill of New and Recent Publications.** Readers of the *Intelligencer* are referred to the handbill which is inserted in this number of the magazine, for particulars of books and other publications of the Society which ought to be made widely known.

**Annual Letters of Missionaries for 1901.** The issue of these Letters has now been completed. Part XVI. contains Letters from the North-West Canada Missions, 49 pp., price 3d., post free. Part XVII. contains Letters from the West China Mission, British Columbia Mission, &c., together with Title Page and Index to the whole of the issue, 44 pp., price 3d., post free.

**All Round the World.** This Hymn, with music, written and composed specially for the recent Anniversary of the Gleaners' Union by the Rev. W. J. L. Sheppard, has been reprinted in separate leaflet form. Price 2d. per dozen, or 1s. per 100, post free.

**The Greater Need.** A new Occasional Paper (No. 39), for general distribution, with this title, is just ready. The incidents used to give point to the argument are taken from the new Annual Report. Copies supplied free of charge.

**How the Money is Spent.** This very useful paper has just been revised and brought up to date. It is a ten years' comparative table, showing the proportion of every pound spent on the direct work of C.M.S. Missions, and on the collection and administration of the Funds. Free of charge.

**Independent Testimonies concerning Missionary Work.** A 4-page leaflet of "Testimonies," extracted from the larger paper bearing the same title, has been prepared for general distribution; copies free of charge. The larger paper is reserved for personal and special use.

**God's Fellow-Workers.** A Message to Gleaners, from the Motto-Texts for 1903. By the Rev. H. S. Mercer. All members of the Gleaners' Union will receive a copy of this Booklet in their renewal packets. Copies for general distribution can be supplied at 4d. per dozen, or 2s. 6d. per 100.

The C.M.S. Circulating Missionary Library is bringing out a series of **Helps to Missionary Reading.** No. 1 is entitled "Practical Hints." (Price 1d.; 1½d., post free.) No. 2 is a "Study on India." (Price 3d.; 3½d., post free.) Others to follow. Further particulars can be obtained from the Hon. Librarian, Bracken Lodge, Hampstead, N.W. These Helps can be obtained from the Publishing Department.

Another pamphlet with a similar object has been brought out by Mrs. Horace Porter, entitled, *The Study of Foreign Missions and how to set about it.* Price 2d. (2½d., post free), from the Publishing Department, Salisbury Square.

**Outline Studies on Mohammedanism** is an excellent handbook, prepared and published by the B.C.C.U. for the use of Missionary Bands during the winter of 1902-03. It should prove useful to members of C.M.S. Unions and Bands who take up the work in Mohammedan lands. Price 4d. net (post free to C.M.S. friends) from the Publishing Department.

There will be no C.M.S. Card Kalendar for 1903. To those friends who wish to have something of the kind is recommended the Missionary Block Calendar, published by Mr. E. Kaufmann, price 1s. (1s. 3d., post free). Copies can be obtained from the C.M.S. Publishing Department.

Inquiries have been made by several friends for copies of the Hymn leaflet (with music), "I hear ten thousand voices singing." It has been reprinted, by permission, from the C.M. Hymn-book, and published by the South Africa General Mission, and can now be obtained from the C.M.S. Publishing Department. Price 4d. per dozen, post free, or 1s. per 100 net (1s. 3d., post free).

The two following books, both of them adapted for reading aloud at Missionary Working Parties, have been added to the stock kept by the Publishing Department, Salisbury Square:—

**Missionary Nuggets.** Published by the C.E.Z.M.S. Price 1s. 6d. net (1s. 9d., post free).

**That Doll.** Published by the S.P.C.K. Price 9d., post free.

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